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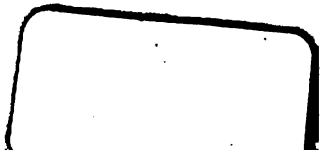

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THE MONTHLY REVIEW

For JANUARY, 1756.

ART. I. *Georgii Martinii, M. D. in Bartholomaei Euſtachii Tabulas Anatomicas Commentaria.* 8vo. 6s. Printed at Edinburgh for Millar in London.

THE juſtly admired Dr. Monro, of Edinburgh, has given the Hiſtory of this learned work, in an elegant Preface; wherein the ingenious Author's Care and Induſtry, to render it perfect, are clearly evinced.—By this Preface we learn, that Dr. Martine, being poſſeſſed of the earlieſt Edition of Euſtachius's Tables, when he firſt entered upon the Study of Anatomy at Edinburgh, in the Year 1720, applied himſelf diligently to correct and enlarge Lancifi's Explanation of thoſe Tables, as long as he frequented the Anatomical Schools in his own Country, alſo in Paris, and at Leyden; and as, in the mean time, he was aſſiduouſly converſant among Books, he compared the Deſcriptions of the Parts, as delivered by Authors, with theſe Figures, and carefully regiſtered what he read upon the Subject. Being at length furniſhed with many rich Materials, he conſidered of repairing, in ſome meaſure, the Loſs of Euſtachius's own Commentaries, *De Diſſenſionibus et Controverſiis Anatomicis*; and had ſo far completed his Undertaking in 1729, that his Friends earneſtly ſollicited an immediate Publication of it. But he himſelf being deſirous to ſearch deeper into ſome Obſcurities, and to compare his Obſervations with real Diſſections, alſo to peruſe ſome Books that had not yet fallen in his

way, was of Opinion that thereby he ſhould be enabled to render his Commentaries more complete.

—In 1740, Dr. Martine had reſolved to publiſh theſe Commentaries; when, at the Requeſt of Lord Cathcart, he accompanied that Nobleman, as Phyſician to the Forces under his Command on the American Expedition. The Difficulties of the Voyage, and the Change of Climates, he bore with Chearfulneſs; but the Death of that much-loved and much-lamented Commander, greatly afflicted him: Soon after which he was ſeized with a bilious Fever, and by preferring the faithful Diſcharge of his Duty to the Army, before the Care of himſelf, died a Sacrifice to Grief and the Diſeaſe, in the 41ſt Year of his Age.

Before his Embarkation Dr. Martine depoſited this Work, perfect, and fairly wrote by himſelf, with his Brother; who, upon the News of our Author's Death, in 1743, determined to make it public forthwith, and Notice was accordingly given of his Deſign, by the Editors of the Medical Eſſays in Edinburgh. But being aſſured that an Explanation of Euſtachius's Tables was finiſhed by Albinus, and ready for Publication,* by the Advice of his Friends he reſerved his Copy, till it could be known, how far the Sentiments and Obſervations of the one coincided with the other. But, upon an exact Compariſon between both, it appeared that each had different Objects in View: For Albinus, after having conſidered, in his Preface, the Method purſued by Euſtachius in forming and diſpoſing his Tables, has taken great Pains to give an accurate Explanation of the Tables; and, in his Notes, accounts why he differed from other Writers, while he elucidates ſuch Things as are moſt obſcure.—But Dr. Martine without paſſing ſlightly over even this part, has undertaken a different Taſk, as he informs us in his Prolegomena, which, as a Specimen of his Writing, we ſhall give in his own Words.

—'Auctoris [Euſtachii] ſcopo illuſtrando, quantum cum 'Fallopio, aliiſque collimet, quantumve ſequentes prae-oc-'cupaverit Auctores, et quantum denique utiliſſimis ſuis in-'ventis ipſam ditaverit anatomen explicando; atque hiſtoriae 'etiam anatomicae, aliqua ſaltem ex parte, ampliſicandae, 'ſequentia deſtinantur commentaria.—Cunctis ſimul, quae 'alii apte dixerint ad illuſtrandum noſtrum Auctorem, hoc 'quoque tranſductis.'—Thus he ſpeaks his own Intention, and, with Dr. Monro, we are perſuaded, that a ſerious peruſal of this Work, will convince every judicious Reader,

* Publiſhed by Knapton.

that

that the Author has faithfully diſcharged every Part of his Undertaking.

Our truly learned Prefacer has given ſo juſt and pertinent a Character of this Performance, that we ſhall take leave of it in the Manner he has done.—'Eſt igitur Commentarius 'hicce criticus, Appendix ad egregiam Albini explicationem, 'apprime Utilis, ut rite intelligatur Euſtachii ſcopus. Eſt 'et præterea Lanciſianae explicationis neceſſarium ſupple-'mentum. Eſt denique hiſtoriae anatomicae epitome accu-'rata. Tali igitur opere carere vix poſſunt Euſtachianarum 'Tabularum poſſeſſores!———'

The public are obliged to Dr. Martine for ſeveral other uſeful Communications, ſome of which may be ſeen in the Medical Eſſays, and others in the Philoſophical Tranſactions: Beſides which he has publiſhed ſome detached Pieces, particularly in 1740 *Tractatus de Similibus Animalibus, et Animalium calore*; and alſo, *Miſcellanea de re Phyſica et Medica.*

ART. II. *Select Parts of Profeſſor Saunderſon's Elements of Algebra. For the Uſe of Students at the Univerſities.* 8vo. 6s. Millar, Whiſton, &c.

NEWTON, whoſe Genius and Penetration ſeem to have traced all the Sciences to their true metaphyſical Principles, calls the Doctrine of Algebra *Univerſal Arithmetic.* Nor was it without ample Reaſon that he gave it this Title. For in Common Arithmetic are two Kinds of Principles; the firſt, are general Rules, independent of the Characters made uſe of to expreſs Numbers; the ſecond, are Rules which depend on the Characters; and theſe are more properly called Rules of Arithmetic. The firſt Principles contain only the general Properties of Numbers, and take Place however theſe Numbers are ſtated: From whence it follows, that, by noting Numbers by general Expreſſions, tho' they no more denote one Number than another, we may form certain Rules relative to Operations, which may be performed on the Numbers ſo expreſſed. Theſe Rules ſhew the Reſult of one or more Operations performed on Numbers, expreſſed in a general Manner, by the moſt ſimple Method; and this Reſult, ſo expreſſed, is nothing more than an Arithmetical Operation expreſſed in Characters, which will vary

according to the different arithmetical Values we aſſign the Quantities ſubſtituted for Numbers.

It is eaſy to ſee the Advantages reſulting from this Method of expreſſing Numbers; for ſome Queſtions are ſo complicated, that in order to ſolve them, we are obliged to form Combinations, of which the Numbers ſought muſt make a Part; and, therefore, we muſt be poſſeſſed of an Art whereby we may repreſent theſe Combinations, notwithſtanding the Numbers ſought are unknown; and, conſequently, expreſs theſe Combinations by Characters not numerical: Becauſe it would be very improper and inconvenient to expreſs an unknown Number by a numerical Character, which we had no Reaſon to expect would be its real Value.

Thus we ſee that Algebra is properly an univerſal Arithmetic, and that it is abſolutely neceſſary to have recourſe to this univerſal Method of Notation in the Solution of complicated Problems. It has, however, been looked upon as a very difficult Science, and, on that account, many have been deterred from attempting it; a plain and eaſy Introduction therefore to this neat and univerſal Method of Computation, muſt be of the greateſt Advantage to young Students; and ſuch is the Work before us; being a very judicious Compendium of that excellent Treatiſe of Algebra publiſhed in two quarto Volumes by the late Profeſſor Saunderſon.

The Quarto Edition is divided into ten Books, but the preſent Volume into nine only; that relating to the Method of ſolving cubic and biquadrate Equations being wholly omitted. But the moſt uſeful Parts (for Learners we mean) are inſerted in this Treatiſe, and delivered in the ſame plain and elegant Manner as in the large Edition.

And that nothing might be wanting to facilitate the Study of this Science, an Introduction to Vulgar and Decimal Fractions is prefixed; in which the whole Doctrine is plainly, tho' conciſely, delivered. The Author then proceeds to Algebra; and, in the firſt Book, explains the fundamental Rules of that Science, together with the Manner of reſolving ſimple Equations. In the ſecond, the Manner of ſolving Problems producing ſimple Equations is fully explained. The Doctrine of Quadratic Equations is the Subject of the third Book. In the fourth Book the Author treats of general Problems, and general Theorems deduced from them: together with the Manner of applying and demonſtrating theſe Theorems ſynthetically. Problems that admit of many Anſwers are conſidered in the fifth Book; And, in the ſixth the

Doctrine

Doctrine of Proportion, as delivered in the fifth Book of Euclid's Elements.

Before the Author proceeds to explain the Doctrine of Proportion, he has premiſed ſome curious Obſervations on the Nature of Geometrical Demonſtration in general. 'I frequently obſerve,' ſays he, 'that moſt of thoſe who ſet themſelves to read Euclid, when they come to the fifth Book, which treats of Proportion, either entirely paſs it by, as containing ſomething too ſubtle to be comprehended by young Beginners, or elſe touch ſo very ſlightly upon it, as to be little the better for it; and thus the Doctrine of Proportion (which is certainly the moſt extenſive, and, conſequently, the moſt uſeful Part of the Mathematics) is either taken for granted, or at beſt but partially underſtood by them. The Schemes there made uſe of are ſcarce bold enough, I had almoſt ſaid, ſcarce complicated enough to affect the Imagination ſo ſtrongly as is neceſſary to fix the Attention.

'The firſt, ſecond, third, fifth, and ſixth Propoſitions are ſelf-evident, as well as ſome others, and upon that very Account create an impatient Reader much greater Uneaſineſs than if they were further removed from Common Senſe; becauſe the Truths from whence theſe Propoſitions are deduced are not ſo diſtinct from the Propoſitions themſelves as in many other Caſes. But it ought to be conſidered, that the Perfection of all Arts and Sciences in general, and of Geometry in particular, is to ſubſiſt upon as few firſt Principles or Axioms as is poſſible; and, therefore, whenever a Propoſition, how evident ſoever it may appear in itſelf, can be deduced from any that is gone before, it ought, by all means, to be ſo deduced, and not to be made a firſt Principle, and ſo unneceſſarily to increaſe their Number.

'The Deſign of a Geometrical Demonſtration is not ſo much to illuſtrate the Propoſition to which it is annexed, or to render it more evident than it would have been without it, (tho' this ought certainly to be done wherever the Nature of Things will permit) as it is to ſhew the neceſſary Connexion the Propoſition to be demonſtrated, has with ſome previous Truth already admitted or proved, ſo as to ſtand and fall together, whether ſuch previous Truths be more or leſs evident than the Propoſition to be demonſtrated: I ſay, more or leſs evident; for it is not uncommon in the Courſe of Euclid's Geometry to meet with Propoſitions demonſtrated from others that are leſs evident than themſelves. For an Inſtance of this we need go no further than the twentieth Propoſition of the firſt Book, where it is demon-

ſtrated, that *in every Triangle any two Sides taken together are greater than the third:* Now it is certain that this Propoſition is more evident than that the external Angle is greater than either of the internal and oppoſite ones: And yet the former, by the Help of the nineteenth Propoſition, is demonſtrated from the latter.

'But there is another Reaſon to be given for demonſtrating ſelf-evident Propoſitions in many Caſes, and particularly in this fifth Book of the Elements. A Propoſition may be taken to be ſelf-evident according to our ſcanty Notions of Things, which, when better underſtood, will be found to be otherwiſe. Theſe Propoſitions, to wit, that *Equal Quantities will have the ſame Proportion to a third*, that *of two Unequal Quantities the greater will have a greater Proportion to a third than the leſs*, and ſome others of the ſame Stamp in the fifth Book, are ſuch as will paſs with moſt for ſelf-evident Propoſitions; and ſo they are, without all Doubt, according to the common Conception of Proportionality; but when they come to be examined according to the juſter and more extenſive Idea Euclid has given of it, I fear they will both, and the latter more eſpecially, be found to want Demonſtration.

'In a perfect and regular Syſtem of Elementary Geometry, ſuch an one as that of Euclid may be ſuppoſed to be, or at leaſt to have been, certain Properties of Lines, Angles, and Figures are to be laid down, and thoſe of the ſimpleſt kind, for Definitions: from whence, and from one another, all the reſt are to be derived with the utmoſt Rigour, without the leaſt Appeal even to Common Senſe. Common Senſe is by no Means to be made the Standard of any Geometrical Truths whatever, except firſt Principles: its Province muſt be only to judge whether a Propoſition be duly demonſtrated, according to the Rules already preſcribed, that is, whether the neceſſary Connexion it has with any previous Truth be clearly and diſtinctly made out; when that is done, nothing remains but to paſs Sentence. Whilſt the Science continues thus circumſcribed, no Miſtakes, no Diſputes, can ariſe concerning its Boundaries; but whenever theſe come to be tranſgreſſed, ſuch a Looſe will be given to Geometry, that it would be impoſſible to agree upon any others whereby to reſtrain it.'

What this ingenious Writer has obſerved of Geometrical Demonſtrations, may, with proper Reſtrictions, be ſaid of Mathematical Theorems in general; for when they are conſidered without Prejudice, they may be reduced to a few primitive

primitive Truths. If we examine a Series of Geometrical Propoſitions, ſo deduced from each other, that every contiguous two are linked together; we ſhall find, that they are no more than the firſt Propoſitions ſucceſſively diſguiſed, in paſſing from one Conſequence to the next; the original Propoſition not being in the leaſt multiplied by this Concatenation, but only appearing under different Forms: As if ſucceſſively expreſſed in a Language, gradually changing by Time, and employing a different Phraſeology, according to the different Stages it paſſes through; whilſt each Stage remains diſcoverable by comparing it with that immediately preceding, but not ſo well by comparing it with one more remote; tho' all the Stages depend upon each other, and are deſigned to convey the ſame Ideas. We may, therefore, conſider the Concatenation of a Series of Geometrical Truths, as ſo many different Tranſlations of the ſame Propoſition, and very often of the ſame Hypotheſis. Such Tranſlations, indeed, are often of the greateſt Uſe, as they enable us to make different Applications of the Theorem they expreſs: And theſe Applications are more or leſs valuable in Proportion to their Importance and Extent. But as the real Merit of ſuch mathematical Tranſlation originally reſides in the Propoſition tranſlated, how greatly are we indebted to the Inventors of theſe fundamental Truths, the Source or Original from whence numerous others flow, as they have by that Means greatly enriched, and greatly enlarged the Science of Geometry!—But to return.

The eighth Book contains a Variety of Theorems, &c. relating to the Circle, Sphere, Cylinder, Pyramid, and Cone. And in the ninth Book the Doctrine of Logarithms is compendiouſly delivered.

Having thus enumerated the principal Subjects contained in this Treatiſe, we have only to obſerve, that thoſe who carefully peruſe this Compendium will find, that Algebra is not attended with inſuperable Difficulties, but may be delivered with as much Eaſe and Perſpicuity as common Arithmetic.

ART. III. *A Modeſt Enquiry, how far the Thirty-nine Articles of the Church of England, and the Creed aſcribed to St. Athanaſius, are conſiſtent with, and ſupported by each other: And how far they are alſo conſiſtent with the Declarations of Jeſus Chriſt, and the Doctrine of his Apoſtles. By* Anthony Fothergill, *an Huſbandman in the County of Weſtmoreland, and Author of* Free Thoughts on the Doctrines and Duties of Religion, &c. 8vo. 1 s. J. Payne.

FROM the Opinion we had conceived of this honeſt Farmer, on the Peruſal of his *Free Thoughts, &c.* we were not a little deſirous of ſeeing this his ſecond Production, which was advertiſed for ſome Time before its Publication; and in Juſtice to him, we muſt acknowledge, that it has fully anſwered our Expectations; he has in this, as well as in his former Piece, given ſtrong Proofs of a clear Head, and a good Heart; and ſhewn an honeſt Abhorrence of every Species of Tyranny, both civil and eccleſiaſtical.

The Obſervations he makes upon the Athanaſian Creed are pertinent and ſenſible; he points out the Abſurdities and Contradictions of it with great Clearneſs, and in ſuch a Manner that, we will venture to ſay, its *ſoundeſt* Advocates cannot defend it againſt him, to the Satisfaction of the candid and impartial Enquirer. It is indeed aſtoniſhing that, in a Land of ſo much Knowlege and Learning, this Creed, ſo big with Abſurdities, ſhould be retained in our eſtabliſhed Church. Is it to be conceived that all our Clergy, or, indeed, that any conſiderable Part of them, believe the Doctrines contained in this Creed? To ſuppoſe it, would be entertaining an Opinion highly injurious to their Underſtandings. What, then, muſt we think of their Supineneſs, or Acquieſcence, with regard to this Matter?—But let us hear what this ſenſible Peaſant ſays. 'The Continuance,' ſays he, 'of ſuch Doctrines in the Church, muſt convince the 'Enemies of Revelation, that Chriſtians cannot poſſibly be 'ſincere, ſince they pretend to believe what is altogether in-'credible; and embrace, as myſterious Articles of Faith, 'ſuch abſurd and contradictory Propoſitions as theſe, that the 'Son is *co-eternal* with the Father, and yet that he was *be-'gotten* by the Father; that he is *equal* with the Father, and 'yet *ſubordinate* to the Father; that he is of one Subſtance 'with the Father, and yet a *diſtinct Perſon* from the Father; 'and that we are neither to *confound* the *Perſons*, nor *divide* 'the *Subſtance*: And this Syſtem of Abſurdities and Con-'tradictions

'traditions we muſt either believe *thoroughly*, or periſh *everlaſtingly*.'

It is obvious, indeed, to the moſt ſuperficial Obſervation, that the Continuance of ſuch Doctrines in our Church, and of a Worſhip founded upon them, is attended with the moſt pernicious Conſequences; nay, with your Leave, Mr. Romaine, we will venture to affirm, that it is much more prejudicial to the Intereſt of Religion, than the united Efforts of Scepticiſm and Infidelity: Which, at the ſame time, it tends more to promote, than any other Cauſe, perhaps, that can poſſibly be aſſigned. But to return to our Author:

Mr. Fothergill ſhews, by a Variety of Texts of Scripture, *how*, and in *what Manner*, the Father and the Son are *One*; that our bleſſed Redeemer never aſſumed to himſelf the Character of the *Supreme* God; and that his Apoſtles and Evangeliſts never looked upon, or worſhipped him as ſuch, but all along kept up a plain and evident Diſtinction between the Identity of the *Father* and the *Son*. But as little can be ſaid that is new on this Subject, we ſhall here cloſe this Article with our Author's Words towards the Concluſion of this Piece.

'The People of the Eſtabliſhment, who look upon every 'Thing as ſacred which the Church enjoins, are not ſo much 'to be wondered at for their Adherence to the Articles of the 'Athanaſian Creed, as the *Old Whigs*, who adopt the main 'Purport of it, which is to prove the *Co-equality* of God the 'Father, and our Lord Jeſus Chriſt; and who, whenever they 'are cloſely purſued in this Argument, very gravely tell us, 'that the Doctrine is a *Myſtery*, and ought not to be too narrowly pried into. But, in Oppoſition to this Notion, I have 'always thought, that what was revealed in Scripture, was 'revealed for a Subject of Contemplation; and that it is the 'very Eſſence of Popery, and has been all along the Policy 'of the Romiſh Church to perſuade the People, that no 'Man ſhort of a Prieſt, was able to unfold the Myſteries of 'Religion.

'But, ſurely, the Proteſtant Cauſe ſtands in no need of Ignorance to conceal its Deluſions; ſacred Truth ſhines the 'more conſpicuouſly the more it is examined and enquired 'into? And if I have made the ſame Diſtinction between 'the Father and the Son, which the Scripture makes, it is 'no longer ſuch a Myſtery, as the great Doctors of the 'Church have repreſented it; who have all along made Myſteries in Religion, by obtruding their own Schemes of Doctrine, with reſpect to this as well as other Points, till they

'have

'have perplexed both themſelves, and all who were ſo weak
'or fooliſh as to be led by them; and, at laſt, to compleat
'the full Triumph of their profound Knowledge, they have
'left us in a Labyrinth of ſcholaſtic Jargon, and inexplica-
'ble Nonſenſe; and, by pretending to open our Eyes, and
'unfold a Myſtery, in which there is nothing myſterious but
'of their own making, they have involved themſelves, and
'their unhappy Followers in Ægyptian Darkneſs, even with
'reſpect to ſuch Doctrines as the Scriptures had made intelli-
'gible to the loweſt Capacities, if they had been left in the
'plain Terms in which they are delivered in the New Teſta-
'ment for the Inſtruction of every ſincere Diſciple of Jeſus
'Chriſt. Indeed, upon a Review of ſome of the Works of
'thoſe great Men in the Church, who have taken immenſe
'Pains to perplex the Doctrine of the *Trinity*, one can ſcarce
'avoid imagining, that they loved Darkneſs rather than Light;
'nay, and perhaps, for the *ſame Reaſon* as the Scripture aſ-
'ſigns, why Men do ſo.'

ART. IV. *On the Delicacy of Friendſhip. A Seventh Diſſertation. Addreſſed to the Author of the Sixth* 8vo. 1s. Cooper.

THIS Diſſertation is addreſſed to Dr. Jortin, and occaſioned by the laſt of his ſix Diſſertations lately publiſhed*. The anonymous Author, while he affects to applaud the Doctor for commending his Friend Doctor Warburton in ſo reſerved and ſparing a Manner, ironically laſhes him for his Conduct in this reſpect with great Keenneſs and Spirit.

Whether Doctor Jortin is liable to any juſt Cenſure for not being more liberal of his Praiſes to his Friend, or whether his Friend deſerves thoſe high Encomiums which our Author, and his other Panegyriſts, have beſtowed upon him with ſo bountiful a Hand, is not our Buſineſs to determine; which way ſoever theſe Matters be decided, the Diſſertation now before us is written in a very ſpirited and entertaining Manner, of which it may not be improper to lay before our Readers ſome ſhort Specimens.

After drawing a very high Character of Dr. Warburton, the Author proceeds in the following Manner. 'This Per-

* See Review for December, 1755.

'ſon

ſon then,' ſays he, 'you have the Pleaſure to call your 'Friend: Report ſays too, that he has more than a common 'Right to this Title: That he has won it by many real Ser- 'vices done to yourſelf. How doth the Conſciouſneſs of 'all this fire you! And what Pains do I ſee you take to re- 'ſtrain that impatient Gratitude which would relieve itſelf 'by breaking forth in the Praiſes of ſuch a Friend!

'And yet,—in ſpite of all theſe Incitements from *Eſteem*, 'from *Friendſhip*, and from *Gratitude*, which might prompt 'you to ſome Extravagance of Commendation, ſuch is the 'Command you have of yourſelf, and ſo nicely do you under- 'ſtand what belongs to this Intercourſe of learned Friends, 'that, in the Inſtance before us, you do not, I think, appear 'to have exceeded the modeſt Proportion even of a tempe- 'rate and chaſte Praiſe. I aſſure you, Sir, I am ſo charmed 'with the Beauty of this Conduct, that tho' it may give your 'Modeſty ſome Pain, I cannot help uniting the ſeveral Parts 'of it, and preſenting the entire Image to you in one Piece.

'I meddle not with the Argument of your elaborate Diſ- 'ſertation. It is enough that your Readers know it to be 'the ſame with that of another famous one in the D. L. 'They will know then that among the various Parts of that 'Work, none was ſo likely, as this, to extort your Ap- 'plauſe. For it is univerſally, I ſuppoſe, agreed that, for 'a Point in claſſical Criticiſm, there is not the Man living 'who hath a keener Reliſh for it than yourſelf. And the 'general Opinion is, that your honoured Friend hath a Sort of 'Talent for this Kind of Writing.—There are many Spe- 'cimens of his Talents in this Way diſperſed thro' the large 'and miſcellaneous Work of the D. L. But the greateſt Ef- 'fort of his Genius is ſeen in the Explanation of the ſixth 'Book of the Æneïs. And, with all its Defects, I can ea- 'ſily perceive you were ſo ſtruck with it, that it was with the 'utmoſt Reluctance you found yourſelf obliged by the Re- 'gard, which every honeſt Critic owes to Truth, and by the 'ſuperior Delicacy of your Purpoſe, to cenſure and expoſe it.

'Another Man, I can eaſily imagine, would have ſaid to 'himſelf, before he had entered on this Taſk, "This fine "Commentary, which ſets the moſt finiſhed Part of the "Æneïs, and indeed the whole Poem, in ſo new, and ſo ad- "vantageous a Light, tho' not an Eſſential in it, is yet a "conſiderable Ornament of a juſtly admired Work. The "Author too is my particular Friend; a Man, the fartheſt "of all others, from any Diſpoſition to leſſen the Reputation "of thoſe he loves; the Subject hath been well nigh ex-

"hauſted

" haunted by him; and the Remarks I have to offer on his " Scheme are not, in Truth, of that Conſequence as to " make it a Point of Duty, for me to lay aſide the uſual Re- " gards of Friendſhip on their Account. And though *he* " hath Greatneſs of Mind enough not to reſent this Liberty, " his impatient and ill-judging Friends will be likely to take " Offence at it. The Public, itſelf, as little biaſſed as it " ſeems to be in his Favour, may be even ſcandalized at an " Attempt of this Nature, to which no important Intereſts " of Religion or Learning ſeem to oblige me."

' After this Manner, I ſay, would a common Man have ' been apt to reaſon with himſelf. But you, Sir, underſtand ' the *Rights* of literary Freedom, and the *Offices* of ſacred ' Friendſhip, at another Rate. The *one* authorizes us to de- ' liver our Sentiments on any Point of Literature without Re- ' ſerve. And the *other* will not ſuffer you to diſhonour the ' Man you love, or require you to ſully the Purity of your ' own Virtue, by a vicious and vulgar Complaiſance.'

Our Author goes on to produce ſeveral Inſtances of Dr. Jortin's Civilities to his admired Friend; and then concludes in the following Manner. ' And now, Sir,' ſays he, ' hav- ' ing been at all this Pains to juſtify you from the two con- ' trary Cenſures of having done *too little* and *too much*, let us ' ſee how the Account ſtands. Malice itſelf, I think, muſt ' confeſs that you have not been laviſh of your Encomiums. ' You have even diſpenſed them with a Reſerve; which, tho' ' I admire extremely, will almoſt expoſe you to the Imputa- ' tion of *Parſimony*. And yet, on the other hand, when we ' compute the Number, and eſtimate the Value of your Ap- ' plauſes, we ſhall ſee Cauſe to correct this Cenſure. For, ' from the *eight* Articles I have ſo carefully ſet down, and ' conſidered, it appears at length, that you have done all due ' Honour to your Friend, and in ways the moſt adapted to ' do him Honour. That is to ſay, *You have adopted his Sub- ' ject—You have written againſt him—You have glanced at ' him—You have ſpared his Arguments—You have lent him ' ſome of your own—You have quoted him—You have called his ' Conjectures ingenious—Nay, elegant—You have called himſelf ' learned*, and, what is more, *your Friend*.

' And if all this will not ſatisfy him, or rather his Friends, ' (for I hope, and partly believe, he himſelf thinks nothing ' of this whole Matter) I know not, for my Part, what will. ' I am ſure, (and that ſhould be your Satisfaction, as it is ' mine) that you have gone as far as was conſiſtent with *De- ' licacy* of Friendſhip (which may reaſonably imply in it a

'little Jealouſy) and with the virtuous Conſciouſneſs of 'that Importance which Writers of your Claſs ought to be of 'to themſelves. And I hope never to ſee the Day when you 'ſhall be induced by any Conſiderations to compliment any 'Man breathing at the Expence of theſe two Virtues.

'And here, on a View of this whole Matter, let me profeſs 'the Pleaſure I take in obſerving, that you, (and I have re-'marked it in ſome others) who have ſo conſtantly thoſe ſoft 'Words of *Candor*, *Goodneſs*, and *Charity* in your Mouth, and 'whoſe Soul, one would think, was ready to melt itſelf into 'all the Weakneſs of this Character, ſhould yet have Force 'enough not to relent at the warmeſt Influences of *Friend-'ſhip*. Men may ſee by this Inſtance, that *Charity* is not 'that unmanly, enfeebling Virtue which ſome would re-'preſent it; when, tho' ready, on fit Occaſions, to reſolve 'and open itſelf to a *general* Candor, it ſhuts up the Heart 'cloſe and compact, and impregnable to any *particular* and 'perſonal Attachment.

'I take much Delight in this pleaſing Contemplation. 'Yet, as our beſt Virtues, when puſhed to a certain Degree, 'are on the very Point of becoming Vices, you are not to 'wonder that every one hath not the Diſcernment, or the 'Juſtice, to do you Right. And to ſee, in Truth, the Ma-'lignity of human Nature, and the Neceſſity there was for 'you to inculcate in your third Diſcourſe, *The Duty of judg-'ing candidly and favourably of others*, I will not conceal 'from you, at parting, what hath been ſuggeſted to me by 'many Perſons to whom I communicated the Deſign of this 'Addreſs. They ſaid, beſide other Things, which I have occa-'ſionally obviated in the Courſe of this Letter, that the excel-'lent Perſon whom you have allowed yourſelf to treat with ſo 'much Indignity and Diſreſpect, (I need not take Notice, 'that I uſe the very Terms of the Objectors) in this poor 'and diſingenuous Criticiſm upon him, had ſet you an Ex-'ample of a very different Sort, which you ought, in com-'mon Equity, and even Decency, to have followed. They 'obſerve, that his own Pen never expatiates more freely, 'and with more Pleaſure, than when it finds or takes an Oc-'caſion to celebrate the Virtues of ſome deſerving Friend. 'They own, the natural Warmth and Benevolence of his 'Temper, is even liable to ſome Exceſs on theſe inviting Oc-'caſions. And for an Inſtance they referred me to a Para-'graph in the Notes on Julian, which tho' I know you do 'not forget, I ſhall here ſet down as it ſtands in the laſt 'Edition. He had juſt been touching a Piece of Eccleſia-

'ſtical

'ſtical Hiſtory. 'But this,' ſays he, 'I leave with Julian's "Adventurers to my learned Friend Mr. Jortin; who, I "hope, will ſoon oblige the Public with his curious Diſſer-"tations on Eccleſiaſtical Antiquity, compoſed, like his Life, "not in the Spirit of *Controverſy*; nor, what is worſe, of "*Party*, but of *Truth* and Candor."

'Here, ſaid they inſultingly, is a Specimen of that truly 'liberal Spirit with which one learned Friend ſhould exert 'himſelf when he would do Honour to another. Will all 'the Volumes which the profound eccleſiaſtical Remarker 'hath publiſhed, or ever will publiſh, do him half the Cre-'dit with Poſterity as this ſingle Stroke, by which his Name 'and Virtues are here adorned and uſhered into the Acquain-'tance of the Public? And will you ſtill pretend to vindi-'cate him from the Scorn which every honeſt Man muſt have 'for him, after ſeeing how unworthily he requites this Ser-'vice by his famous *Sixth Diſſertation* in this new Volume?

'This, and a great deal more to the ſame Purpoſe, was 'ſaid by them in their tragical Way. I need not hint to you, 'after the clear Expoſition I have given of my own Senti-'ments, how little Weight their Rhetoric had on me, and 'how eaſily I turned aſide this impotent, tho' invenomed 'Invective from falling on your Fame and Memory.'

ART. V. *A Treatiſe on the Scurvy, deſigned chiefly for the Uſe of the Britiſh Navy. By Charles Biſſet, Surgeon.* 8vo. 2s. 6d. Dodſley.

IN the Introduction to this Performance we are told, That the Proſpect of an impending War occaſioned its preſent Publication, and that it is 'only a Part of a more conſider-'able Work, which exhibits the natural Conſtitution of the 'Atmoſphere, and the Diſeaſes incident to New-comers, 'ſeaſoned Europeans, and Natives in the Weſt-Indies;' but which 'is yet unfiniſhed.'

Previous to the Hiſtory of the Diſeaſe Mr. Biſſet has thought proper to give ſome *Particulars* from a Chapter of the afore-mentioned unfiniſhed Work, entitled, *The Alterations that are produced in the Conſtitutions of the Natives of northern Climates, by being tranſported under the Heat of a vertical Sun.*—As ſeveral of theſe *Particulars* ſeem to be the Reſult of careful

careful Obſervation, and may be applicable to ſome good Purpoſes, we imagine Part of them will not be diſagreeable to our Readers.

'The Companies of Britiſh Ships of War,' ſays our Author, 'after leaving Madeira, in their Paſſage to Jamaica, 'are affected in the following Manner: (The Sun being to 'the northward of the Equator, and approaching the north-'ern Tropic; and the Paſſage from Madeira amounting to 'ſeven* or eight Weeks:) During the firſt Fortnight from 'Madeira, after getting with the Courſe of the Trade-'Wind, they are healthful, chearful, and alert; the Wind 'being fair, conſtant, and uniform; the Air dry, heavy, 'and elaſtic, and agreeably warm, the Clouds exceeding 'high, thin, and white; the Gun-ports all open, except 'ſome of the lower fore ones; and the Ships perfectly well 'aired, ſaving the fore-part of the Bay. Being advanced 'near, or under the Tropic, the ſolid Fibres, chiefly at the 'Surface of the Body, begin to ſuffer an extraordinary Ex-'panſion, and conſequent Relaxation; the Fluids a high 'Degree of Rarefaction, and the ſubcutaneous Fat acquires 'a great Laxity, and Tendency to liquify, by the ſudden 'Increment of the ſolar Heat. An Effect is at firſt produced 'ſimilar to that of the dry Bath; the Blood-Veſſels become 'turgid; the Circulation quickens; a great Proportion of 'Juices are determined to the relaxed Skin, and it is bedew-'ed with a conſtant breathing Sweat, which is very profuſe 'on uſing ſmart Exerciſe, drinking hot Liquids, or deſcend-'ing into the Orlope or loweſt Deck; as the Sun approaches 'their Zenith, in advancing ſoutherly, the Propenſity to 'ſweating increaſes, the ſalutary Juices are abundantly eva-'cuated together with the Excrements; the Veins at length 'begin to ſubſide; the Velocity of the Circulation ſlackens; 'the Complexion fades; the Appetite is a little impaired; the 'Strength and Sweating diminiſh; a beginning Liſtleſſneſs in-'vades the whole Habit, and the firſt Symptoms of the Scurvy, 'or a Tendency thereto, appear in thoſe who are in the greateſt 'Meaſure thus affected. Being advanced further in their Paſ-'ſage, the above-mentioned Symptoms are aggravated, and 'the Number of Patients ſpeedily increaſe: In theſe the Sweat 'becomes viſcid and ſcanty, and is only forced by hard Labour, 'or the Heat of the Orlope Air, and quickly dries up when 'theſe Cauſes ceaſe. About this Time ſome Caſes often begin

* Our Author takes Notice, that the Paſſage of King's Ships from England to Jamaica is generally protracted, in Time of War, by attending their Convoy.

to appear of a Continued or Remitting Fever, from a great and ſudden Degree of the ſaid Effects, which is not often fatal, tho' frequently ſo in its Conſequences; ſince it commonly terminates in the putrid and moſt fatal Species of the Scurvy, whoſe Progreſs is ſwift. About the Time they arrive at Antigua, I ſuppoſe at the End of the ſixth or ſeventh Week from Madeira, and eighth or ninth from the Lizard, the Scurvy is rife on board; ſeveral being then in the ſecond, and a few in the third Stage of it; and the Diſeaſe ſwiftly increaſes after, both in Frequency and Virulence, till the Ships arrive at Jamaica.

'Theſe unſalutary Effects appear ſooner or later, and in a greater or leſs Degree, in the Courſe of a long Summer Paſſage from England to Jamaica, according as the Crew has had more or leſs of a ſcorbutic Taint, from a former Cruize at their Departure from thence; or have been formerly more or leſs advanced in the Scurvy; and as they are ſerved with pure or diluted Brandy, after the Small-Beer is exhauſted: And thoſe Adults are affected ſooneſt, and in the greateſt Degree, who have puny Conſtitutions, or are weakened by a late Illneſs, or that are naturally of a lax and groſs Habit, eſpecially if old, lazy, or diſcontented; provided all theſe live wholly on the denſe, tenacious, and ſalted Ship Proviſions, and drink nothing but Water, beſides their Allowance of diluted Brandy or Rum.

'Adults of clean and ſound Habits, who live at Sea chiefly on freſh Proviſions, and lie well, and rather airy over a dry Deck, and drink pretty freely of weak Punch, or Negus, but ſo as not to intoxicate, are not ſenſibly affected in their Healths, by the quick Tranſition from a cold Air, to the Heat of a vertical Sun and long Voyage; the corroborative Quality of theſe Drinks nearly ballancing the unſalutary relaxing Power of the ſolar Heat; and the freſh Diet, and ſalutary Nouriſhment it yields, being eaſily ſubdued by the digeſtive and aſſimilating Powers, no Degree of Cacochymy is induced. Hence it is that the Captains and principal Officers are rarely affected with any ſcorbutic Taint.—— Boys, *cæteris paribus*, are the leaſt affected by this great and ſudden Change, and therefore leaſt obnoxious to the Bilious Fever and the Scurvy, notwithſtanding the Laxity of their Solids.*

'Thoſe

* In order to obviate this Contradiction to what he has advanced in the preceding Section, concerning lax Habits, Mr. Biſſet tells

'Thoſe who lie in the Orlope over the loweſt Deck, ſweat 'more profuſely than the Sailors lying between Decks; the 'Air of the firſt, which is moſtly under Water, being confin- 'ed, in compariſon with the free open Air between Decks, and 'exceeding warm: Yet the Inhabitants of this ſubaqueous 'Apartment are generally leſs obnoxious to the Scurvy than 'thoſe who are birthed between Decks in the moſt airy Man- 'ner. The Cauſe of this ſeems to be, that the Sailors between 'Decks have their Skins, when warm and ſweating after be- 'ing at Work, or drinking hot Liquids, often ſuddenly dri- 'ed, and the Viſcidity of the Juices increaſed by the freſh Air 'blowing in at the Gun-ports: This happening frequently 'at ſhort Intervals, the Pores become at length contracted; 'the Juices exceeding viſcid and acrid; the Perſpiration great- 'ly diminiſhed, and a Fever or ſcorbutick Cachexy com- 'mences, according as theſe Effects are more or leſs great 'and ſudden: But whenever the Perſpiration of an Inhabi- 'tant of the Orlope is obſtructed, he retires to his cloſe and 'exceeding warm Apartment, which ſeldom fails to ſollicit 'a free Perſpiration and Sweating; yet his Habit after being 'therein long birthed in the Torrid Zone, becomes conſider- 'ably relaxed and weakened, whereby he frequently loſes, ir- 'recoverably, his Complexion, and ſuffers greatly in his Con- 'ſtitution. There is one Circumſtance, indeed, which may 'contribute to make this Difference in Point of Wholeſome- 'neſs, appear greater in favour of the Orlope, which is, 'that moſt of the petty Officers, who generally drink more 'Punch, or a Beverage of Rum, Water, and Sugar, and 'ſometimes live a little better than the common Sailors, are 'birthed in this low Apartment: Theſe, however, generally 'endeavour, in the Weſt-Indies, to obtain airy Births for 'themſelves between Decks; ſo that there commonly re- 'mains but few of them in their proper ones in the Orlope.

'If a Ship makes a quick Summer Paſſage to Jamaica, the 'ſolar Heat neceſſarily produces in her Sailors a conſiderable 'Laxity and Debility of the Solids: Yet the Cachexy, from 'the fore-mentioned Cauſes, will, in this Caſe, be inconſi- 'derable; its Progreſs being prevented by the timely Re- 'freſhments they obtain, in Conſequence of their ſpeedy Ar-

tells us, in a Note, that 'this is accounted for in the Theory of the 'Bilious Fever:' But as nothing of this Kind appears in the Per- formance now before us, we muſt preſume he means by it, another Part of his *unfiniſhed* Work: To which he alſo refers for the Ec- claircifſement of ſome other uncommon Opinions.

'rival at their Port; whereby their Habits are ſoon purified 'from any ſlight ſcorbutic Taint acquired towards the End 'of the Paſſage. This healthful Crew will be much leſs 'liable to an Attack of the Scurvy in a ſucceeding long 'Cruize in the Torrid Zone, than if they had arrived under 'an advanced general Scurvy; which, by greatly relaxing 'the Fibres, renders the Habit more ſuſceptible of the ſame 'Diſeaſe for a conſiderable Time after. Yet if this Ship is 'ordered out upon a very long Cruize, at any Time before 'November following, the Scurvy will probably appear again 'on board, eſpecially if the Bilious Fever invades them at Sea, 'or not very long before their Departure; and will be more or 'leſs epidemical and fatal, according to the Duration of the 'Cruize, and as the antecedent Fever has been more or leſs 'general. After the Month of October it will ſeldom ap-'pear any more, ſo as to be epidemical and malignant, a-'mong the ſame Sailors, ſo long as they ſhall remain in the 'Weſt-Indies, eſpecially if their Arrival from England has 'been ſoon after the Vernal Equinox, or before the Middle 'of May; for the Scurvy ſeldom appears in the Weſt-Indies 'in the Winter Months; and Negroes, Creols, and ſeaſon-'ed Europeans, are not obnoxious to the malignant Bilious 'Fever, and are ſeldom much afflicted with the Scurvy in 'the Torrid Zone, tho' living at Sea on Ship Proviſions: 'But if this Ship was to proſecute a Voyage round Cape 'Horn, the Scurvy might again become general and fatal on 'board, not only on account of the great Length of the 'Voyage, and the Nature of the Ship's Proviſions, but like-'wiſe by reaſon of the great and ſudden Contraction of the 'Pores, by the quick Tranſition from an extreme Heat to the 'contrary; in conſequence whereof the acrid perſpirable 'Matter is in a great Meaſure retained, and the condenſed, 'viſcid, and acrid Humours will readily form Obſtructions 'in the conſtringed and contracted Capillaries. This Dimi-'nution of Perſpiration, and its Effects, will be greatly in-'creaſed by the Concurrence of a moiſt Atmoſphere, wet 'Decks, getting frequently very wet by Rains or the Spray 'of a boiſterous Sea, or ſleeping in wet or moiſt Cloaths, 'as Dr. Lind* juſtly obſerves; whence ſcorbutic Fevers, 'and the moſt malignant Scurvies: Conſequently the Ex-'tremes of Heat and Cold, under particular Circumſtances, 'are nearly alike productive of the Scurvy. If the ſame

* An Account of Dr. Lind's truly ingenious Performance on this Subject may be ſeen in the Review, Vol. IX. p. 433.

'Ship

'Ship, after doubling the Cape, returns to the Torrid Zone, 'the Scurvy may again become epidemical, after being ſeven 'or eight Weeks at Sea, for the Reaſons already mentioned; 'and after this general attack of it ceaſes, it will probably 'appear no more, ſo as to be riſe and virulent among the 'Men, while they continue after in the ſultry Climates, pro-'vided no Continued, Remitting, or Intermitting Fever in-'vades them; and even theſe frequently will not excite the 'Scurvy in ſeaſoned Europeans, tho' living wholly on the 'Ship's Proviſions.———

—'The Companies of Ships of War that arrive at Ja-'maica when the Sun is pretty well to the ſouthward of the 'Equator, eſpecially about the Beginning of November, are 'ſeldom affected in any conſiderable Degree with the Scurvy; 'the ſolar Heat at Jamaica being then a little leſs intenſe, 'and the Evenings and Mornings much cooler than in the 'Summer Months; the Change is therefore inconſiderable 'from the ſolar Heat of Auguſt in England, to the Winter 'Heat in Jamaica. In this Caſe the Conſtitution ſuffers ve-'ry little Alteration by the Difference of the diurnal Heat 'alone; and the Companies of Ships, in ſuch Circumſtances, 'are not only little liable to the Scurvy, but likewiſe to all 'the other Diſeaſes which reſult from the Change of Climate. 'Thoſe who arrive in good Health, have likewiſe a better 'Chance of eſcaping both the Bilious Fever and Scurvy, while 'they remain in the Weſt-Indies, or of having them favour-'ably, provided they are not under a Neceſſity of lying long 'near an unwholſome Shore, or in a Place that is very liable 'to Rain, nor make very long Cruizes during the firſt Year 'after their Arrival in the Torrid Zone.

'The Sailors of Merchant-Ships are ſeldom much afflicted 'with the Scurvy, even in the End of a long Summer Paſ-'ſage to Jamaica; I ſuppoſe, becauſe they receive their Wa-'ges at the End of each Voyage, and are thereby enabled to 'purchaſe freſh Proviſions and Liquors at each Port, and 'commonly carry to Sea ſome of the laſt Articles, which 'contributes, not a little, when properly mixed with Wa-'ter and ſweetened, to prevent a ſcorbutic Cachexy. 'Their Habits, therefore, are generally well purified at each 'Port, or at leaſt at the End of each Voyage, by living 'aſhore on freſh Proviſions, and drinking freely, from any 'Degree of Cacochymy they may have contracted at Sea. 'Thus they always embark on a foreign Voyage, with a 'clean ſound Habit, which is no ſmall Advantage: They 'alſo work much harder, and with more Conſtancy, than

'the Sailors of Men of War, which is likewiſe a Preſerva-
'tive againſt the Scurvy; the Strength and Elaſticity of the
'Fibres being thereby increaſed, and Perſpiration promoted:
'Whereas the Sailors of his Majeſty's Navy, who generally
'live, in War-time, on ſalted, and other denſe and viſcid Pro-
'viſions, for Years together, and make long Voyages, and
'frequent long Cruizes, at ſhort Intervals, are ſcarce ever
'wholly free from ſome Degree of ſcorbutic Cacochymy or
'Taint. In many Harbours and Places abroad, they can
'obtain no Supply of freſh Meat or antiſcorbutic Vegetables;
'and where they have this Advantage, they often remain not
'long enough to have their Habits ſufficiently purified before
'they are ordered on a Cruize or foreign Voyage. Their
'being ſtrictly confined on board, is alſo a Diſadvantage in
'this reſpect, both by ſinking their Spirits, and depriving
'them, in a great Meaſure, of ſome Portion of ſalutary an-
'tiſcorbutic Effluvia, which exhale from moſt Vegetables:
'Many of them do, therefore, generally go to Sea with ſome
'Degree at leaſt of ſcorbutic Cacochymy, which, in the
'Courſe of a long Cruize, ſpeedily increaſes to a moſt dan-
'gerous and loathſome Scurvy. Therefore the common Prac-
'ice of turning over Sailors, newly arrived from a foreign
'Voyage, or long Cruize, on board of Ships that are ſpeedily
'to be ordered abroad, or on a Cruize, except in Caſes of
'abſolute Neceſſity, is not only inhuman, but highly inju-
'rious to the Service.

'Europeans who arrive in the Weſt-Indies under a ſcorbu-
'tic Cachexy, have no Prickly Heat or Raſh, till the Ob-
'ſtructions attending this Diſeaſe are almoſt wholly reſolved;
'the morbid and acrimonious Matter evacuated, and the
'Stomach and Inteſtines, and other vital Organs and Viſcera
'have recovered, in a great Meaſure, their natural Strength:
'Then the Circulation becomes free and natural, the various
'Secretions, and Excretions, are reſtored to a ſalutary State;
'the Skin becomes moiſt and relaxed; the Humours are
'determined abundantly thereto; the Prickly Heat begins to
'appear, and increaſes with the Health of the Individual.'

The foregoing Extract has been extended with a View of exhibiting a Specimen of our Author's promiſed, *more conſiderable*, Work; proceed we now to his preſent Performance.—In the firſt Chapter (the whole conſiſting of ſeven, excluſive of the Introduction) Mr. Biſſet treats *of the* Progreſs *and* different Species *of the Scurvy*. In deſcribing the Stages of this Diſeaſe he agrees, for the moſt Part, with other approved Writers on the Subject; except in his Arrangement

of

of ſome of the Symptoms: To theſe he has alſo added one that has not occurred to us before; which is, the Appearance 'of *ſmall* elevated *Puſtules* about the Bigneſs of a *ſmall* Pin-'head, commonly of a dark red, at the Roots or Bulbs of 'the cutaneous Hairs of the Legs, unattended with Pain or 'Itching.'—The true ſcorbutic Spots are, generally, characterized by their Flatneſs and Equality with the Surface of the Skin: Dr. Lind, indeed, ſays, that ſometimes, tho' very rarely, ſmall Eruptions, of the dry milliary Kind, are ſeen; but theſe by no means correſpond with Mr. Biſſet's *Puſtules*, unleſs he may have been directed to the Choice of that Term for the ſake of its medical Sound; a Motive that ſeems to have, more than a little, influenced his Manner of Expreſſion. Some Symptoms that are uſually found to affect Scorbutics in northern Climates, are likewiſe ſaid by our Author, to be leſs common in the Torrid Zone: 'Particularly he inſiſts that 'a Cough ſcarce ever invades them, 'nor any conſiderable Dyſnæa;'—that 'conſiderable 'Contractions of the Benders of the Legs happen ſeldom, 'and an indurated Swelling, and great Rigidity of the Knee, 'is an extraordinary Symptom;'—and that 'he never ſaw 'in the Weſt-Indies one Caſe of luxuriant ſpungy Fleſh ri-'ſing from the Gums; nor above four Caſes of the liver-'like Fungus on Ulcers of the Legs.' It may be preſumed that Mr. Biſſet here ſpeaks only of ſuch Subjects as have fallen under his own immediate Care; wherefore, leſt his Authority ſhould divert the Attention of young Practitioners in thoſe warm Climates, from adverting to theſe Symptoms, it may not be amiſs to obſerve, that Experience has demonſtrated them not infrequent Attendants on this melancholly Diſorder, even in Jamaica, where the Scurvy, with all its dreadful Relatives, is not a Stranger; tho' this Gentleman's Patients may have had the Happineſs to eſcape the abovementioned afflicting Circumſtances.

The different Aſpects of this Malady in different Perſons, and under particular Circumſtances, are conſidered by our Author as ſo many Species, which he diſtinguiſhes according to the moſt predominant Symptoms. Of theſe Species he reckons five; the firſt is that wherein an *Anaſarca* is more eſpecially prevalent. 'In this,' ſays he, 'the Face is pale and bloated; the Legs 'and Feet are conſiderably ſwelled, with an indolent and very 'unelaſtic Tumor, which, on the interior and inferior Portion 'of the Tibia, will ſometimes retain the Impreſſion of the 'Point of a Finger for ſeveral Hours. In the laſt Stage of it 'there is a great Propenſity to a dangerous colliquative Diar-

'rhæa; the Spots on the Legs are commonly yellowiſh, or of 'a tawny or livid Hue, ſeldom red or purple, and *ſometimes no* 'Stains appear. This Species, which occurs not often, is at-'tended with a great Laxity of the Solids, and a *ſmall Degree* 'of *Acrimony* of the Juices, and is remarkably obſtinate.'

Conſidering the frequency of Oedomatous Tumors in the Weſt-Indies, always attended with, and generally the Conſequence of, lax Solids, it may be doubted whether any thing more than a mere Anaſarca is comprehended under this Deſcription, particularly when no Stains appear, Spots on the Legs being the only true ſcorbutic Symptom here mentioned. This Doubt ſeems to receive additional Strength from our Author's Obſervation (p. 33.) that * 'Perſons under the 'firſt Species die of a *Dropſy* and *Anaſarca*; Gangrenous wa-'tery Bladders ſometimes appearing on the Legs before the Ar-'ticle of Death;' which laſt Circumſtance, by the Bye, is not very conſiſtent with a *ſmall* Degree of Acrimony in the Juices. With reſpect to the Cure alſo, we are directed (p. 106.) chiefly to regard the Dropſy, to ſerve which Intention Mr. Biſſet's Preſcriptions are all calculated.—Theſe Remarks are not intended to depreciate our Author's Judgment, but in hopes of preventing the Miſchiefs ariſing from the Scurvy's being confounded with other Diſeaſes, to which it has little or no relation, and of which a modern ingenious Writer has endeavoured to diveſt it.†—In the other four Species our Author has preſerved ſome genuine Characteriſtics of the Diſtemper he profeſſes to treat of, tho' we muſt acknowledge ourſelves not able to diſcern the Importance of this quadripartite Diſtinction.

Chap. 2. is entitled *Of the external and internal Cauſes of the* Scurvy; *with ſome Principles towards a new Theory of the Reſolution of Obſtructions, and Criſes of Fevers.* Forty-three Pages‡ are appropriated to the Diſcuſſion of theſe Points: As principal Cauſes Mr. Biſſet aſſigns 'the intenſe diurnal Heat 'when the Sun is in, or not very remote from, the Zenith, 'joined with an unſeaſoned Conſtitution to the Torrid 'Zone;—together with the ſalted and tenacious navy Victu-'als:' Which, when adventitiouſly 'aggravated at Sea, by 'Rains, wet Decks, or ſome Abuſe in the Non-naturals' produce, he tells us, a Continued Fever, that commonly ends

* All the lines diſtinguiſhed by inverted commas, are Mr. *Biſſet's* own words.

† See *Review*, Vol. IX. p. 434.

‡ The whole contains 162.

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in the moſt malignant Species of the Scurvy. From hence our Author proceeds to combat the Opinions of ſome well-eſteemed medical Writers, and to advance ſeveral peculiar Hypotheſes, moſt of which appear, at preſent, highly diſputable: Theſe, as it is not agreeable to our Plan to become Controverſialiſts, we ſhall decline a further Notice of. The Gentlemen who are hereby attacked, are beſt capable of defending their own Sentiments, ſhould they think it worth their While; and, perhaps, Mr. Biſſet's future Publication may elucidate ſome Things, that now appear, more than a little, obſcure.

Chap. 3. propoſes a Method for 'the Prevention of the 'Scurvy on board of his Majeſty's Ships.'—After a cold Compliment paid to Mr. Bruce (Admiral Vernon's Surgeon) and a faint Approbation of the Regimen directed by that Gentleman, our Author offers his own Scheme: But as this Scheme appears the Reſult of Imagination rather than Experience, we ſhall content ourſelves with mentioning, that Mr. Biſſet ſeems to confide principally in *Rice* and *Melaſſes* as Prophylactics, and that he has furniſhed a good Receipt to make *Flummery*.

Chap. 4. contains Directions for the Cure of the Scurvy, *particularly at Sea* and in *deſart Places*. Theſe Directions are partly dietetic and partly pharmaceutic, and, it is poſſible, ſeveral of them may be found uſeful. Let it ſuffice for us to ſpecify a few of Mr. Biſſet's Peculiarities.——(p. 100.) he declares his Diſapprobation of 'the ſudorific Method recommended 'by ſome Authors, in every Species and Stage of the Scurvy.' The earlieſt Writers on this Subject did not admit, and the moſt modern have rejected, the ſpecific Subdiviſions of this Diſeaſe. Dr. Lind (whoſe Opinions Mr. Biſſet ſeems fond of controverting) tho' not named, is here particularly glanced at; he had obſerved, that Scorbutics bear no Evacuation ſo well as, and that they find the greateſt Benefit from, Sweating; wherefore he recommends a Promotion of the cuticular Diſcharge, twice or thrice a Week, by Draughts of the anti-ſcorbutic Juices mixed with Sack-whey, to which he joins the Uſe of warm, aromatic, moiſt Baths. Tho' we ſhall not take upon us to decide who is in the Right, yet it may not be improper to obſerve, that, as the laſt-named Gentleman's Precepts appear to be founded on real and extenſive Experience, the ſame Criterion ought to determine their Efficacy: And had our Author produced any Inſtances, wherein the Method he explodes, had been found uſeleſs or dangerous, his theoretical Reaſonings might have deſerved a

more ſerious Attention, than, in all Probability, will, under their preſent Appearance, be paid to them.——(p. 108) Mr. Biſſet ſays, that 'in the Weſt-Indies he has obſerved a remarkable good Effect from a very ſimple Topic, in ſcorbutic Swellings of the Legs, and Stains of the Skin: Which conſiſts only in rubbing the affected Legs, Knees, and Hams three or four Times a Day with a freſh cut Lime.' Whether our Author means hereby to aſſume the Merit of a Diſcovery, is not quite clear; however, it is certain that this Practice is not unknown to the Negroes in Jamaica, who generally make uſe of the ſame, particularly for thoſe Boneachs, which frequently precede the *Yaws:* It is not intended to derogate, on this Account, from the Utility of the Application: Hippocrates particularly admoniſhes Phyſicians, to enquire diligently, even among the moſt ignorant, after ſuch Things as have been found conducive to the Cure of Diſeaſes; nevertheleſs, if this Hint was borrowed, Candor ſhould have acknowleged it.—(p. 117, 118.) Our Author treats of the Management of the Sick in *deſart* Places: Under this Head he adviſes the Invalids to be landed, and an *occaſional Houſe* to be erected for their Reception: His Directions for the Situation, Structure of, and Materials for this Building, are very minute, and diſplay ſome Knowledge of Architecture; but we apprehend will ſcarce ever be carried into Practice. Nothing but the moſt extreme Neceſſity, ſuch as we believe, and hope, Mr. Biſſet never experienced, will probably induce any Commander of a Ship to have Recourſe to uninhabited Places, much leſs will he be inclined to ſtay as long as would be neceſſary to comply with the Advice here given; even tho' there ſhould be the greateſt Plenty of our Author's Species of Pimento, that is ſaid to furniſh the *Mountain-Cabbage*, and the *porous*, *light*, *dry* Wood recommended for building the temporary Infirmary: This Species of *Pimento* we muſt ingenuouſly confeſs is quite new to us; the Wood of what we have ſeen being very compact, heavy, and hard; unfit to ſupply any ſort of Sallad, or ſerving any of the Purpoſes it is appropriated to in this Performance. It will not, we hope, be thought too unmannerly an Impeachment of Mr. Biſſet's Judgment, to ſuppoſe he may mean the *Palmetto*, the upper Part of which is called *Cabbage* in Jamaica, and the Wood greatly correſpondent to his Deſcription.—This Chapter concludes with preſcribing a Regimen for the 'ſcorbutic Patients in the King's naval Hoſpitals.'

Chap. 5. preſents us with another Species of the Scurvy, ariſing 'chiefly from acid and aceſcent and farinaceous Food.'

'Foods.'—The Symptoms herein aſcribed to the Diſorders conſequent of this Diet being, for the moſt Part, as referable to ſome other Claſſes of Diſeaſes as to the Scurvy; we ſhall only obſerve that our Author ſeems to have acquired his Knowlege of this Species only ſince his having 'reſumed the 'Practice of Phyſic and Surgery, at Cleveland,' which, he tells us, is 'about two Years ſince.'

In Chap. 6, and 7. Mr. Biſſet conſiders the Nature and Cure of ſcorbutic Ulcers; of theſe he ſuppoſes four Species, and in the Cure generally directs a more plentiful Uſe of Mercurials internally, than has been approved of by other Writers; his favourite Topics are *Flower-paſte* and *Emp. Saturninum.* In theſe Reſpects, likewiſe, he ſeems to have founded his Practice principally from Obſervations on his Cleveland Patients. Before we conclude, it may not be amiſs to take notice, that the Importance of the Subject is our Apology for the Length of this Article, as well as for the Liberty we have taken with this Performance; the Preſervation of our Sailors Lives being too intereſting a Concern to allow any thing to Complaiſance. Some of Mr. Biſſet's Obſervations during his Reſidence in the Weſt-Indies are juſt and pertinent; and, we conceive, may prove ſerviceable, tho' they would have appeared to greater Advantage, had he affected leſs Novelty. What a living Author* has remarked concerned medical Writers of another Claſs, may be applied to him: He ſhould be read with Caution, without relying further on his Opinions, than as they ſtrictly correſpond with Facts.

* Gataker's firſt Letter on the Venereal Diſeaſe, for which ſee *Review*, Vol. X. p. 507.

ART. VI. *A mechanical Account and Explication of the Hyſteric Paſſion, and of all other nervous Diſeaſes, &c. &c. with an Appendix on Cancers, &c. &c. By* Charles Perry, *M. D.* 8vo. 5s. Shuckburgh.

WE have purpoſely contracted the tedious Title-Page of this Author, ſince we muſt, from a Regard to our Readers, treat his Work in Proportion to its Length, (as it is extended to very near 400 Pages) in a brief and ſummary Manner. Now, as a Preface is generally compoſed after the Author has had a clear and deliberate Survey of his Work, and is ſeldom the worſt Part of a Book, we ſhall give a *Syllabus*

ins of the Contents of this Preface, which employs xxxvi Pages, in a ſmall Type, and exhibits a great Variety of Articles, connected in no ordinary Manner.

Firſt then, it mentions our Author's Succeſs in ſuch hyſteric Caſes 'as had met with little or no Relief from Phyſicians, 'ſaid to be of great Fame, Eminence, and Skill.' 2. His Diſſention from, which is very pregnant with his ſuppoſed Superiority to, Dr. Sydenham. 3. His Reprehenſion of an antimechanical Phyſician at Bath; 'whoſe Imitators he [ſe-'rioufly] conſiders as the Diſciples of Empiricus [but omitting the Century in which that Author and Gradus flouriſhed] 'whence he thinks them very properly ſtiled Empiricks!' 4. Two Pages, extracted from the Dedication of his *Practice of Phyſick* to Sir Hans Sloane, who omitted the Words *Corpuſculum Medicinæ*, which the Author intended for the primary Title of it. 5. Some Account of its Conception and Birth, 'accompliſhed in ten Months, between the Author's 'Head and Hand, and begun only to entertain himſelf under 'a ſlight Indiſpoſition.'—Hence, we cannot, even by commuting the Sex of the Parent, juſtly apply that Line of Virgil to Dr. Perry's gravid State, on this Occaſion,

Patri longa decem tulerunt faſtidia menſes.

Since we find the very writing that Treatiſe on curing Diſeaſes (p. vii) had 'not only diſſipated his Diſtemper—but 'alſo gave Wings and Vigour to his Mind.' We may infer from hence how efficacious the many Preſcriptions it contains muſt be, when taken in Subſtance; and how wiſe, as well as healthy, that Book may render its Peruſers. 6. Characters good, bad, and indifferent, of ſeveral other Phyſicians at Bath, of which our Author lives within a ſmall Day's Journey,—and 'whither he rides to make a critical *Examen* into 'Perſons and Things.' 7. His Sentiments of Dr. Hartley's *Obſervations on Man*. 8. His Compliment and Apology to the Inſpector, whoſe Title he does not intend to invade, chuſing rather that of *Cenſor*. 9. Some orthographical Reflections on Engliſh Words, derived from Latin ones, ending in *er*, which our Author thinks ſhould be wrote and ſpelt in *our*, 'to come up to the proper Idea of their Sound [which *Sound*, to prevent any Miſtake, is further explained by *Sonnance*] in Engliſh. 10. Reflections on the Conduct of our College of Phyſicians in the Alteration of their *Pharmacopœia*, and a Compliment to that of Edinburgh. 11. Eulogy of, and Citation from, Rabbi Hutchinſon, and a Cenſure, *en paſſant*, on Sir Iſaac Newton. 12. The Concurrence of ſome of his Friends Suggeſtions with his own Wiſhes to be made a

Phyſician

Phyſician of St. Thomas's Hoſpital, with 'a Propoſal to 'any Perſon of Influence in the Legiſlature to procure him 'ſuch a Station.' 13. Reflections on the ſuperficial Manner in which our Author ſuppoſes phyſical Caſes are conſidered and treated in Hoſpitals: Theſe are attended with ſome phyſical Hiſtories. 14. Obſervations on the medical, and general, Erudition of the French Nation, and on Father Mallebranche. 15. More medical Caſes occurring to Dr. Perry on his Travels, particularly that of a Muſcovite-Nobleman, *very tall of Stature* at Spaa, whoſe own Account of his Caſe, the Doctor (p. xxiv) 'after ſuperinvoking the Aid of me-'chanical Philoſophy, ſent back with his Digeſts on it to the 'Nobleman, who was quite in Raptures with it,' &c. 16. Enumeration of ſeveral French Writers, viz. Voltaire, Babot, Maupertuis, and Monteſquieu, with a very new Set of Remarks on his *Spirit of Laws*, and on the Anſwer to it. 17. Eulogy of *Shebbeare's Practice of Phyſic*, &c. 18. Reſumption of the Author's preſent Work, which he ſuſpects there has been a Combination to decry and diſcredit, tho' he pronounces it incomparably ſuperior to his *Treatiſe on Diſeaſes in general*, which he ſays (p. xxxiii) 'was honoured 'with a very high Teſtimony.' Under this Head he challenges the Faculty, and particularly the College, to conſider it, and give it a fair Tryal. 19. The Author's anonymous Pamphlet on *the Diſtemper of the Cattle*, which he dedicated to the Preſident and Fellows of the College; and which he inſiſted on, that they ſhould weigh and conſider, and either approve or condemn, with their Reaſons for condemning it: But from their Silence to which, with the Co-operation of a *cut-throat Printer*, of our Author's Acquaintance, he was 'eight Pounds out of Pocket.' 20. And laſtly, His Complaint of ſome Writer, or Writers, in the *London Evening-Poſt*, for two Paragraphs printed in it, September 1753, and January 1754, depretiating his religious and moral Character, and his Credit as a Writer; with a very ſincere and hearty [if not pious] Execration of which Writers, and the Manager of that News-Paper, theſe *Prolegomena* conclude.

Though we ſhould gladly have preſented our Readers with ſome Abſtracts from a newer, if better, Deſcription of the Hyſteric Paſſion, than *Sydenham* has left us; or from a ſatisfactory Account of nervous Diſeaſes, to which he acknowleged himſelf inadequate, we imagine, this pretty exact, tho' very brief, Recapitulation of this new miſcellaneous Prologue in Proſe, may produce an Agreement

ment between the Author and our Readers, to excuſe us from preſenting, at large, any of the medical or immedical Contents of the ſeveral extraordinary Scenes that follow it. The chief Impropriety we ſhall remark, is, that of the general Running-Title, printed from the Beginning of the Book to the Appendix, viz. *Of Nervous Diſorders*. Now as the Liſt of Contents preſents us with the Titles of thirty-three Diſquiſitions on various Diſorders, excluſive of *difficult Births and Cancers*, it looks odd to ſee a Suppreſſion and Exceſs of the *Menſes*; the *Flour albus*; Pyles; a Looſeneſs; Sterility, and many other Complaints, improperly diſcuſſed under that general Title. And yet any competent Reader, who can peruſe every Page and Paragraph throughout, will obſerve a greater Conſiſtence, than he might at firſt diſcover, in this very Impropriety; as the whole Production may appear to him one *nervous Diſorder*, and ſolicit his Humanity in a proper Apology for it.

However, as juſt Remarkers muſt owe more to the Security of many, than to their Compaſſion for one, it ſeems neceſſary to give a very ſhort Specimen of the Errors and Improprieties in this Work, which abounds with Preſcriptions; leſt any raw Practitioner ſhould purſue it too much, from an improper Eſtimation of it. And yet, as Matters are circumſtanced, inſtead of ſeriouſly aſking our Author, with regard to *Practice*, why he always bleeds in an Epilepſy, tho' without 'Repletion; and why he hopes it ſhould [in all Circum-'ſtances] fertilize the good Effects of his ſubſequent Appli-'cations?' (p. 35.) Why 'he himſelf was forced to purge, 'vomit, bleed, and bliſter (beſides taking ſeveral other things) 'in one and the ſame Day?' which he juſtly calls *ſevere Diſcipline*: Who forced him to it? and why 'he continues, 'ever ſince the Year 1748, to take the ſame Remedies, once 'a Week, (p. 43) by way of Prevention?' Inſtead of requiring the *Rationale* of his frequent Uſe of Mercury and Mercurials in Palſies, Epilepſies, Phrenzies, Vertigoes, Tremors, and other nervous Diſeaſes? Inſtead of enquiring what good Author recommended to him the internal Uſe of the *Fungus Sambuci*, or Jews Ears; of *Lapis Calaminaris*; of *Pulvis Principis*; of conſiderable Doſes of Sugar of Lead; and of giving an Ounce of Quickſilver in a Convulſion Fit. (p. 32.)—With regard to *Expreſſion*, inſteak of aſking, what he means by an *Epilepſy playing itſelf off?* (p. 17.)—by Vibrations being the *Subſtratum* of all Motion? &c. (p. 48.) except it be to prove, 'that Learning in ſome Men only 'ſerves to *worſen* them.' (p. 74.)—Inſtead of enquiring what

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he intends, by a Diſeaſe ſo frequently *repoſing* in a Conſtitution; or by any Cauſe or Humour's *ſubtending* a Diſeaſe, in Half the Pages of his Book?—Inſtead, we ſay, of demanding an Illuſtration of theſe, and a thouſand other Obſcurities in his Work, we chuſe to conclude this Article with an exact Tranſcript of his own pathetic Apology, in the laſt Page but one of it, which ſeems to diſcover his conſiderable Suſpicion, at leaſt, of himſelf.

'If the foregoing Work ſhould appear to the Judgment of 'the Reader leſs accurate and perfect than might be wiſhed 'and expected—the Author can honeſtly plead in Apology 'for it, that it was undertaken and executed in a very inauſpicious Hour or Seaſon—when his Health was very much 'incommoded and diſtreſſed in various Shapes: Nor, indeed, 'was the State of his Mind ſo eaſy and calm, as might be 'neceſſary to proſecute ſuch a Work to the beſt Advantage. 'The Author, therefore, hopes that the Reader (i. e. the 'ſevere and critical Reader) will be merciful and indulgent '—as to any Errors, Miſtakes, and Imperfections, he may 'diſcover in it. And as he, the Author, is now much improved in his Health, and better ſatisfied in his Mind—So 'he promiſes that, ſhould he happily retouch the Confines of 'perfect Health, and a ſecond Edition of this Work be demanded, he will not fail to render it more complete and 'more extenſive.'

ART. VII. *Geographical, hiſtorical, political, philoſophical, and mechanical Eſſays. The firſt containing an Analyſis of a general Map of the Middle Britiſh Colonies in America; and the Country of the Confederate Indians: A Deſcription of the Face of the Country; the Boundaries of the Confederates; and the maritime and inland Navigations of the ſeveral Rivers and Lakes contained therein. By* Lewis Evans. 4to. 9 s. Philadelphia printed, and ſold by Dodſley, &c. in London.

GEOGRAPHY is a very entertaining, and, at the ſame time, a very uſeful Science; hence we acquire a Knowlege of the different Parts of this terraqueous Globe; the Extent and Boundaries of Nations; the Bearings, and Diſtances of different Places from each other; the Manners and Cuſtoms of the Inhabitants, the Produce and Manufactures of any Country, and the various Kinds of Trade and Commerce carried on in the different Parts of the World.

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But in order to acquire theſe valuable Attainments, it is neceſſary that the Maps we conſult be truly drawn, the Latitudes and Longitudes of Places accurately determined, and that the Deſcriptions and Accounts which accompany them, be wrote with Care and Fidelity. Theſe Requiſites, however, are rarely found; the Latitudes and Longitudes of Places are often erroneous, and conſequently their Bearing and Diſtance from each other inaccurate; the Mountains, Lakes, Rivers, &c. not truly delineated; and the Deſcriptions too often falſe.

If it be aſked, why geographical Maps are often erroneous in theſe Particulars? The Anſwer is eaſy: They are generally drawn by Authors who never viſited the Places they have laid down; or, at leaſt, never made Obſervations ſufficiently accurate for the Purpoſe. The Latitudes and Longitudes of Places are not eaſily found with Preciſion; the Latitude, indeed, may be determined to almoſt any Degree of Accuracy, by a careful Obſervation, with a large and well graduated Inſtrument: But, with regard to the Longitude, we have no other direct Means of finding it, than by the Obſervation of Eclipſes, and the Appulſes of the Moon to the fixed Stars; both which are attended with great Difficulties; nor can theſe Obſervations be made at all Times. Add to this, that the Theory of the Moon is not yet brought to that Degree of Accuracy neceſſary for determining the Longitude of Places, with ſufficient Exactneſs for Practice, by Obſervations of her Appulſes to the fixed Stars.

Hence it follows, as the Longitude of Places cannot always be obtained by Obſervation, that in order to delineate Maps with Accuracy, it is neceſſary to obſerve the Bearings from one Place to another, by ſome proper Inſtrument, and determine the Diſtances by actual Menſuration, or trigonometrical Calculation. But this being a very laborious Taſk, eſpecially in Countries almoſt covered with Woods, Authors, too often, have recourſe to Suppoſition, or depend on the Relation of others for their Information. And it would be well if political Reaſons had never any Influence on Geographers; but a late French Map has ſufficiently ſhewn, that theſe are ſometimes weighty enough to biaſs the Judgment of the Author.

The Map and Analyſis publiſhed by Mr. Evans are, however, Inſtances that, tho' the Method of delineating Maps, by actual Menſuration, is laborious, it is ſometimes practiſed; and as this Author has given a very accurate Account of thoſe Parts of America, which are now the Subject of

Diſpute between Great-Britain and France, we ſhall preſent our Readers with ſuch an Extract from his Performance, as will enable them to form a true Idea of the Whole.

'The Britiſh Settlements are done, for the greater Part, 'from actual Surveys; the Latitudes of many Places taken 'with good Inſtruments; and the Longitudes of Philadel- 'phia and Boſton, obſerved by different Perſons, and well 'agreeing, give a Foundation for the Projection of the 'Map.—

'The Longitude at the Top is computed from Philadel- 'phia, at Bottom from London, according to the late Mr. 'Thomas Godfrey's Obſervations, and my own, at Phila- 'delphia. And I was induced to give theſe the Preference 'to that made at New-York by Mr. Burnet, becauſe of their 'Agreement with Mr. Thomas Robie's Obſervations at Boſ- 'ton. The Diſtance from Philadelphia to Conohaſſet, at 'the Mouth of Bound Brook, on Maſſachuſſet-Bay, has, 'the far greater Part, been meaſured in long Lines, on pub- 'lic Occaſions, and the reſt is ſupplied by Surveys* of 'particular Tracts of Land and Roads. And if Bound Brook 'is nineteen or twenty Miles eaſtward of the Meridian of 'Boſton, as I imagine it is, there is no ſenſible Difference 'between the Obſervations, but what ariſes from the Differ- 'ence of four Degrees between the two Places, as laid 'down.—

'To recount all the Surveys of Roads, Tracts of Land, 'and general Lines that I have been favoured with, in the 'Compoſition of my former Map, and which makes ſo con- 'ſiderable a Part of this, would be endleſs: But I muſt not 'omit here to repeat, with Gratitude, my Thanks, not only 'for the Favours many Gentlemen did me, but the Chear- 'fulneſs they ſhewed in aſſiſting in a Deſign intended for pub- 'lic Service. It would have been almoſt impoſſible to have 'ſucceeded in the Compoſition, notwithſtanding all theſe 'Helps, without my perſonal Knowlege alſo of almoſt all 'the Country it contained.—An European may be at a Loſs 'to know, why there is a Neceſſity for theſe Sorts of Helps 'in making a Map of a Country; for that Reaſon it muſt 'be obſerved, that all America, eaſt of Miſſiſippi, Low- 'lands, Hills, and Mountains, is every where covered with

* 'We call nothing Surveys but actual Menſurations with a 'Chain, and the Courſe taken with a good Surveying Inſtrument. 'Courſes with a Pocket-Compaſs, and computed Diſtances, we call 'Computations.

'Woods,

'Woods, except ſome interval Spots, of no great Extent, 'cleared by European Colonets. Here are no Churches, 'Towers, Houſes, or peaked Mountains to be ſeen from 'afar; no means of obtaining the Bearings or Diſtances 'of Places, but by the Compaſs, and actual Menſuration 'by the Chain. The Mountains are almoſt all ſo many 'Ridges with even Tops, and nearly of a Height. To 'look from theſe Hills into lower Lands, is but, as it were, 'into an Ocean of Woods, ſwelled and depreſſed here and 'there by little Inequalities, not to be diſtinguiſhed, one 'Part from another, any more than the Waves of the real 'Ocean.'

Having thus given ſome Account of the Helps by which our Author was enabled to give the Public a far more correct Map of theſe Parts of America, than any yet extant; he proceeds to deſcribe the Face of the Country.

For the better underſtanding of which, and the Navigation of the Rivers, Mr. Evans ſays, 'it muſt be previouſly 'obſerved, that the Land, in the Parts of America included 'in this Map, is divided into different Stages; and that 'Hudſon's River divides the Whole into two Series, both 'running parallel to the Sea. That to the eaſtward is ſo to 'the Maſſachuſets-Bay; at firſt its Direction is nearly North, 'and then it tends more and more eaſterly, according to the 'Shape of the Shore. This Series conſiſts of two Stages; 'and (ſuppoſing you travel acroſs it weſtward from Boſton) 'the firſt begins about Water-town, and continues a rough 'hilly Ground till you are paſt Weſtern; thence, to within 'twenty Miles of Hudſon's River, the ſecond Stage is, for a 'great Part, covered with ſmall Mountains, running here 'in long Chains and Ridges, which extend ſoutherly to the 'Sound dividing Long-Iſland from the Main; and form thoſe 'Cliffs, Ridges and broken ſtony Ground, which you ob'ſerve in travelling along the Connecticut Colony Shore, and 'prevent the Poſſibility of making a better Road in that Di'rection further within Land. The greater Part of Con'necticut is of this ſecond Stage, and is enriched by the fine 'interval Lands between the Chains, the greateſt being along 'the Connecticut River, and near twenty Miles wide. 'Tis 'the Courſes of theſe Chains of Mountains and Hills that 'give Direction to the ſeveral Creeks and Rivers.—

'The Land ſouth-weſtward of Hudſon's River, is more 'regularly divided, and into a greater Number of Stages than 'the other. The firſt Object worthy Regard, in this Part,

'is a Rief or Vein of Rocks, of the talky or iſinglaſſy Kind, 'ſome two, or three, or half a Dozen Miles broad, riſing 'generally ſome ſmall matter higher than the adjoining Land, 'and extending from New-York City, ſouth-weſterly, by the 'lower Falls of Deleware, Schuylkill, Suſquehanna, Gun-'powder, Patapſco, Potomack, Rapahannock, James-River, 'and Ronoak. This was the ancient maritime Boundary of 'America, and forms a very regular Curve. The Land be-'tween this Rief and the Sea, and from the Naveſink Hills, 'ſouth-weſtward, as far as this Map extends, and probably 'to the Extremity of Georgia, may be denominated the *Lower 'Plains*, and conſiſts of Soil waſhed down from above, and 'ſand accumulated from the Ocean. Where theſe Plains are 'not penetrated by Rivers, they are a white Sea-Sand, about 'twenty Feet deep, and perfectly barren, as no Mixture of 'Soil helps to enrich them. But the Borders of Rivers, which 'deſcend from the Up-lands, are rendered fertile by the Soil 'waſhed down with the Floods, and mixed with the Sand gather-'ed from the Sea. The Subſtratum of Sea-mud, Shells, and 'other foreign Subjects, is a perfect Confirmation of this Sup-'poſition. And hence it is, that for forty or fifty Miles inland, 'and all the way from the Naveſinks to Cape Florida, all is a 'perfect Barren, where the Waſh from the Upland has not en-'riched the Borders of the Rivers; or ſome Ponds and Defiles have 'not furniſhed proper Support for the Growth of white Cedars. 'There is commonly a Vein of Clay ſeaward of the Iſinglaſſy 'Rief, ſome three or four Miles wide, which is a coarſe Ful-'lers Earth, and excellently fitted, with a proper Portion of 'Loam, to make Bricks of.

'From this Rief of Rocks, over which all the Rivers fall, 'to that Chain of broken Hills, called the South Mountain, 'there is a Diſtance of fifty, ſixty, or ſeventy Miles of very 'uneven Ground, riſing ſenſibly as you advance further inland; 'and may be denominated the *Upland*. This conſiſts of Veins 'of different Kinds of Soil and Subſtrata, ſome Scores of Miles 'in Length; and in ſome Places overlaid with little Ridges and 'Chains of Hills. The Declivity of the Whole gives great 'Rapidity to the Streams; and our violent Guſts of Rain have 'waſhed it all into Gullies, and carried down the Soil to enrich 'the Borders of the Rivers in the lower Plains. Theſe Inequa-'lities render Half the Country not eaſily capable of culture, 'and impoveriſh it where torn up with the Slough, by daily 'waſhing away the richer Mould that covers the Surface.

'South Mountain is not in Ridges like the Endleſs Moun-'tains, but in ſmall, broken, ſteep, ſtony Hills; nor does it 'run with ſo much Regularity. In ſome Places it gradually

'degenerates to nothing, not to appear again for ſome Miles, 'and in others ſpreads ſeveral Miles in Breadth. Between the 'South Mountain and the higher Chain of the Endleſs Moun-'tains (often for Diſtinction called the *North Mountain*, and in 'ſome Places the Kittatinni, and Pequilin) there is a Valley of 'pretty even good Land, ſome eight, ten, or twenty Miles wide, 'which is the moſt conſiderable Quantity of valuable Land that 'the Engliſh are poſſeſſed of, and runs through New-Jerſey, 'Pennſylvania, Maryland, and Virginia. It has yet obtained no 'general Name, but may properly enough be called *Piedmont* 'from its Situation. BeſidesConveniencies alway attending good 'Land, this Valley is every where enriched with Limeſtone.

'The Endleſs Mountains, ſo called from a Tranſlation of 'the Indian Name, bearing that Signification, come next in 'order. They are not confuſedly ſcattered, and in lofty Peaks 'overtopping one another, but ſtretch in long uniform Ridges, 'ſcarce Half a Mile perpendicular in any Place above the in-'termediate Vallies. Their Name is expreſſive of their Ex-'tent, tho', no doubt, not in a literal Senſe. In ſome Places, 'as towards the Kaats-Kill, and the Head of Ronoak, one 'would be induced to imagine he had found their End, but let 'him look on either Side, and he will find them again ſpread 'in new Branches, of no leſs Extent than what firſt preſented 'themſelves. The *further* Chain, or Allegeny Ridge of 'Mountains, keeps moſtly on a parallel with the Iſinglaſſy 'Rief, and terminates in a rough ſtony Piece of Ground at the 'Head of Ronoak and New-River. The more eaſterly Chains, 'as they run further ſouthward, trend alſo more and more weſt-'erly; which is the Reaſon that the Upland and Piedmont 'Valley are ſo much wider in Virginia than farther northward. 'This ſouth-weſterly trending of the higher Chains, brings 'them to meet the Allegeny Mountain, and in ſeveral Places 'to interſect it, and form new Series of Mountains.——

'To the North-Weſt of the Endleſs Mountains is a Coun-'try of a vaſt Extent, and, in a Manner, as high as the Moun-'tains themſelves. To look at the abrupt Termination of it, 'near the Sea-Level, as the caſe on the Weſt-ſide of Hudſon's-'River, below Albany, it appears as a vaſt high Mountain; 'for the Kaats Kills, tho' of more lofty Stature than any other 'Mountains in theſe Parts of America, are but the Continua-'tion of the Plains on the Top, and the Cliffs of them, in 'the Front, they preſent towards Kinderhook: Theſe upper 'Plains are of extraordinary rich level Land, and extend from 'the Mohocks River through the Country of the Confederates. 'Their Termination northward is at a little Diſtance from 'Lake Ontario; but what it is weſtward is not known, for

'thoſe

'those moſt extenſive Plains of Ohio are Part of them; 'which continue to widen as they extend farther weſtward, 'even far beyond the Miſſiſippi; and their Boundary ſouthward 'is a little Chain of broken Hills, about ten or fifteen Miles 'ſouth of the Ohio River.'

After deſcribing the Face of the Country, the Author proceeds to ſhew the Extent of that belonging to the Confederates, or Six Nations; whence it evidently appears, that all the Lands now claimed by the French, are the Property of the Six Nations; and, conſequently, of the Engliſh, their Allies. This Account would extend our Article too far, but we cannot omit what he has advanced with regard to ſecuring, in Time, the Country bordering on the Back of Carolina, together with his Obſervations on Indian Affairs, as they, at preſent, highly deſerve our ſtrict Attention.

'I muſt not,' ſays Mr. Evans, 'omit giving one Caution to 'thoſe in Power, in this public Manner, for I find, from Ex- 'perience, that few are to be benefited by private Information. 'Heretofore we apprehended no greater Scheme of the French, 'than making a Chain of Communication between Canada 'and the Mouth of Miſſiſippi. As this was remote we 'thought ourſelves but little intereſted in it. Now they at- 'tempt it nigher to us, by the Way of Ohio, where they have 'begun an Eſtabliſhment; if this ſucceed, it is not Ohio only 'muſt fall under their Dominion, but the Country thence 'ſouthward to the Bay of Mexico. For that Reaſon it becomes 'the Engliſh immediately to eſtabliſh Forts on the Cherokee 'River, and other Paſſes in the Way from Ohio to Moville, 'before the French attempt to ſettle there, or draw off the 'Cherokees, Chicaſaws, or Creeks, from their Friendſhip to 'the Engliſh. And, ſuppoſing the French ſhould be beaten 'off from the Ohio, it is ten to one but they will turn their 'Forces, in hopes of better Fortune, to the Back of Carolina. 'We charge the Indians with Fickleneſs; but with greater 'Propriety we ſhould charge ourſelves with want of Senſe 'or Experience, in ſuppoſing any Nation is to be tied to 'another, by any other Thing than Intereſt. The Welſh 'cultivated a Friendſhip with the Engliſh, for the Sake of 'Trade, and got Leave of the Confederates to remove nigher 'to them. They ſhewed both Affection and Reſolution in 'the Defence of the Engliſh, at the Tawightawi-town, where 'they loſt out of ſeventy, not leſs than twenty-two Warriors 'on the Spot: And tho' the French offered them afterwards 'very advantageous Terms, they ſtill perſiſted in their Affec- 'tion to us; and in their War with the French, amuſed with 'Expectation of Relief, they were baſely abandoned, without

'Arms, and without Ammunition, to the Reſentment of an 'enraged Enemy. 'Tis a Cuſtom, eſtabliſhed with the Eng-'liſh, to purchaſe the Friendſhip of wavering Nations at a 'great Expence, and to abandon their Friends. Hence thoſe 'who know this Mixture of Weakneſs and Baſeneſs that poſſeſſes 'us, keep Members of Council in the French Intereſt as well as 'ours, as the Confederates do, to keep us under a perpetual Con-'tribution; while thoſe Nations which are entirely in our Inte-'reſt, are entirely ſlighted.

'If we ſecure the Country back of Carolina in time, we 'ſhall yet defeat the very Point that it is the French Intereſt to 'purſue; I mean a Communication between the Ohio and 'Moville. Whatever we may ſurmiſe in regard to the great 'River Miſſiſippi being the only Channel fitted for the inland 'Commerce of Florida, and no other would ſuit the French, 'we ſhall find ourſelves extremely miſtaken. Even now the 'French ſcarce ever come up that River by Water, by reaſon 'of its great and uniform Rapidity, ſcarce ever to be ſtemmed 'in a Canoe and ſix Oars in Mid-channel. This obliges the 'French, in coming up, to take the River Rouge, notwithſtand-'ing they are obliged to make one or two very long Portages. 'The Edges are leſs rapid in the Miſſiſippi, but then the En-'mity of the Indians on its Banks prevents their keeping ſo 'near the Shore. Therefore to make what Uſe this River is 'capable of, the French muſt ſecure the Country of the Chi-'caſaws and Cherokees; and then Moville, and not New-Or-'leans, will be the Center of the French Trade of Florida; 'ſince the latter, tho' ſcarce forty Leagues up the Miſſiſippi, 'by reaſon of the Rapidity of the River, is not reached with 'Ships in leſs than thirty or forty Days from the Mouth; 'and Moville is upon Tide-water. If, in purſuit of our 'preſent Point on Ohio, we ſhew any Remiſneſs in our 'Attachment to the Safety of thoſe Indians, who are our 'Friends, or we neglect to ſecure the Country back of Ca-'rolina, the Defection of the Indians there is inevitable; ſince 'the French have long known the Conſequence of it, though 'much to their Coſt. The Public may be amuſed with a Notion 'that we have Forts and Settlements there already, as repre-'ſented in ſome Maps, publiſhed with great Authority.—I can 'only ſay, that I wiſh either were true. Itinerant Trading is 'not a *Settlement*, in the Senſe the Engliſh uſe the Word; nor 'a Houſe built of Logs of Wood, without Order, or Artillery, 'or Garriſon, a Fort in any Senſe.'

Our Au hor next gives a brief Deſcription of the moſt conſiderable Rivers, and the inland Navigation carried on by Canoes, Boats, or Veſſels, to and from different Places; together with

with the ſeveral Carrying-Places at the Falls, or from one River, Creek, or Lake, to another; and concludes with ſome Remarks on the Value of the Lands bordering on the Ohio, and on the Strength and Power of the Britiſh Colonies in America.

The important Tendency of the Work before us, has induced us to allow it ſo much Room in our Review, and to extract ſo much, in the Author's own Words. We may now conclude with remarking, that we want a military Force in America; if this, by any Method, could be eſtabliſhed, and the Men kept, even in Time of Peace, in Action and Diſcipline, our Colonies would, of themſelves, be an Over-match for the French. Our Plantations were always of great Conſequence, but they are now of the *utmoſt* Conſequence to the Nation; for at leaſt one Half of our Commerce depends upon them, as the Whole of our Strength and Happineſs depends upon our Commerce. Our Wealth produces Liberty, and our Wealth was produced by Trade; whatever affects the latter will leſſen the former: And whenever we loſe our Trade, we muſt certainly feel the Effects of Poverty and arbitrary Power.

ART. VIII. *A Harmony of the Four Goſpels: In which the natural Order of each is preſerved. With a Paraphraſe and Notes.* By James Macknight, *M. A. Miniſter of Maybole.* 4to. 15s. Bound. Millar, Dodſley, &c.

THE great Number of *Harmonies* that have been publiſhed in different Countries, and from the earlieſt Times, plainly ſhew what Opinion the Learned have ever entertained of the Uſefulneſs of Works of this Kind. The firſt *Harmony* we read of, was written by Tatian, a Native of Syria, about the Year of Chriſt 172, under the Title of *Diateſſaron*, or *Of the Four*; the next mentioned in Hiſtory is that of Ammonius, an Alexandrian, who flouriſhed in the Beginning of the third Century: In latter Times, ſo great was the Number of thoſe who applied themſelves to harmonize the Goſpels, that a complete Catalogue of their Works would, indeed, ſurpriſe thoſe who are unacquainted with Writings of this Nature. Almoſt all of them, however, have tranſpoſed the Facts contained in the Goſpels, as if the Evangeliſts had entirely neglected the Order of Time in their Hiſtories. It is, probably, to the Imperfection of this Plan that we owe the Work now before us, which proceeds upon the contrary Suppoſition, viz. That all the Evangeliſts have written according to the exact Order of

Time. Agreeably to this Suppoſition, the Author has preſerved the thread of their ſeveral Narrations entire, except in three Places, where the Order is not affirmed. A Scheme of this Kind, he thinks, needs little Recommendation, being what Chriſtians, of all Denominations, muſt be ſuppoſed deſirous of ſeeing well eſtabliſhed. And, to ſay the Truth, it is more natural than any other Scheme, and produces a more perfect Harmony; for it removes ſeeming Contradictions, renders the Whole conſiſtent, fully ſecures the Credit of the Evangeliſts as Hiſtorians, and affords the moſt ſolid Foundation for our Faith.

Our Author has prefixed to his Work ſeven Preliminary Obſervations, in which he has explained the Principles of the *Harmony* in general, and of his own Scheme in particular: This, indeed, was the more neceſſary, as it was commonly neglected by thoſe who have written Books of this Kind.

The firſt Obſervation has for its Subject, *the Words and Phraſes made uſe of in the Goſpels.* He affirms, and with Reaſon, that it was not the Intention of the Evangeliſts to repeat the preciſe Words made uſe of by the Perſons introduced into their Hiſtories, but to give the Senſe of what they ſaid.—By this Obſervation, he reconciles all the Paſſages in the Goſpels, where Perſons are introduced expreſſing themſelves in different Words on the ſame Occaſion.—He obſerves further, that the Language in which the Evangeliſts wrote, being different from the Language of the Perſons, who are the Subject of their Hiſtories, tho' they had, in all Caſes, remembered their preciſe Words, they could not well have avoided expreſſing them differently in another Language, even on the acknowleged Suppoſition, that they all wrote by Inſpiration.

The ſecond Obſervation treats *of the Facts, and Circumſtances of the Facts, which the inſpired Writers have mentioned.* Here the Author proves, from the ſacred Writers themſelves, that they have omitted a much greater Number of our Lord's Sermons and Miracles than they have recorded; that thoſe which they have recorded are told in a Manner ſingularly modeſt; that for the moſt Part the Heads only of Chriſt's Diſcourſes are mentioned; and that in treating of his Miracles, they have deſcribed but a very few of the Circumſtances attending them, and thoſe frequently not the moſt ſtriking. From all which he infers, that, comparatively ſpeaking, there is but a ſmall Portion of our Lord's Hiſtory preſerved in the four Goſpels; and conſequently that the Evangeliſts have given only, as it were, a faint Sketch of his Life, and not a full Delineation; that this Brevity was an Effect of the higheſt Wiſdom in the Spirit who directed the ſacred Writers; becauſe, by confining themſelves to the principal Miracles which our Lord performed, and to

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ſome ſelect Sermons, which he preached in the Courſe of his Miniſtry, the Evangeliſts made their Hiſtories ſuch ſmall Books that the Poor could afford to purchaſe them, which was a ſingular Benefit to Mankind, in thoſe early Times, before Printing was invented, when a Book, of any conſiderable Bulk, amounted to a large Sum.—By this Obſervation, the Author propoſes to remove many of the Difficulties which ariſe upon comparing the Accounts that the Evangeliſts have given of Chriſt's Life. For as theſe Difficulties proceed, in a great Meaſure, from the Brevity of the Narration, the natural Solution is to ſupply the Circumſtances omitted; a Thing, oftentimes, not very hard to be done, becauſe the Narration itſelf ſuggeſts them; of this he gives a Variety of Examples. He obſerves, that where the Narration does not ſuggeſt them, the Ingenuity of the Reader muſt be exerciſed to find them out; and tells us, that he has often attempted to do this in the Courſe of the Work. At the ſame Time he declares, that it is not his Intention to affirm concerning the Circumſtances he has ventured to ſupply, that every one of them actually exiſted. All he contends for is, that they may have exiſted, which he thinks is ſufficient to clear the Evangeliſts from the Imputation of Inconſiſtency and Contradiction, provided the Suppoſition of theſe Circumſtances is found to reconcile them.

The third Obſervation treats *of the Connections made uſe of by the ſacred Writers in their Hiſtories.* Here he affirms, that each Evangeliſt has digeſted his own Narration as if nothing had been omitted by him: And to prove this Aſſertion, he brings a Number of indiſputable Examples; then draws from the Whole the following Concluſion, viz. That the Connections by which the Evangeliſts have united the ſeveral Parts of their Hiſtories, do not imply that the Particular connected happened immediately after that which is related before it, or immediately before that which is related after it, without any other Matter coming between, unleſs there be ſomething ſaid directing us to make this Suppoſition. And therefore, that theſe Connections are to be diſſolved, in order to afford a Place for the intervening Matters mentioned by the other Evangeliſts. By the Application of this Obſervation, he has thrown great Light upon the *Harmony of the Goſpels.*

The Similar Particulars occuring in the Goſpel-Hiſtory are the Subject of the fourth Obſervation. Here he tells us, that it is natural to think our Saviour would repeat ſuch of his Sermons, Parables, Precepts, and Propheſies, as were of the greateſt Importance, or moſt oppoſite to the Prejudices of thoſe to whom they were delivered. Nor does he make this Obſervation without Proof; he ſupports it by a large Induction of Examples,

which, by the Acknowlegement of all, are different in Point of Time, tho' they be evidently the ſame in Kind.—Next he applies this Obſervation to our Lord's Miracles, and to the other Occurrences of his Life, whether more ordinary or extraordinary. 'For,' to uſe his own Words, 'as great Multitudes 'crowded after Jeſus to be cured, it is far from being impoſſi- 'ble, that Perſons afflicted with like Diſeaſes might, at differ- 'ent Times, accoſt him in the ſame Forms of Addreſs, and be 'anſwered by him in one and the ſame Manner. If ſo, it can- 'not, by any means, be thought incredible, that he ſhould 'have wrought like miraculous Cures more than once, and 'with like Circumſtances,' &c. To ſupport this Branch of the Obſervation, he produces a Number of Examples, which every Reader muſt acknowlege to be entirely different in Point of Time, though materially the ſame, and attended with like Circumſtances. This being one of the principal Foundations of what he propoſes as the true *Harmony* of the Goſpels, he has beſtowed ſuch an Illuſtration upon it as can ſcarce fail to prejudice the Reader in favour of his Scheme.

In the fifth Obſervation he conſiders *what Knowlege of Antiquity is neceſſary for underſtanding the ſacred Writings.* 'In 'reading Hiſtory,' ſays he, 'we naturally apply to the Times 'deſcribed in it ſuch Cuſtoms, and to the Perſons ſuch Notions as are moſt familiar to ourſelves. If, therefore, we would 'underſtand the Goſpels, which are the Hiſtories of Men who 'lived almoſt two thouſand Years ago, and in a Country at a 'great Diſtance from our own, it is neceſſary, when we read 'them, that we be aware of this Prejudice,' &c. By the Application of this Obſervation, he has placed the Hiſtory of our Lord's Reſurrection in a Light quite new, and, if we are not miſtaken, entirely ſatisfactory.

The ſixth Obſervation treats, *1ſt, of the Order in which the Goſpels were publiſhed*; *2dly, of the Plan upon which they were compoſed*; *3dly, of the Perſons by whom they were written.* In conſidering the Order in which the Goſpels were publiſhed, he endeavours to ſhew, by Marks found in the Goſpels themſelves, and by Teſtimonies drawn from Antiquity, that Luke publiſhed his Goſpel before any of the reſt wrote theirs.—In ſpeaking of the Plan upon which the Goſpels were compoſed, he ſays, that at the Time when Luke, Matthew, and Mark wrote, the Apoſtles and firſt Preachers had the Converſion of the Jews much at Heart, and that they formed their Goſpels with a View to this End; chuſing ſuch Tranſactions of Chriſt's Life as were leaſt known to the generality of their Countrymen. Thus, becauſe all the Jewiſh Males that were fit to travel, came up to Jeruſalem at the great Feſtivals, the Nation, in general, muſt

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at the Time when the three Evangelists wrote, have been well acquainted with our Saviour's Transactions at the Festivals: Because those who were not present, could not miss to be informed of them by the Report of Fame. Accordingly the three Evangelists have omitted those Transactions altogether, and have confined themselves to his Ministry in Galilee and Perea, because that Period comprehended the principal Transactions of his public Life, and were less known to the Nation.—But John followed a different Plan; 'for, as he lived to see a new Gene-'ration arise in Judea, which was not personally acquainted 'either with our Lord himself, or with those who had heard 'and seen him, he judged it proper to record Christ's Ministry 'in Judea, but especially his Sermons and Miracles at the great 'Festivals, lest the Memory of those Things should have died 'with the Witnesses, who, by that Time, were mostly taken 'off the Stage. Moreover, he had the Pleasure to see the 'Christian Religion propagated into Countries far distant from 'Judea, where Jesus had lived; in which distant Countries 'his History could not be known but by the Gospels already 'published, or by the Reports of those who were personally ac-'quainted with him. Wherefore the other Evangelists having 'altogether omitted it, he judged it absolutely needful to give 'the World a Specimen of Christ's Ministry in Judea, that 'we might thereby know more of his Doctrine and Miracles, 'be able to form a better Notion of his consummate Prudence, 'and behold, with Admiration, the Courage and Zeal where-'with he acted in the Capital, under the Eye of the great 'Men, the Priests, the Scribes, and the Elders, before whom 'he was not afraid to assume the Character of one sent by 'God, and to act accordingly.'—In speaking of the Persons by whom the Gospels were written, the Author endeavours at large to prove the Inspiration of the Evangelists, by Arguments drawn from their own Writings; and from Facts acknowleged by all Christians, viz. Christ's Promise to his Apostles, the Effusion of the Spirit upon them after his Ascension, their exercising the miraculous Gifts of the Spirit, in consequence of that Effusion, and their communicating them, in great Abundance and Variety, to others.

In the seventh Observation he considers *The Credibility of the Gospel History*. The Arguments he produces to establish this grand Article of the Christian Faith are five; the first of which is, that the Gospels were published very near the Times in which Jesus Christ, whose History they contain, is said to have lived. The second, that the principal Facts related in the Gospels are vouched, not only by all the Christian Writers now remaining from the earliest Ages down to the present Times, but

but by the Jewiſh Writers alſo, and even by the Heathens themſelves. The third is, that the principal Facts contained in the Goſpels, are confirmed by remarkable Monuments, ſubſiſting in every Chriſtian Country at this very Day. The fourth, that the Character of the Evangeliſts, both as Writers and Men, renders their Hiſtory credible in the higheſt Degree. The laſt is, that the perfect Agreement ſubſiſting between the Goſpels rightly underſtood, and the Modeſty wherewith they are written, greatly heighten their Credibility.

But that the Reader may form ſome Judgment of the Manner in which Mr. Macknight has handled theſe ſeveral Topics, we ſhall here inſert what he ſays upon the Modeſty of the Evangeliſts. 'The 'Modeſty wherewith the Evangeliſts have written their Hiſto-'ries, is very remarkable; for none of them ſingly has relat-'ed all the Tranſactions of our Lord's Life, neither do they 'all together relate the whole of them. So far are they from 'giving a complete Hiſtory, that it is but a few of the Parti-'culars which are preſerved even among them all. And ſuch 'Things as they have thought fit to mention, tho' great and 'wonderful above meaſure, they have not painted with the 'gaudy Colourings of Rhetoric, nor heightened with the mag-'nificence of pompous Language; but have told them with a 'Simplicity unexampled in ſo great a Subject. And as they 'have not ſtudied human Eloquence in the Compoſition of 'their Hiſtories, ſo they have not followed human Prudence in 'the Choice of their Subjects. For altho' they muſt have been 'ſenſible, that the Tranſactions they were about to relate were 'not likely to be believed by the generality, being many of 'them oppoſite to the eſtabliſhed Courſe of Nature, it is evi-'dent that they were at no Pains to conſider what Particulars 'were leaſt liable to Exception, nor ſo much as to obviate the 'Difficulties which aroſe from them.—To conclude, it is re-'markable, that through the whole of their Hiſtories, the 'Evangeliſts have not paſſed one Encomium upon Jeſus, or 'upon any of his Friends, nor thrown out one Reflection 'againſt his Enemies; altho' much, of both kinds, might have 'been, and, no doubt, would have been done, by them, had they 'been governed either by a Spirit of Impoſture or Enthuſiaſm. 'Chriſt's Life is not praiſed in the Goſpels, his Death is not 'lamented, his Friends are not commended, his Enemies are 'not reproached, nor even blamed; but every thing is told 'naked and unadorned, juſt as it happened, and all who read 'are left to judge and make Reflections for themſelves: A 'manner of writing which the Hiſtorians never would have 'fallen into, had not their Minds been under the Guidance of

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'the moſt ſober Reaſon, and deeply impreſſed with the Dignity,' 'Importance, and Truth of their Subject.'

To the preliminary Obſervations are ſubjoined five chronological Diſſertations: 1ſt. Concerning the taxing mentioned Luke ii. 1. 2d. Concerning Chriſt's Age at his Baptiſm; 3d. Concerning the Year of Herod's Death; 4th. Concerning Pilate's Procuratorſhip in Judea; 5th. Concerning the Time ſaid to be ſpent in building the Temple, John ii. 20.

The *Harmony*, which is placed after the chronological Diſſertations, 'exhibits the Texts of the four Goſpels joined together in one Body, without the Alteration of a Word. In 'this compound Text, which is divided into proper Sections, 'the relative Order, not only of all the particular Facts, but 'of every ſingle Sentence in the four Goſpels, is ſhewed: the 'parallel Expreſſions are pointed out, and placed in ſuch a 'Manner, that they can be compared with Eaſe; whatever is 'peculiar in the Account which any Evangeliſt has given of a 'Matter handled by the reſt, is ſufficiently diſtinguiſhed; the 'ſeveral Texts, tho' blended together, are all along kept perfectly diſtinct; and being marked with the Hiſtorian's Name 'to whom they belong, the ſcattered Members of each may be 'joined with ſuch Eaſe, that no Stop needs be made in reading any particular Evangeliſt, whoſe Account he chuſes to 'conſider ſeparately.—In ſhort, the Compariſon of the Goſpels 'effected by this Diſpoſition of the Texts is ſo complete, that 'it is to be hoped the Advantages ariſing from it, will of themſelves recommend the Work to the Attention of the Public.' Thus far the Author.

The Paraphraſe follows the *Harmony*. It is divided into Sections correſponding to the Sections of the *Harmony*. In this Part of the Work, the Author does not confine himſelf to the Text of any one of the Evangeliſts, but introduces the Paſſages that are peculiar to each: and where two or more of them treat of the ſame Subject, he takes the Words ſometimes of one, ſometimes of another, according as it ſuited his Purpoſe; which, he tells us, was to explain ſuch Paſſages as are remarkable, whether for the Fulneſs of the Repreſentation, or for the Elegance of the Connection, or for the Beauty of the Expreſſion, or for the Difficulties occurring in them. And that the Reader may the better judge of the Propriety of the Explications offered, the Words explained are always introduced in Italic Characters, and marked with the Chapters and Verſes of the Goſpel to which they belong. To conclude, as often as the ſacred Hiſtorians give a ſeemingly different Account of any Particular, the Words of each are ſet down, that

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the Reader may perceive where the Difference lies, and judge of the propoſed Solution.

In the Notes which are placed under the Paraphraſe, the Opinions of different Interpreters concerning the difficult Paſſages, are examined with Modeſty; and the Senſes propoſed in the Paraphraſe are ſupported, ſometimes by critical Obſervations on the Words of the Text, ſometimes by Reaſonings drawn from the Context. The Notes are employed alſo in ſetling the Order of the Hiſtory, and in reconciling the Difficulties occurring in the Accounts which the Evangeliſts have given of our Lord's Tranſactions; or, it may be, in ſupporting the Reconciliations of thoſe Difficulties which are ſuggeſted in the Paraphraſe.

[To be continued.]

ART. IX. *Letters from an* Old Man *to a* Young Prince, *with the Anſwers. Tranſlated from the Swediſh. To which are prefixed, thoſe of her preſent Majeſty to her Son, with the Tranſlations.* 12mo. 2 Vols. 6s. Griffiths.

THIS publication hath procured us the honour of a viſit extraordinary from our publiſher; who in his own, and his printer's name, earneſtly deſired, that we would not forget to do juſtice to them both, in our account of theſe Letters.—'Gentlemen,' ſays he, 'people may talk as they will of your Elzivirs, and your Scotch editions; this' (holding one of the volumes in his hand) 'is inferior to nothing that was ever publiſhed in Great Britain! Do but obſerve this margin! Why, Gentlemen, the paper coſt me ſome pounds more than is commonly given. And then the type!—there's a letter for you!—Caſlon caſt it on purpoſe to let the world ſee, that we can print in London as well as they do in any other part of Europe. Pray, Gentlemen, apprize your Readers of the beauty of this impreſſion.'—

Tho' this unuſual application could only be received with a ſmile, and anſwered by a civil diſmiſſion of our induſtrious friend; and tho' the elegance of an impreſſion may be thought unworthy the notice of people whoſe buſineſs is rather with the *inſides* of books; yet, as the young man may deſerve encouragement, this much we will venture to ſay for him, that, on opening the book, we were ſtruck with the uncommon neatneſs of the page; and are perſuaded it will bring no diſcredit upon either himſelf or his printer.—But on turning over a few leaves, we diſcovered a recommendatory circumſtance,

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of which Mr. Griffiths, tho' not the moſt *undiſtinguiſhing* man of his profeſſion, may be a leſs competent judge, than he is of paper and type: We mean the TRANSLATOR's part of the work;—from whence our proprietor will, probably, derive more ſolid advantage than he can reaſonably expect from the *exterior* beauties, concerning which he appears ſo very ſolicitous. The language of this tranſlation is ſo eaſy, and the periods ſo harmonious, that the work might very naturally be miſtaken for an original.

We mentioned a former tranſlation of this work in our *Review* for September laſt; but this being the only tranſlation into Engliſh that is pretended to be done from the *original**; and being (as our tranſlator ſays in his preface) in every reſpect a very different book from the former, our readers will therefore, doubtleſs, expect a more extenſive view of it.

For the general intention of theſe Letters, we refer to what was ſaid in the article juſt mentioned, in September *Review*; to which it will ſuffice, for the preſent, to add, that the inſtructions of this noble and moſt excellent preceptor, are not, in their nature, confined to princes, or the children of princes; —Perſons of all ages, all ranks, all nations, and all religions, may receive benefit from them. In fine, the worthy author's collection comprehends, perhaps, the moſt univerſal, as well as the moſt polite and engaging ſyſtem of moral and prudential inſtruction, that hath, upon this plan, been conveyed to the public, by the pen of any modern writer.---But to come to the particulars contained in theſe volumes. And firſt, we cannot paſs over the dedication without obſerving, that it is ſo free from flattery, that the royal youth, to whom it is addreſſed, may read it without a bluſh.—We learn from it, that the tranſlator is a gentleman of the army, and that his name is J. Berckenhout.

That our readers may form ſome idea of what they are to expect from Mr. Berckenhout's tranſlation, we ſhall tranſcribe from the preface ſome of his own ſentiments concerning tranſlation in general.—'It has often been diſputed,' ſays he, 'whether 'it be allowable in a tranſlator to vary from his original, even tho' 'it ſhould be evidently in his power to aſſiſt him. With ſub'miſſion to the learned, I think, that when an author happens 'to nod, which will ſometimes be the caſe in a work of length, 'he muſt be an ill-natured man, if he is out of humour with 'a tranſlator who pulls him by the ſleeve, at a time when the 'eyes of a whole nation are upon him. There are ſo many

* As to the original Swediſh of Count Teſſin, it is a book we have never been fortunate enough to meet with: therefore cannot judge how far the tranſlator hath adhered to, or departed from it.

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'natural beauties peculiar to every cultivated language, that 'all tranſlators will, but too frequently, find themſelves, in ſpite 'of all their efforts, obliged to ſink below their original; and 'I think it would be very hard, if, when their own language 'affords them an evident ſuperiority, they were not ſuffered to 'riſe in their turn. I own, that thoſe who would attempt this, 'ought to be very ſure that they have rightly caught their au-'thor's chain of ideas; they ſhould be very poſitive, that if he 'had had the advantage of their language, he would have ex-'preſſed himſelf in that manner. Without this, they will be 'frequently on the top of the hill, when they ought to be in 'the vale below: they will be ſtrutting in plumes and buſkins, 'when their author deſignedly put on a ſhepherd's ſimplicity.'

'Several ſcrupulous tranſlators have been miſled by the ſimi-'litude of many Engliſh words with thoſe in the language be-'fore them; without conſidering, or not knowing, that we 'have a great variety of ſyllables, that, in compliance to the 'company into which they fell, have acquired a ſignification 'almoſt oppoſite to that of the roots from which they ſprang. 'For this reaſon a verbatim tranſlation muſt not only be an in-'elegant, but a falſe one.'

We ſhall detain our readers no longer with this preface, but recommend it to the peruſal of every one, into whoſe hands theſe volumes may fall: it is far above the level of your hack-neyed tranſlators.

To theſe volumes are prefixed, two letters of her preſent Ma-jeſty of Sweden, to the ſame young Prince, her ſon, to whom thoſe of Count Teſſin were all addreſſed. They were wrote in French, and the public is here preſented with copies of them, together with their tranſlations. Letters written by a Queen, who is ſiſter to the King of Pruſſia, would excite the curioſity of the public, were they even but of ſmall import; but theſe are ſo full of true piety, good ſenſe, and maternal affection, that they would have deſerved preſervation, had they only proceeded from the pen of a common perſon.

Some few of the Count's letters were alſo written in French: theſe are likewiſe given us in their original language, with a tranſ-lation annexed to each of them. The quotations in Swediſh and French from the poets, are tranſlated into Engliſh verſe; the firſt of which, in the former tranſlation, are either totally omitted, or undiſtinguiſhably mingled with the proſe. Moſt of the fables are alſo thrown into very pretty verſe. Our tranſla-tor ſeems, indeed, poſſeſſed of a genius ſo well adapted to this kind of poetry, that we are perſuaded few of his readers will be diſpleaſed with him for having embraced the opportunity of making this addition to their entertainment.

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We ſhall tranſcribe the following fable, not becauſe we think it excels the reſt, but becauſe the manner, which is imitated from the French, is new in our language. In ſpeaking of this part of his performance, our tranſlator ſays, in his preface, 'In 'one of the fables I have imitated La Fontaine in the inequa-'lity of his verſes. Thoſe whom this may ſcandalize, may, 'if they pleaſe, look on it in the nature of an experiment.

FABLE. *The Sun and the Wind.*

I'VE heard both French, and Phrygian, Æſop ſay,
That Boreas bold, and Phebus bright,
As jogging on their way,
Diſputed which could ſhew moſt might.
Th' impatient Wind, with wrangling not content,
Propos'd a wager, knock-down argument.
'To end the matter, let us try our ſkill,
'Bright emp'ror of the ſkies,
'I'll lay you what you will,
Old bluſtring Boreas cries,
'You careful mortal, wrapt within his cloak,
'Shall, in leſs time than I have ſpoke,
'Behold his mantle, without much ado,
'In ſpite of all his efforts hurl'd,
"With hoods and cauls, to th' backſide of the world."
'He needs not fear ſo much from you.'
'Fye, Maſter Wind, reply'd the Sun,
''Twould be too hard to loſe his cloak;
'What hath the poor man done?
'But let us have the joke.'

Now raging Boreas blew a puff,
But 'twas a puff in vain; for lo, the wight
Fixt firm his hat, and held his mantle tight.
'So! cries the wind, but thou ſhalt have enough.'
Thus ſaying, forth he ſent a blaſt,
And ſwore that it ſhould be his laſt,
If now he held his covering faſt.
A hurricane of ſand and pebbles flew
About his ears, and duſt his eyes bedimm'd.
Now many a ſtocking white, and garter blue
Were ſhewn. A hundred hats at once now ſkimm'd

The battlement, and hovering fell
On the rough ſtream: yet, ſtrange to tell!
In ſpite of all this revel-rout,
He held his mantle, and the Wind gave out.
But mildeſt Phebus, ſmiling, 'gan appear;
All nature lives a-new;
The walking wight mov'd forward, knew no fear,
And, on his ſhoulder, back his mantle threw.
But now a hotter gleam ſucceeds:
He ſweats and murmurs, 'Faith a ſcorching day!'
Now puffs and blows, now ſtops, and now proceeds,
Now caſts his cloak away.

Learn, ſons of wind, and all your kin,
To bluſter's not the way to win.

We ſhall now tranſcribe part of one of the letters, that the reader may be able to form ſome idea of our author's ſentiments, and his tranſlator's proſe. Thus the 50th letter.

'A few days more, and my rural pleaſures are at an end. 'On the one hand, I confeſs, the time will not ſeem tedious, 'and on the other, that I am not ſorry to return to Stockholm: 'tho' this my iſland of repoſe affords me all the gifts of nature, 'in much greater perfection than I can expect to find them in 'the city; where the feet of moving crowds tread away the 'verdant face of nature; where the water is polluted, the air 'unwholſome, and the ſun's beams are generally excluded.

'Is it then the approach of winter that calls me to town? 'No: all ſeaſons are winter to an old man. Is it for the ſake 'of dancing at a ball? I thank God that I am able to walk. 'Is it in ſearch of contentment? How unfortunate ſhould I 'be, if I did not carry that along with me! Do I hunt after 'fine ſpeeches and low bows? Not I, indeed: the firſt are 'light and airy food, and I may thank the latter for my preſent 'ſtiff back. Is it then the bright eyes of our court-ladies? 'This might be the caſe, if my weak ones were able to bear 'much ſun. Do I expect preferment? I have never yet 'ſought any thing but a good name. In the favour of the royal 'family, I am already happy; but that is ſo univerſally ex-'tended, that I might hope for it in the moſt obſcure retire-'ment. Preferment I look for in the grave only. Have I a mind 'to ſhew my fine cloaths? This might with more probability be 'ſuppoſed of a bride, than an old man; the chief ornament of 'whoſe apparel ſhould be its decency. Do I ſeek large com-'panies? No: theſe are frequently troubleſome. I value the

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'converſation of a ſingle friend more than an acquaintance 'with half the world. Is it protection? I am not conſcious of 'a crime, and have therefore no need of it. I perhaps want 'money? He that is content, hath always enough: I can ſet 'bounds to my deſires, and am therefore rich. Is it love? If 'this were the caſe, I ſhould deſerve to be heartily laughed at: 'No; I have burnt my fingers in my younger days, and know 'the gay, the fluttering, the airy ſex too well. Virtue is my 'ſole miſtreſs: and every individual fair that worſhips her, 'hath, in ſome meaſure, an aſcendent over me: but I am no 'more affected with the beauty of a woman without virtue, 'than I am tempted by the fair out-ſide of an apple, which I 'know to be worm-eaten. Am I fond of a court-life? I ho-'nour the court, but I hate its ſnares. What then can be my 'inducement? It is that kind of pleaſure which, after a cold 'night, men feel at the cheering return of the ſun. It is, in a 'word, the deſire of ſeeing my dear Prince, and the pleaſure 'of guiding his early ſteps in the path that leads to the nation's 'welfare, and to the temple of honour.'

We may not cloſe this article without hinting to our readers that, in the ſecond volume, they will meet with ſome of the tranſlator's notes, which will give them no diſadvantageous idea of him, as a writer, independent of his preſent appearance under the banner and direction of Count Teſſin.

The Prince being very young, when ſome of the firſt of theſe letters were wrote, the manner and ſubjects are therefore ſuited to his age; growing ſtill more elevated and important, in proportion as he increaſed in years and underſtanding. There are few princely virtues, which our author has not urged with a feeling affectionate ſincerity, and a boldneſs of expreſſion with which the ears of Princes are, we fear, but little acquainted.

ART. X. *M. Fabius Quinctilianus his Inſtitutes of Eloquence: or, the Art of Speaking in Public, in every Character and Capacity. Tranſlated into Engliſh, after the beſt Latin Editions, with Notes critical and explanatory, by* William Guthrie, *Eſq;* 8vo. 2 Vols. 12s. Waller.

TO ſay any thing of Mr. Guthrie's abilities as a Tranſlator, is altogether unneceſſary: what he has given the public under the title of Tranſlations of Cicero's Letters, Orations, &c. ſufficiently ſpeak his Character in this reſpect. As thoſe who are acquainted with his former productions, however, may be deſirous of ſeeing how he has ſucceeded with Quinc-

tilian; and to gratify the curioſity of ſuch as have never looked into his Works, we ſhall here inſert a ſhort ſpecimen of the tranſlation now before us, after giving a curſory view of what is contained in the Preface to it.

He introduces his Preface then with telling us, that ever ſince he tranſlated Cicero's conferences de Oratore, he has been ſurpriſed that no complete ſyſtem of Engliſh Eloquence has been yet compoſed, for the uſe of thoſe who have occaſion to ſpeak in public; and that, after long conſideration, he could find no plan ſo unexceptionable, or effectual, for the purpoſe, as a Tranſlation of Quinctilian. Cicero's conferences upon the character and qualifications of an orator, he ſays, cannot be adapted to every ſpecies of public ſpeaking in England; but Quinctilian can; being equally fitted for the ſenate, the pulpit, the bar, public aſſemblies, and private debates: Cicero's precepts are confined to a ſingle climate; Quinctilian's are founded upon univerſal principles, that muſt have their effects in all ages, and in all languages; are as well calculated for Weſtminſter-Hall, as for the Roman Forum; and are as improving in common converſation, as in public ſpeaking.

After this he takes occaſion to deduce briefly the ſtate of learning amongſt the Romans to Quinctilian's times, that his readers may be enabled to judge of the motives that induced his author to attempt ſo arduous an undertaking, as that of reviving true taſte among his countrymen. Under this head he obſerves, that political cauſes contributed ſtrongly towards debauching true taſte among the Romans; and that the great ſource of a corrupted ſtile lay in the court of Auguſtus, who affected to be a writer both in proſe and verſe, though he was but an indifferent performer in both.

He now introduces his readers to ſome acquaintance with Quinctilian's perſon and ſtation in life; and then proceeds to conſider his character, and to draw the compariſon between him and Cicero: hear what he ſays on this head. 'Cicero in his 'works upon eloquence, particularly his conferences upon the 'character of an orator, ſtrikes by his air, freedom, and dig-'nity; Quinctilian wins by his beauty, regularity, and addreſs. 'Quinctilian is leſs ſplendid but more elegant, he is leſs 'commanding but more attractive; if Cicero is inſtructive, 'Quinctilian to inſtruction adds affability; and if he is inferior 'in genius to Cicero, he is equal to him in abilities, and ſupe-'rior in experience; I mean that experience that can be of the 'greateſt ſervice to a public ſpeaker in England.

'The ſtile of Cicero is clear, diffuſe, and pathetic; that of 'Quinctilian ſtrong, conciſe, and expreſſive. If Cicero is 'more excellent in the diſpoſition, Quinctilian is moſt exquiſite

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'in the execution. Cicero's abilities were undoubtedly beſt 'fitted to guide the movements of government, thoſe of Quinc-'tilian to determine a conteſt at the bar: Cicero was more de-'ciſive in debate, but Quinctilian more uſeful in pleading; the 'former could raiſe a ſpirit, but the latter could direct it.

'Quinctilian never was excelled in majeſty but by Cicero, 'and Cicero never equalled in gracefulneſs but by Quinctilian. 'We are aſhamed to differ with the one, we cannot reſiſt the 'other. Both know how to riſe with temper, and to fall with 'dignity. Tho' both had great natural, yet Quinctilian had 'more accidental, advantages; but tho' Quinctilian's work is 'more uſeful to an Engliſhman, yet, had he lived in the days 'of the Roman Republic, the pre-eminence would have been 'clearly on Cicero's ſide.

'Quinctilian had vaſt advantages that Cicero had not. He 'had the acquiſitions of an hundred years after Cicero's death, 'to improve his knowledge; he had leiſure, fortune, and pub-'lic favour upon his ſide; and Cicero was often without them 'all. Quinctilian's days were enriched by the works of a Vir-'gil, a Horace, a Livy, and much greater writers than Cicero 'had ever ſeen in the Latin Language. The Romans, when 'Quinctilian lived, had acquired a much finer taſte in painting 'than they, in general, had in the days of Cicero; and Quinc-'tilian had much greater opportunities than Cicero ever had, 'to ſtudy (that I may uſe Cicero's own words in his pleading 'for Archias) *that intellectual relation, that ſecret charm, in the 'liberal profeſſions, which, connecting one to the other, combines 'them all.*

'Here Quinctilian excels, not only all writers who ever lived 'before him, but all who have appeared ſince. From poetry 'he furniſhes his orator with ornament, and from drawing 'with gracefulneſs. He brings elegance of life to his aſſiſtance; 'he directs him how to take advantage of the ſwelling note, 'and the flowing robe; while the varied landſkip, the fruitful, 'as well as the flowery, field; the purling, as well as the ra-'pid, ſtream, become ſubſervient to his purpoſe; and he finds 'characters of true and falſe beauty, in almoſt every work of 'art or nature.'

The following chapter, concerning *Pronunciation and Action*, taken from the firſt book of the Inſtitutes, may ſerve as a ſpecimen of the Tranſlation. 'Some regard ought to be 'paid to the player, becauſe he may be of ſervice to the 'future orator, ſo far as concerns a juſt pronunciation, but no 'farther. For I would neither have a pupil in this art to imita e 'a womaniſh tone by quavering, nor the voice of old age by 'faultering, nor a drunken lot by ſtuttering, nor an abject ſla e

'by wheedling. I don't want him to ape the manner of the 'lover, the miſer, or the coward. Theſe are qualifications, 'which, beſides their being unneceſſary for an orator, debauch 'the mind while it is yet tender and uninform'd in the early 'years of life, becauſe frequent imitation ſettles into a habit, 'and at laſt infects our Manners. Neither is it every geſture 'or motion that we are to borrow from Players. For, tho' the 'orator, in ſome meaſure, may be beholden to them in form-'ing both, yet, in his execution, he ought to be very different 'from the Player in the management both of his features, his 'hand, and his feet, in the uſe of which he ought not to be 'exceſſive. For if a public ſpeaker practiſes any art, it ought 'to be that of concealing art, ſo as to make it ſeem to be nature.

'What then, it may be aſked, is the buſineſs of an inſtruc-'tor in this matter? In the firſt place, he is to correct every 'defect of pronunciation in his pupil; that, in ſpeaking his 'words, every letter be diſtinctly and properly expreſſed. We 'are apt to mince ſome words and mouthe others: both man-'ners are faulty. Some letters we are apt to liſp in pronoun-'cing, as if they were too barking to be expreſſed properly, 'and we ſubſtitute in their room certain ſimilar ſounds which 'deaden them into a dull affinity with the others. Demoſthenes 'pronounced L inſtead of R, thro' a natural impediment, and 'both letters have the ſame ſounds with us as with the Greeks. 'In like manner the C and the T are, for the ſame reaſon, often 'ſoftened down into the G and the D. Theſe are faults which 'a maſter *ought not* to tolerate, *no more* than he ought the falſe 'delicacies which ſome entertain about pronouncing the letter S. 'He ought not to ſuffer his pupil's words to ſtick in his throat, 'nor the ſound to whiſtle thro' his teeth. Neither (which is a 'great blemiſh in ſpeaking) is he to lower the ſimple ſound of 'a word to an improper emphaſis, a fault which the Greeks 'term καταπεπλεσμενον; for ſo they call the noiſe of flutes 'when their ſtops are cloſed, and when by throwing the ſound 'directly down into the large bore of the flute, you flatten the note.

'A ſkilful maſter will likewiſe take care his pupil does not 'ſuffer the laſt ſyllables of a word or ſentence to ſink; that the 'whole of his diſcourſe may be alike and even: when he is to 'exert his voice, let it be known by the ſtrength of his lungs 'and not by the motions of his head; that thereby the geſture 'may ſuit the voice, and the face the geſture. Care muſt like-'wiſe be taken that the ſpeaker keep his face full to the audi-'ence; that there be no diſtortions about his lips; that his 'mouth be not convulſed; that his look be manly, his eyes 'erect, and his head hanging neither to one ſide nor another; 'for a diſagreeable appearance is of great prejudice in many re-

'ſpects.

ſpects. I have ſeen many whoſe eyelids, upon the ſmalleſt exertion of the voice, turned upwards; others downwards; others varied, one lid ſtarting up to the forehead, and the other covering almoſt the whole eye. I ſhall, *by and bye*, ſhew of what great importance all thoſe circumſtances are; and how nothing can be pleaſing that is not becoming.

'The young orator may likewiſe learn from the actor with what grace he is to deliver a narrative; how to blend authority with perſuaſion; with what ſpirit reſentment ſhould riſe; and with what temper compaſſion ought to deſcend. He will ſucceed the better in all this, if he ſelects from dramatic authors certain paſſages the beſt fitted for his purpoſe; that is, thoſe paſſages that may be beſt adapted to the practice of the bar, and which will not only improve his delivery, but his eloquence. Theſe may be the exerciſes of our pupil till years render him capable of higher attainments. Let him then read orations; and when he is touched with their beauties, then, let ſome accurate, able maſter be about him. Let the pupil not only edify by reading, but let him be obliged to get by heart the choice paſſages of what he reads; let him repeat them in the attitude and manner of a pleader, a practice which will be of ſervice at once to his voice and his memory.

'I have no objection to our young ſtudent's learning his exerciſes at an academy. I don't mean thoſe academies where combatants prepare themſelves for athletic exerciſes by means of wine and oil, and, by being conſtantly intent upon them, neglect the mind for the ſake of the body. I would have our pupil conceive an utter diſlike to all ſuch places. But the ſchools where gracefulneſs of motion and behaviour is taught, go by the name of academies too; where a young gentleman learns how to manage his arms; how to uſe his hands ſo as not to appear aukward and clowniſh; that none of his poſtures be unbecoming; that he may walk with a graceful mien; and accommodate his head and eyes to the ſway of his body. Now, as no one can deny all theſe to contribute to beautiful delivery, ſo beautiful delivery muſt be allowed to contribute to true eloquence. It is likewiſe undeniable that a young gentleman ought to learn every accompliſhment that is neceſſary for his education; eſpecially *chiromany* *, or gracefulneſs of action, which took its riſe in the ages of heroiſm, was practiſed by the greateſt men of Greece, was approved of by Socrates, ranked by Plato amongſt the civil virtues; and

* There is no ſuch word as *chiromany* in Engliſh, or χειρομανια in Greek; and if there were, it would ſtrictly ſignify, *the madneſs of the hands*, and not their management. But *chironomy*, χειρονομια, will ſignify the proper and oratorial exertion of them.

'recommended by Chryſippus in his treatiſe upon the education 'of young Gentlemen. We read that even the Lacedæmo- 'nians ranked a certain kind of dancing amongſt the manly 'exerciſes, as being uſeful in war. Neither was this practice 'held in diſrepute amongſt the old Romans; as may be proved 'by the dance which continues ſtill to be practiſed by Prieſts, 'and hallowed by religion. We likewiſe have Craſſus approving 'of young Gentlemens attending an academy, in the third book 'of Cicero upon the character of an orator, where he ſays; 'the orator ought to ſpeak *with a ſtrong and ſpirited ſway of* 'his body, *which he is not to borrow from plays and farces, but* 'from the camp, *and even from the academy of arts*; and this 'part of education has, without any reproach attending it, been 'tranſmitted to our days. I would not however have a young 'Gentleman attend an academy too frequently, and not at all, 'after he is a little grown up; for I am not for having the mien 'of an orator the ſame with that of a dancing-maſter; but I 'think that when a boy, while young, enters upon this exerciſe, 'it communicates a ſecret gracefulneſs to his manner ever after.'

If the reader is not ſatisfied with this ſpecimen, he is referred to the work itſelf; and if he reads it with due attention, he will, perhaps be inclined to think, that the character given, in the preface to it, of Abbè Gedoyn's tranſlation, is very applicable to another tranſlator of Mr. Guthrie's acquaintance; the character is this: *Gedoyn is generally equal to his author's meaning, tho' ſeldom to his ſpirit, and never to his eloquence.*

As to the notes, they are chiefly employed in juſtifying the tranſlation of thoſe paſſages, which Mr. Guthrie takes in a ſenſe different from other interpreters.

ART. XI. Thoughts *upon* Thinking, *or a new Theory of the human Mind; wherein a phyſical Rationale of the Formation of our Ideas, the Paſſions, Dreaming, and every Faculty of the Soul is attempted upon Principles entirely new.* By J. Richardſon. 4to. 1s. 6d. Dodſley, &c.

THE author of this treatiſe, which profeſſes great matters, diſſatisfied with what Bacon, Deſcartes, Locke, Leibnitz, and many other famous Philoſophers have delivered concerning the ætiology of thinking, and the phyſical cauſe of the paſſions, &c. imagines, he has fully diſcovered the manner in which we think, or form our ideas, and preſumes with the exultation of an εὕρηκα, p. 27, 'that his Diſſertation might pro- 'perly have been entitled, *Rei metaphyſicæ in rem phyſicam re-* 'ductio, i. e. Metaphyſics reduced to Phyſics.' To give the faireſt

faireſt communication of this ſuppoſed diſcovery, muſt be to give it exactly in the author's own words.

'I have obſerved then (after conſidering it in the deepeſt and 'moſt abſtracted manner I was capable of) that the mind or 'ſoul never thinks, that is, ſtudies, remembers, or imagines, 'any thing, without uſing (tho' ſometimes almoſt in an imper-'ceptibly ſmall degree) the organs of that ſenſe, which the 'ideas it has in conſideration belong to, the ſame way as if it 'was actually perceiving what they repreſent by immediate ſen-'ſation. For inſtance; when I reflect on any of the objects 'of ſeeing or hearing with great intention, I cannot help put-'ting the organs of the reſpective ſenſe in the ſame poſture, 'frame, or diſpoſition (call it what you will) as if I was actu-'ally perceiving what I was only thinking on, and am conſci-'ous of a ſenſation (tho' alſo in a ſmall degree) of the ſame 'kind as at firſt, a notion of diſtance of time and place always 'aſſociating, or accompanying, that is, when and where what 'I am thinking on happened.'

A painter's drawing a good likeneſs from memory, and our ſympathizing with excellent actors in a well wrote ſcene, are adduced in proof of this: but our admitting the obſervation to be juſt, does not evince it to be a new diſcovery; ſince poſſibly its being [more or leſs] ſo obvious to every curious perſon, who has cloſely reflected on the influences of his intenſer thoughts upon his ſenſitive organs, has been the reaſon, that no ſuch perſon, before our author, to the beſt of our recollection, has ever thought of claiming it, in form, as a diſcovery. But not to confine it to the philoſopher, or phyſiologiſt; a muſician, who without the ſlighteſt vocal utterance of a particular tune, is attentive to the idea of it, is conſcious, upon the leaſt reflection, that his internal ear is affected by it, and differently from what it would be by another. The ſame may equally be ſaid of other artiſts, and, indeed, of moſt reflecting people in general; whence no individual can juſtly arrogate that as a diſcovery, which is only an obſervation, that muſt have occurred to the experience of many. It may be very true, at the ſame time, that our author 'never met with it any where,' which is the caſe, perhaps, for the reaſon we have already given.

In fact, as though ſome ſecret impulſe had ſuggeſted to our author the ſelf-deception he might labour under, in ſuppoſing a pretty obvious obſervation to be a diſcovery, he endeavours to aſcertain the inſtruments by, and the manner in, which, this thinking, or ſecondary ſenſation, whether in a waking or ſleeping ſtate, is effected. This, we acknowlege, would have been a real and profound diſcovery, and ſuch an analytical diſplay of the proceſs of thinking, as mankind muſt have very

thankfully received. Conceiving then that a material impulſe, tho' in a lower degree, is as indiſpenſible to this internal affection of the ſenſitive organs, which he ſuppoſes muſt precede thinking, as the external impreſſion of objects was to primary ſenſation, he aſſumes, p. 31, 'That the heart and arteries, 'and, from them, the ſyſtole and diaſtole of the *Dura mater* 'of the brain, are perpetually at work to anſwer, among other 'things, this particular purpoſe.' i. e. of exciting ſuch *ſenſiferous* impulſes. Now this, which is eaſily affirmed of arterial Pulſation, and not unfancifully ſuggeſted, is extremely difficult to prove, and does not appear even ſpecious to contemplate. For does it really ſeem probable, that the ſimple uniform pulſation of the arteries is as adequate a cauſe to excite all that variety of ideas, revived by thinking; as the different impulſes from external objects, on the very differently conſtructed organs of ſenſe, are to impreſs the primary repreſentations conveyed thro' them to the mind? The anſwer in the negative is obvious; ſince thoſe impulſes, tho' leſs forcible, ought to be as variouſly modified as the external ones, to produce an equally numerous and various ſet of ideas in thinking, or in dreaming: but this very probably not being the caſe, the only ſhare which the pulſating arteries have in the formation of ideas, independent of the ſecretion they provide for in the brain, ſeems to be that continuance of vital motion, without which the ſoul, with every faculty, and with every degree and mode of ſenſation, vaniſh. Hence it follows, that this very doubtful hypotheſis, joined to the obſervation which ſuggeſted it, do not amount to a *Diſcovery*; which ſeems to ſignify an effectual reſearch into ſomething not already known; a certain invention of ſomething new; or a clear proof of ſome propoſition not before demonſtrated.

We have very little to offer on ſo abſtruſe a Point ourſelves; and yet as contemplation will often impel us on conjecture, tho' it ſeems, to our author, abſurd and ridiculous, and even a contradiction, to ſay, that the mind, which is to receive the *intelligentiferous* impulſes, can give them herſelf, or mimick the repreſentations ſo naturally, as to make them ſo nearly like the firſt, (p. 29) yet, till he has a more competent notion of ſpirit in the abſtract, and of the different limitations of his own and others in the preſent ſtate, let him ſuppoſe the following hypotheſis as poſſible as his own, viz. That the unſleeping immortal ſpirit, whoſe inmoſt wrapper he conceives to be a peculiar fire, may, by a various expanſion and exertion of ſuch an active *Involucrum*, excite, whether with or without deſign, ſuch motions in, or ſuch a diſpoſition of, the internal organs of ſenſe, as may neceſſarily repreſent certain fugitive copies, more or leſs exact,

exact, of objects formerly preſented to her notice through the external organs. Thus will our internal ideas, or thinking, whether aſleep or awake, be formed by a kind of re-action, *ab intra*, of the ſoul (which Mr. Richardſon affirms, p. 29, to be beginning and directing the motions and diſpoſitions of its machine of conſciouſneſs) and this by only ſuppoſing her not in a fixed, torpid, and immoveable ſtate, in that ſtupendous organ, the interiorly vital condition of which is abſolutely incognizable, perhaps inconceivable, by man: and if we can reaſon but very obſcurely on the palpable apartment, how ſhall we circumſcribe that emanation from Divinity, which reſides for a ſeaſon in it!

It is eaſy, however, to ſuppoſe much, tho' we can eſtabliſh very little on ſuch an abſtruſe point, in regard to which we pretend to no other diſcovery, than that our author has left it as metaphyſical as he found it. We imagine we have cited all he thought to be quite new and convincing; and, indeed, we ſhould have treated his pamphlet (of near fifty pages) in a more ſummary way, were it not obvious, that his conſideration of the ſubject has coſt him much time, and great labour of the brain: and as we can neither diſcern any bad purpoſe nor tendency in his performance, we thought the moral attention due to a perſon who certainly means to illuminate his ſpecies, was due to it. The author ſeems a man of great ſimplicity and gratitude, from the dedication of his treatiſe to thoſe munificent ſubſcribers, who had enabled him to publiſh an eighteen-penny pamphlet; as his limited knowlege of men and books is alſo manifeſt from his letter, at the concluſion, to a late phyſician, on a metaphyſical ſubject; and from a complimentary reference to a treatiſe at the bottom of his ſeventh page.

MONTHLY CATALOGUE

For JANUARY, 1756.

MEDICAL.

Pharmacopolæ Juſtificati; or, the Apothecaries vindicated from the imputation of Ignorance. Wherein is ſhewn, that an academical education is no way neceſſary to qualify a man for the practice of phyſic. 8vo. 6d. Scott.

It is neither very certain, nor material, whether the unclaſſical *juſtificati* in the Latin title of this little performance was ſelected to manifeſt the author's contempt of claſſical education, or to vary the ſound more from the *vindicated*, occurring in the Engliſh one; for if neither of theſe were the caſe, it muſt infer his ignorance of

a proper Latin word for the title. The evident purpoſe of the pamphlet, however, is to raiſe the Apothecaries more upon a level, in the eſteem of the public, with Phyſicians, than the latter will eaſily allow. And the ſophiſm upon which the whole turns, ſeems to be this, viz. The Apothecaries have (or very eaſily may have) all the education neceſſary for the practice of phyſic: but as it is evident they have not academical education, by conſequence that cannot be neceſſary for the practice. At the ſame time, our author ſuppoſes ſuch education to take in anatomy, chemiſtry, and ſome other branches of knowlege, which have been thought neceſſary to complete the phyſician. But all the anatomy which he ſuppoſes neceſſary for a doctor, viz. enterology, or the knowlege of the bowels, he ſays, p. 16, may be ſufficiently attained by inſpecting thoſe of a brute; and adds, that no language but Engliſh is neceſſary for him (a qualification which Rock and Franks may pretend to) and conſequently no books but Engliſh, p. 17. As he takes much pains to decry theory, which he ſuppoſes he has effectually done, p. 14, natural philoſophy, and mathematics, &c. he thinks, fall of courſe with it, p. 16. He pretty conſtantly inſinuates, beyond what the title-page profeſſes, that Apothecaries are rather better accompliſhed than phyſicians for the cure of diſeaſes, as he concludes learning and philoſophy render the latter theoretical and capricious. He reprehends all ſuch medical books as ſhew knowlege in philoſophy, and excellency of genius, p. 13, and ſeems to inveſtigate (what he prefers) the ſmalleſt capacity and attainments with which a man may commence Doctor, for which he may deſerve the thanks of many a blockhead; ſince all practitioners, apparently ignorant of every thing elſe, muſt gladly join in his obſervation, p. 24, 'that a man is not a better phyſician for 'knowing more than his profeſſion requires he ſhould know.'

We might obviouſly apply, to all this laboured contempt of capacity and ſcience, the fable of the Fox and Grapes, or of the Fox who had loſt his Tail; while we muſt juſtly reflect on that tyranny of ſelf-love, that can make us propoſe our very defects and contractedneſs, as the ſtandard of perfection to others. Eraſmus wrote a very humorous *Encomium Moriæ*, but a ſerious panegyric on ſtupidity is a newer joke. If any learned and ingenious phyſician ſhould deſcend to an intimate conſideration of this pharmaceutical author, it were eaſy to expoſe both the wrong and mean tendency of his performance; but inſtead of indulging any further reflections on it, we ſhall repeat a fact of which we have been aſſured.—A gentleman, not very long ſince, travelling far from the northward, was accidentally accompanied by ſome phyſical ſtranger, whom he found uncommonly ignorant of every ſubject that was ſtarted in converſation: but concluding, that he muſt know ſomething, and that it muſt be his own profeſſion, (of which the gentleman was no judge) on ſome extenſion of our author's principle, he applied to his fellow-traveller at the end of their journey, for the cure of ſome private indiſpoſition: but ſoon finding it rather aggravated by his treatment, he was cured by a third perſon, and now acknowleges his conviction, that a man of weak endowments can attain

attain no conſiderable excellence in a difficult and complex profeſſion.

II. *A ſhort Account of ſeveral excellent Medicines*, lately diſcovered in the Argol or Tartar, together with its preparations; viz. The volatile ſalt, oil, ſpirit, and fixed ſalt. To which are annexed divers remarkable inſtances of the efficacy of theſe noble medicines, in the following diſorders:—the raw-chryſtals, in fits, convulſions, &c.—The volatile ſalt, in the ſcurvy, weakneſs of the nerves, venereal diſtemper, conſumptions, obſtructions of the menſes, weakneſs of the ſtomach, &c.—The ſpirit, in the dropſy, obſtructions, lowneſs of ſpirits, &c.—The oil, in the gout, aſthma, rheumatiſm, &c.—The fixed ſalt, in the ſtone, gravel, &c. By L. W. T. D. C. 8vo. 1s. Baldwin.

Inſtead of containing any new diſcovery, this pamphlet only ſerves to revive ſome of the dreams of Paracelſus and his followers, who, long ſince, aſcribed to tartar, and its preparations, all the ſalutary qualities mentioned by our author; but of which ſucceeding chymiſts could not be convinced.—The learned Dr. Heiſter will ſcarce think himſelf much honoured by the dedication of ſuch a performance to him.

POETICAL.

III. *An occaſional Ode*, on the Marriage of John M--nw--r-ng, Eſq; at Farnham. Folio. 6d. Comyns.

We dare venture to predict, that this Ode-maker will never riſe to the excellence of Pindar or Horace.

IV. *A Poem*, on the Earthquake at Liſbon. 4to. 6d. Owen.

V. *A Poem*, on the late Earthquake at Liſbon. To which is added, Thoughts in a Churchyard. 4to. 6d. Dodſley.

We have little to applaud in the two foregoing articles, beſide the pious ſentiments they contain; which, with the ſerious reader, may perhaps compenſate for the defects of the poetry.

VI. *Poems moral and divine*, on the following ſubjects: I. Man's Fall and Exaltation, or the Chriſtian Triumph. In ſeven cantos. II. Modern Infidelity; or the Principles of Atheiſm expoſed and refuted. Inſcribed to a Friend. III. A Paraphraſe on the following Pſalms, 119, 143, 142, 120, 13, 144, and 130. IV. The Prince and the Patriot. In three dialogues. By an American Gentleman. To which is added, ſome Account of the Author. 4to. 2s. 6d. Rivington.

On admitting, from the editor's account of this author, 'that 'he had no other education than what a country ſchool-miſtreſs 'could beſtow upon him,' we muſt allow him ſome portion of a natural vein in poetry. His verſe is generally ſmooth, his diction habitually eaſy, and, not ſeldom, elegant. Speaking of God, as Omniſcient, he ſays,

Who

Who can, with inſtant penetration, ſee
The mazy ſeries of futurity.

Neither is it any preſumption againſt our author's good ſenſe, that it diſpoſed him to exerciſe his vein on divine and moral ſubjects. The moſt primitive and early poems, tranſmitted to us, were ſongs of praiſe or thankſgiving to God: and, indeed, in the firſt ages, when men were fewer, and life much ſimpler, than at preſent, it is reaſonable to ſuppoſe, that the obvious application of any art was made to the moſt proper and natural objects of it. As our progenitors, in a very diſtant ſeries, ſaw fewer inſtances of that human ſkill and magnificence, which have ſince become neceſſary to employ and ſubſiſt multitudes, they had fewer avocations from contemplating the ineffable author of the univerſe, of which admiration and adoration were the neceſſary conſequences.

Our poet, who aims at no innovation, gives the Moſaic account of the fall, and of the ſcriptural redemption by Chriſt, in verſe. He has omitted to mark ſometimes a diſtich, and ſometimes a line, which he has borrowed, as ſuch. Thus, in his third canto of the *Chriſtian Triumph*, we have *verbatim*, from Pope's *Meſſiah*,

Lo! earth receives him from the yielding ſkies!
Sink low, ye mountains, and ye vallies riſe!

And in his *Atheiſm refuted* (which contains little new) he ſays from Addiſon,

That there's a God, *all nature* cries aloud!

Beſides, as well as our recollection ſerves us, there occur a few lines, alſo unquoted, from the *Paradiſe loſt*.

But as the matter in his Dialogues between a Prince and Patriot may be more his own, we ſhall give a ſhort ſpecimen of his political ſanity, in the ſentiments of the patriot.

Imperial greatneſs, rightly underſtood,
Is but an higher power of doing good.
Not to inculcate vanity deſign'd,
But *more extenſively* to bleſs mankind.—
'Tis not the *uſe*, but the *right uſe* of pow'r,
Muſt give the calm and ſelf-approving Hour—
One *generous act* more *ſolid comfort* brings,
Than all the pomp and pageantry of kings.

VII. *Percy-Lodge*, a ſeat of the Duke and Dutcheſs of Somerſet, a poem; written by command of their late Graces, in the year 1749, and inſcribed to the Right Hon. the (preſent) Counteſs of Northumberland. By the Rev. Mr. Moſes Brown. Vicar of Olney, Bucks, Author of *Sunday Thoughts*, &c. 4to. 1s. Owen.

This gentleman has formerly preſented the public with ſome poetical pieces, which were rather better received, than we imagine the preſent is likely to be. We can ſufficiently collect from the poem, indeed, that the gardens, &c. at Percy-Lodge are delicious, extenſive, and various; but the poetry itſelf rarely riſes above mediocrity, and not ſeldom ſinks beneath it. Beſides, in

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reading verſe on ſuch ſubjects, we are naturally reminded of *Cooper's Hill*, and *Windſor-Foreſt*; the heroic numbers of which, not to mention their other advantages, ſeem better adapted to deſcription, and to that ſolemnity which accompanies ſcenes of grandeur and retirement. The diſtich of eight ſyllables, eſpecially if the double rhymes occur often, ſeems to move too quick for the ſweetly detaining ſubject, and to approach too near the *Namby Pamby* ſtyle. But we ſhall ſelect a ſpecimen or two, and ſubmit to the judgment of our readers. The poet, on leaving the beautifully penſive grot and fountain, thus ſings and moralizes in a roundelay.

Loth I leave this charming cell,
While ſuch lores my paſſions quell;
While ſuch ſcenes my ſenſes greet,
Wildly grand, and rudely ſweet——
And the ſhrill buzz of the Fly,
And the Drone's baſe minſtrelſy,
And the Linnet from above,
And the mournful turtle Dove,
And the loud loquacious Jay,
And the birds on ev'ry ſpray,
Native concerts round impart,
Soothing ſadneſs from the heart.
Where employ'd on thoughtful themes,
Where inſpir'd with gentleſt dreams,
Pleas'd, a Hermit would I dwell——
Loth I leave this charming cell.

The following lines pleaſe ſtill leſs, and are obſcure and harſh, from a diſagreeable order, or rather diſorder, of the words. And ſuch, tho' in a ſmaller degree, occur too often.

Over daiſied beds I paſs,
That interſect, of ſmooth-ſhorn graſs,
By thin-plac'd trees at diſtance found,
With flowers the roots ſet ſimply round.
In frequent turns, of fancy's chuſing,
Idly gazing—reading—muſing—
Walking, thoughtleſs—ſitting—lying—
Ev'ry change of pleaſure trying.

Upon the whole, however, it is certain, we have ſeen many more indifferent poems publiſhed, if that conſideration may recommend this to the public.

VIII. *Poems.* I. The Prophecy of Neptune. II. On the Death of the Prince of Wales. III. Ode preſented to the Duke of Newcaſtle at Cambridge. IV. Ode to the Hon. J. Y. By John Duncombe, M. A. Fellow of Corpus Chriſti College, Cambridge. 4to. 1s. Dodſley.

The firſt of theſe agreeable poems is a very paraphraſtical application of the prophecy of Nereus to Paris, (embarked with the raviſhed Helen) from the fifteenth ode of Horace, book I. to the Pretender's

tender's laſt invaſion of Scotland. And tho' the great deviation from the Latin was inevitable, the air and ſpirit of it are, not unhappily, retained. The flight of the latter before the Duke is thus freely tranſlated from Paris's eſcape, (by the aſſiſtance of Venus) from Menelaus.

Mean while, o'er many a craggy height,
Thou, hapleſs youth! ſhalt ſpeed thy flight,
For ſafety forc'd to lay aſide
Thy martial garb and manly pride,
And o'er the friths and mountains paſs,
Dreſs'd like an aukward Highland laſs.

The elegiac poem on the death of the late Prince of Wales is republiſhed from the Cambridge verſes on that ſolemn occaſion. The ode preſented to the Duke of Newcaſtle is adorned with an elegant head-piece, exhibiting both ſides of the medal, ſtruck on occaſion of erecting the famous library there, to which his Majeſty gave two thouſand pounds, and to which his Grace the Chancellor of the Univerſity, was a liberal contributor. The ode is not without poetical imagery, and concludes with the following ſtanza, which is ſupported by a copper-plate that exhibits the elevation of that handſome ſtructure.

O Camus, through thy laurel ſhade,
Tho' Kings and Statemen oft have ſtray'd;
Tho' in theſe groves, with patriot-hand
Sage *Burleigh* bore the olive-wand,
And on thy borders, crown'd with bay,
Eliza heard the muſe's lay;
Once more exalt thy reedy brows, for ſee!
Tho' charg'd with Europe's Fate,
The noble and the great,
The Statesman and the Prince remember thee.

The ode to the Hon. Mr. York is a very agreeable, tho' not a very looſe, paraphraſe of Horace's *Otium Divos regat*, &c. L. 2. Od. 16. He has inſerted, however, modern names and applications; and inſtead of the ſailors praying for ſafety and eaſe, when in a ſtorm, as it ſtands in Horace's firſt ſtanza, he ſuppoſes a country parſon overtaken by a ſtorm of wind and rain, in his journey over Newmarket-heath.

For quiet on Newmarket's plain,
The ſhivering curate prays in vain,
When wintry ſhow'rs are falling,
And ſtumbling ſteed and whiſtling wind
Quite baniſh from his anxious mind
The duties of his calling.

The ſwift purſuit, the omnipreſence, and, as it were, the ambition of care—*Ocyor cervis—ſcandit æratas—neque conſularis ſummovet lictor*—are thus tranſfuſed and applied,

—— Undaunted by the maſt;
Care climbs the yatch, when adverſe gales
Detain, or tear, our patron's ſails,
And ruffles ev'n his Grace.

We may leave theſe few citations to ſpeak for themſelves, and to atteſt the eaſy poetical vein of this ingenious gentleman.

IX. *Ode on the preſent Times.* Fol. 6d. Dodſley.

A languid performance, which gives ſome intimation of the writer's claſſical and hiſtorical reading, but ſcarcely one example of his poetical ſpirit. We ſhould be happy to know, from experience, that our countrymen truly merit all the commendation he gives them, and that our troubleſome neighbours, who are ſo habitually our enemies too, merited no more in the cabinet or the field, than he is diſpoſed to allow them. The following ſtanza ſeems at leaſt equal to any, and is better than moſt, of the other ſixteen, which make up the ode.

Shall ſlavery's heirs, the ſilken ſons of Sein,
Affright our cities with invading flames?
O Valour! from an haughty victor's reign
Proteſt the ſhores of Severn, Trent, and Thames,
Arm, Britain, for by Henry's lance divine,
By Edward's arms I ſwear, that great revenge is thine.

X. *Britain Strike Home.* A Poem. Humbly inſcribed to every Briton, by a true Antigallican. Fol. 6d. Legg.

This martial poet, we hope, is better qualified to fight the French than to write againſt them, the former, in the preſent Criſis, ſeeming much the beſt accompliſhment, as the Muſes, like the Laws, are obſerved to be ſilenced by the din of War. He ſays, however, and now and then ſings, all that occurs to him to excite his countrymen to that reſolution and intrepidity for which they have been ſo famous; tho' his zeal ſometimes renders him too inattentive to grammatical accuracy. Thus in one line he aſſures them, that

All attempts from haughty France *is* vain.

Reflecting ſoon after on the multitude of popiſh Prieſts who are concealed here, to the perverſion of too many ſubjects and families, which certainly is an evil, and may have bad conſequences, he ſays,

This iſland, with ſuch locuſts in diſguiſe
Now ſwarms—and ſhould be hang'd—for they are ſpies.

Poor innocent iſland!—but the Author's loyal intention, notwithſtanding, is very obvious, and we ſhall all gratefully forget any poetical blemiſhes in this performance, if we experience the laſt couplet of it to prove a true prophecy.

For this bleſt year (ſo have the Fates decreed!)
Britain ſhall conquer, and preſerve Gallia bleed.

XI.

XI. *Covent-Garden.* A Satire. 4to. 1s. Legg.

To heighten the ſeverity of this ſatire, the author has hung out the print of a fool's-cap, in his title-page, which his readers are likely to leave upon his hands, tho' he might intend it, like many profeſſing patriots, *non ſibi ſed toti.* This is immediately followed by the argument, thus *literally* introduced,

The Argument's as fit annext,
As many a ſermon *t'its* text.

Some more extraordinary contractions occur in the ſatire itſelf, which are quite new, and like to remain ſo, in ſpite of all plagiariſts.

T'billiard rooms, or tables E O,
T'coffee bawdy-houſe, bagnio.

Theſe may ſerve, at the ſame time, as a taſte of the ſatiriſt's numbers; but if he intended them to be very harſh, and even puniſhing ones, (as a ſatiriſt might) he is not very wide of his mark.

He laments, immediately on propoſing his ſubject, that ſuch a ſcene of piety and grace, as Covent-Garden muſt have been, when prieſts told their beads, and nuns confeſſed there, ſhould be turned into, what he calls, a National Seraglio. This, it is acknowleged, was opening the incloſure abundantly, and turning it into what the cuſtom of ſpeech has ſince, but not very unjuſtly, called it, *Common-Garden:* though the ſcene is not ſuppoſed to have been very remiſsly cultivated by its conventuals of both ſexes.

One ſly ſtroke of the poet's at the inhabitants of Covent-Garden, is founded on their ignorance of the Latin epitaphs in the church-yard. This comes very ungracefully from an author who is, by no means, a maſter of the language in which his ſatire is wrote. Talking of St. Paul's Covent-Garden, he ſays,

The church—a pile of goodly ſtones,
Was built by fam'd Inigo Jones:
An organ,—bell which tolls to pray'r,
(Juſt as all other churches *are*)

But as he obſerves in another place, and in which we agree with him, as far as we comprehend him,

I humbly anſwer haughty pride,
'The poem's *eaſy* flung aſide.'

This being no bad hint for cloſing the article here, we readily embrace it.

XII. *The Orphan of China.* A Tragedy, tranſlated from the French of M. de Voltaire. Firſt acted at Paris on the 20th of Auguſt, 1755. 8vo. 1s. 6d. Baldwin.

For the credit of our Britiſh literature we hope that the preſent tranſlation* will never reach the hand of Mr. Voltaire; who muſt be a philoſopher, indeed, if he could patiently behold this carica-

* We ſay nothing, here, of the plan and conduct of the original, an ample account of it having been given in our laſt Appendix.

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ture of his charming original. One of the great excellencies of the celebrated poet we are ſpeaking of, is the harmony and accuracy of his numbers; the total want of which may be conſidered as the prevalent characteriſtic of this tranſlation; wherein there is nothing like poetry, except the meaſure of the lines; and even in this mechanical branch of his art, the tranſlator is frequently deficient. For inſtance,

——— Alas you anſwer not
But ſigh in vain to heaven that oppreſſes us.

Do, you retire. Will the emperor
See me again? ———

O that my cries and prayers could protect him!

'Tis my ſon; they deceive you in the victim.

To inſtance the want of minute accuracy in ſome of our beſt tranſlators, is no excuſe for an indifferent one. In conſideration of many beauties, we eaſily overlook a few blemiſhes; which may be conſidered as the very effect of that rapid genius to which we are obliged for the ſtriking paſſages we admire; but we have a right to expect ſome degree of correctneſs, where we have nothing of a ſuperior kind, to compenſate for the want of it.

For the ſatisfaction of ſuch of our readers as have neither ſeen the original nor the tranſlation, we ſhall tranſcribe a few lines from the French, and then ſhew in what manner they are expreſſed in our own language.

Idamé. Non, je n'y puis penſer ſans des torrens de larmes;
Et ſi je n'étais mère, et ſi dans mes allarmes,
Le Ciel me permettait d'abreger un deſtin
Néceſſaire à mon fils élevé dans mon ſein,
Je vous dirais, Mourons; el lorſque tout ſuccombe
Sous les pas de nos Rois, deſcendans dans la tombe.

Tranſlation.

——— No, the very thought
Makes my ſad eyes run o'er; and if, alas!
Our own dear child demanded not my care
I would ſay, *death!* my Zamti, ſince our Kings
Fall by the Scythian, let not us ſurvive them!

Leſt the reader ſhould happen to be maſter of no more French than our tranſlator, and, thence, miſtake the word *death!* for an exclamatory execration, it may be proper to obſerve, that *mourons* means, *let us die.*

Zamti aſks Ethan if he acknowleges a God; to which the latter replies,

Dans nos communs malheurs il eſt mon ſeul apuis;

And thus our tranſlator,

Own him? he is my boſom's ſole ſupport.

Again,

Etan. Yet ſure this child which is to you a ſtranger—
Zamti. Stranger! this ſtranger child! my King a ſtranger!
Zamti ſolus.
I've ſilenced blood!———

What does the reader imagine Zamti means?—Why, that he has ſilenced or overcome nature or paternal affection: thus, according to the French idiom, the original has it

J'ai fait taire le ſang.

But there are more beauties yet behind.

Mais par quelles fureurs encor plus douloureuſes
Veux-tu, de ton épouſe avançant le trépas,
Livrer le ſang d'un fils qu'on ne demande pas?

But by what madneſs ſtill more horrible
Will you bring on a poor wife's death, and ſhed
The blood of your own child, they not demand?

We have hinted that our tranſlator does not underſtand French: this truth, one ſingle word will ſufficiently prove,

Oſtar. What orders do you give
Touching this infant they conceal from vengeance?
Gengis. Any.

Any orders! an odd ſort of an anſwer, indeed;—but let us turn to the original. *Aucun!*—only juſt the reverſe:—Why, Sir! *aucun* means *none.*——What ſhould we ſay of a Frenchman attempting to tranſlate from our language, who knew ſo little of it, as to miſtake the words *any* and *none* for each other?

But before we diſmiſs our Tranſlator, we muſt beg to *confer* one moment longer with him.

Idame.——That Gengis would permit
My huſband to *confer* with me in ſecret.
Gengis. Your huſband to *confer*——
Idame. Deny me not:
This *conference* ſhall be our laſt.

Thoſe who have peruſed this tranſlation, will acquit us of having thrown away much labour in ſelecting theſe paſſages: the whole work is ſo uniformly of a piece with them, that it would be no unnatural miſtake, if Mr. Voltaire ſhould perſuade himſelf, that our Tranſlator intended to do by him as Scarron and Cotton have done by Virgil.

XIII. *An Epiſtle of Mr. Voltaire,* upon his arrival at his Eſtate near the Lake of Geneva, in March 1755. From the French. 4to. 1s. Hitch.

A very ſhort addreſs to the peruſers of this ſmall piece, diſclaims any intention to depreciate the late paraphraſtical tranſlation; of which we gave an account in the *Review* for October laſt, p. 287. This is intended to afford the meer Engliſh reader, the moſt exact verſion of Voltaire's very words, and to entertain and exerciſe novi-

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tiates in the French language. For this purpoſe the preſent tranſlator has rendered it into Engliſh blank verſe, which admits of its correſponding verbally, with a very few exceptions, to the original. He calls it a ſervile tranſlation himſelf, which muſt neceſſarily prevent it from reſembling the ſpirit and poetry of the French, equally with the former. The four following lines may be compared by the curious reader with the original, and the former tranſlation of them, in the *Review* we have already referred to.

Thee to preſerve, the Briton bravely fights;
Tho' ſome pretend at *London* thou art ſold;
I think not ſo; this people fierce and ſage,
Bought thee with blood, and will thy rights ſuſtain.

XIV. *The Spouter; or, the Double Revenge*: a comic Farce, in three acts, as it was intended to be acted. 8vo. 1s. Crowder.

This is a very inſipid performance to read, and could never have been repreſented to advantage, by any actors. There is ſcarcely one character in the whole drama, but a ſtrange jumble of ſuch unmeaning fools, as are too ſtupid even to be ridiculous. The Author pleads his youth and inexperience, in a previous advertiſement, and thanks ſome friend for contributing a principal ſcene, and ſeveral hints, to the farce. This, indeed, evinces his gratitude for very ſmall aſſiſtances; it being difficult to find one ſcene either better or worſe than the reſt. In ſhort, the author ſeems to be much ſuch an indifferent mimic of a good dramatic writer, as a wretched *ſpouter* is of an excellent actor.

XV. *The Spouter; or, the Triple Revenge*: a comic Farce, in two acts, as it was intended to be performed. With the original Prologue, written by the Author, and intended to be ſpoken by Mr. Garrick, dreſſed in black. 8vo. 1s. Reeve.

This *Spouter* differs much from the foregoing one. The author has diſplayed a good deal of wit and humour; but as his ſatire is chiefly levelled at certain theatrical gentlemen, who are pleaſantly mimicked and ridiculed, ſuch readers, as are not perſonally acquainted with them, will peruſe it with little taſte or ſatisfaction.

RELIGIOUS and CONTROVERSIAL.

XVI. *The Doctrine of Tranſubſtantiation fairly argued, and fully refuted*; in Anſwer to the many Arguments offered in Defence of it, in two Books, viz. 'A modeſt and true Account of the 'chief Points in Controverſy between the Roman-Catholics 'and the Proteſtants. By N. C.' And 'The Catholic Chriſ-'tian inſtructed in the Sacraments, Sacrifices, Ceremonies, 'and Obſervances of the Church. By R. C.' With a ſerious and ſeaſonable Addreſs to the Lay-Roman-Catholic Subjects of his Majeſty King George the ſecond; by way of Preface. By Richard Andrews, of Chicheſter. 8vo. 1s. Waugh.

Though it is, no doubt, highly proper to combat the errors of the Church of Rome, from time to time, and to prevent the weak and ignorant from falling a prey to her Emiſſaries, who *lie in wait to deceive*, yet to give any abſtract of a debate concerning Tranſubſtantiation, were to offer an inſult to the underſtandings of our readers. All that is neceſſary, therefore, to be ſaid on the preſent occaſion is, that Mr. Andrews has fairly refuted the arguments of his adverſaries, and ſhewn himſelf a friend to the civil and religious liberties of his country.

XVII. *A Diſcourſe Preparatory* to the religious obſervance of the Day of Public Faſting and Humiliation, appointed by authority, to be kept on Friday the ſixth of February, 1756, on the occaſion of the late Earthquakes abroad, and particularly at Liſbon. By Henry Stebbing, D. D. Chaplain in ordinary to his Majeſty. 8vo. 6d. Johnſton.

This is a plain, practical diſcourſe from Luke xiii. 3. *Except ye repent*, &c. containing proper inſtructions in regard to the approaching Faſt, and recommending Repentance and Reformation.

XVIII. *A Diſcourſe upon Geneſis* iii. *10th and 21ſt*, containing Obſervations on the Uſe and Abuſe of Apparel; and on the Proteſtants perverting, by Allegories, the genuine Meaning of ſeveral Parts of ſacred Scripture, particularly that Part of the Moſaic Hiſtory which records the Tranſgreſſion of Adam and Eve. With a modeſt Defence of the Principles of the Roman-Catholics. Delivered in the Chapel of Dun-Robin-Caſtle. By Sawney Mac Donald, formerly Domeſtic to the Renowned Knight ROB ROY; Chaplain in Ordinary to Charles the Chevalier de St. George, and Chief Confeſſor to Miſs Jenny Cameron, during their Abode in the Kingdom of Scotland; and at preſent Itinerant Preacher among the Highlanders. 8vo. 8d. Payne.

This piece has afforded us no ſmall entertainment, being written with a good deal of ſpirit and humour. The Author, under the fictitious name of Sawney Mac Donald, while he aſſumes the character of a Roman-Catholic, places ſome of the doctrines of the Church of Rome in a very ludicrous point of view, particularly thoſe of Tranſubſtantiation, Infallibility, and Abſolution. He makes ſome very ſenſible obſervations upon Original Sin, and ſhews the abſurdity of ſuppoſing that Adam's ſin is imputed to his poſterity. In regard to what is ſaid, Gen. iii. concerning the *Coats of Skins*, he tells us, that this part of the Moſaic Hiſtory can intimate no more, than that the deſign of the Creator in cloathing our firſt parents, was to cover the indecency of nakedneſs; to ſhelter their bodies from the inclemencies of different ſeaſons; and, to convince them, that notwithſtanding their tranſgreſſion, he had not yet abandoned them, but that they and their poſterity were ſtill the objects of his paternal love, and providential care.——In a word, who-

whoever reads this piece of Sawney's, will ſee that he is no Simpleton, but a ſhrewd, ſenſible, entertaining Fellow.

XIX. *The Apology of the Reverend John Watſon*, M. A. Curate of Ripponden in Yorkſhire, for his Conduct, yearly, on the 30th of January. Together with a Sermon preached on that Day, in the Year 1755. 8vo. 1s. Payne.

EXTRACT.

'A polite, judicious Writer has obſerved, that *The common cauſe of Human Society is concerned, when we hear a man of good behaviour calumniated.* This, the Author, believes to be ſo far applicable to himſelf, that notwithſtanding he has always laboured to promote the good of Mankind, and never, to his knowlege, injured any one, yet he has the misfortune to be ſhunned by ſome, and mal-treated by others. Secure in the conviction of his own innocence, he has long bore theſe frowns of Fortune patiently; but perceiving no abatement of the ſtorm, he has, at laſt, thought fit to ſeek for ſhelter againſt it, by appealing to the impartial deciſion of the public. And this method he finds himſelf obliged to take, becauſe ſo many condemn him thro' falſe informations: but he is not without hopes that the number of his enemies will be diminiſhed, when they have ſeen in what manner he anſwers for himſelf.

'For ſome years laſt paſt I have preached on the 30th of January, and my labours were employed, in obviating the miſtakes which I knew ſome of my congregation entertained with regard to the character of King Charles I. And in proving, that if it was judged to be rebellion in thoſe who firſt took up arms againſt that unfortunate Prince, who had made ſo many breaches in the conſtitution, it muſt be an aggravation of that crime, to oppoſe the juſt and wiſe meaſures of the preſent Father of his Country, King George. Moſt people indeed adviſed me to deſiſt from this, becauſe my intereſt ſuffered by the withholding of ſome uſual contributions: but that I never did, nor never ſhall, make a conſideration of; for I ſcorn to *uſe a Cloak of Covetouſneſs*, and I dare conceal nothing from my hearers, which I believe would make them better men, and Chriſtians. The firſt Planters of the Goſpel ſpoke the whole truth without fear, and thoſe examples I think myſelf bound to follow. It has indeed been often injuriouſly ſaid, that my preaching was calculated purely to pleaſe my patron: But I ſeriouſly before God, and the World, affirm, that nothing directed me but my own conſcience: as I think plainly appears from my acting on the ſame plan, ſince I received the utmoſt that Patron could give. In fact, was I capable of ſuch diſhoneſty, I have no temptation to it; for I preach not the Goſpel for gain. I thank God, I need no employment to make life comfortable: my only view is to do good: to beat down error, bigotry, and ſuperſtition, and to promote the pure, unmixed Religion of Jeſus Chriſt. And leſt any ſhould diſpute my ſincerity

'herein, there are many who know, that I have given more to the 'Church than ever I received from it.

'But that the public may judge what ground I have given for 'oppoſition, by preaching on this day, I have annexed to this 'piece, the only Sermon* I have left on the occaſion, the reſt hav-'ing fallen a prey to a moſt dreadful fire, which laid great part of 'my houſe in aſhes, on the 22d of February, 1754. What inac-'curacies it contains, the reader is deſired to overlook, as it was 'not deſigned for the preſs. The chief reaſon for publiſhing it, is 'to confute a commonly received opinion, that I applauded there-'in the act of taking off the King's head, which any one may 'quickly ſee to be without foundation: for when I ſay that the 'reſiſtance which he met with, was owing to his own mal-admini-'ſtration, nothing elſe can be meant than the oppoſition he receiv-'ed from a wiſe, brave, and good Parliament: not that ſhewn 'him by thoſe furious men, who deſtroyed both the Parliament 'and him, and whoſe conduct I never undertook to vindicate.

'—— It has been obſerved, that I always provide a Clergyman 'to read prayers for me on the 30th of January; But not to read 'that ſervice is deemed criminal, becauſe in ſubſcribing the 36th 'Canon I obliged myſelf to *uſe the Form preſcribed in the Book of 'Common Prayer*. This is the artillery with which my opponents 'have plied me the moſt warmly, and they have triumphed not a 'little in believing that I could not ſtand before it; but we muſt 'try to diſmount this formidable battery; which will effectually 'be done, when it is ſhewn that the Office for the 30th of January 'is no part of the Liturgy of the Church of England. By the 'Liturgy of the Church, I mean the Contents of *The Book of 'Common Prayer, and Adminiſtration of the Sacraments, and other 'Rites and Ceremonies of the Church, &c.* eſtabliſhed by the Act 'of Uniformity in the year 1662. And whatever has been added 'ſince, I ſuppoſe no Clergyman ever bound himſelf by Subſcrip-'tion to uſe: the reaſon is, becauſe the Law requires no more.' This Mr. Watſon ſhews by quotations from Mr. Wheatly's Illuſ-tration of the Common Prayer, p. 550.—from Mr. Johnſon's Vade Mecum, vol. I. p. 198, and from Watſon's Complete Incumbent, p. 333. To theſe authorities he adds ſome obſervations of his own, to ſhew that this Office wants the Sanction of Parliament, and that he offends againſt no Law by forbearing to read it. He then pro-ceeds to give a Liſt of his Objections againſt this Office, with his reaſons and authorities for the ſame; among the laſt of which Lord Clarendon is chiefly appealed to. Upon the whole our Apo-logiſt ſeems to be a very warm and public-ſpirited Whig.

XX. *Some Miſtakes* in a Book of Mr. Johnſon's, of Liver-pool, intitled, *The Faith of God's Elect, &c.* Noted and Rec-tified. By John Brine. 8vo. 6d. Ward.

* Its deſign is to prove, 'That K. Charles did not govern like 'a good King;' and to aſſign 'the reaſons why his character is ſo 'much eſteemed; with ſome advice on that head.'

We

It does not appear to us very expedient to trouble our readers with *any Man's Miſtakes* about the *Elect*.

XXI. *A ſelect Collection of plain, rational, and unanſwerable Arguments, againſt the Tenets of the Athanaſian Trinity.* Extracted from the writings of ſome of the beſt and ableſt divines (and other modern authors) that ever defended the proteſtant cauſe. Humbly recommended to the ſerious peruſal of the Ladies of the eſtabliſhed church of England, in general; but more particularly to ſuch of them, whoſe aſſents to divine truths are too faint and languid, too weak and ineffectual, to flow from any thing but a blind inclination to follow the religion that is in faſhion; or a heedleſs indifference whether things be ſo or not. In a letter from a gentleman to his friend. 8vo. 2s. Henderſon.

Tho' the circumſtance mentioned in the title page, with regard to the *ladies*, may, to ſome readers, appear a little whimſical; yet the pamphlet is by no means to be deſpiſed: on the contrary, we doubt not but it will afford ſatisfaction to every candid reader, who is not already maſter of the controverſy. The ſpirit of the Author is not ill expreſſed, in the words which he has ſelected (from his own pamphlet, p. 50.) for his motto, viz. 'I readily grant, that whatſoever the ſcriptures do teach, be it never ſo much above our comprehenſion, is to be believed; but then we muſt not take contradictions for myſteries, nor put off ſchemes and inventions of our own, for revelations of God. We muſt not confound things above our comprehenſion, with things that we clearly comprehend to be impoſſible; and thus captivate reaſon, not to revelation, but to the follies of men.'

XXII. *The Baptiſt againſt the Baptiſt*; or, A diſplay of Anti-pædo-baptiſt ſelf-inconſiſtency; in anſwer to ſeveral letters from a baptiſt-brother. To which is added, A reply to a letter ſubſcribed J. W. written by way of reproof to Me, and in defence of Dr. Gill. By William Eltringham. 8vo. 1s. Waugh.

XXIII. *The Baptiſts vindicated* from ſome groundleſs charges brought againſt them by Mr. Eltringham, in a pamphlet entitled, 'The Baptiſt againſt the Baptiſt, &c.' Wherein he repreſents them as erroneous, perſecuting, diabolical, and guilty of Deiſm. By John Brine. 8vo. 1s. Ward.

We beg leave to be excuſed from interfering in any diſpute between Mr. Brine and Mr. Eltringham: as the former is known to be an old friend of ours; whence we might be ſuſpected of partiality in his favour.

XXIV. *A Sermon and Charge*, delivered, the former by the Rev. Mr. Milner, of Yarmouth; the other by the Rev. Mr. Taylor, of Norwich. At the ordination of the Rev. Mr. Smithſon, at Harleſtone, in Norfolk, Nov. 11, 1755. 8vo. 6d. Waugh.

There appears both in this Sermon and Charge, and in the ſhort introductory addreſs to the people, ſo much of a truly catholic ſpirit, ſo much good ſenſe, manly freedom, candour, and Chriſtian charity, that the peruſal of it will, we are perſuaded, give no ſmall pleaſure to thoſe who have any taſte for compoſitions of this kind.

XXV. *A brief Eſſay upon Religion:* or, the means of happineſs. Wherein the three great branches of Chriſtianity, faith, hope, and charity, are treated of in a plain and eaſy manner. By way of queſtion and anſwer. 8vo. 6d. Noon.

This is a ſhort, but clear and judicious ſummary of what is neceſſary to be believed and practiſed by a Chriſtian, in order to the ſecuring of his final happineſs. None of the queſtions relate to uſeleſs ſpeculations, but to points of real importance, and univerſal obligation: the anſwers are clear and diſtinct; in a word, the whole performance ſhews, that its author is no ſtranger to the true genius and ſpirit of Chriſtianity.

XXVI. *A Directory* for the due improvement of the approaching Faſt: or, an honeſt Briton's pathetic addreſs to his Countrymen, on the preſent faſhionable vices, and the decay of true patriotiſm and public ſpirit. Wherein is pointed out, the only effectual method of preſerving the conſtitution, and maintaining the glory and independency of this nation. 8vo. 6d. Griffiths.

A former edition of this tract having appeared in the year 1748, on a like ſerious occaſion, our plan prohibits our ſaying any thing more of it, at this time.

POLITICAL.

XXVII. *The Important Queſtion*, concerning invaſions,--a ſea-war,---raiſing the militia,---and paying ſubſidies for foreign troops, fairly and impartially ſtated on both ſides, and humbly referred to the judgment of the public. Being a new edition of the papers firſt publiſhed in the *Evening Adverti/er*. 8vo. 1s. Griffiths.

The ingenious author of this pamphlet appears to have conſidered the ſeveral ſubjects mentioned in the title with great care, and to have treated them with equal candour; after fairly ſtating the arguments generally urged againſt the probability of an invaſion; for confining the deciſion of our preſent diſputes with France to a ſea-war; for raiſing the militia; and againſt employing ſubſidiary forces; he proceeds to expoſe the inſufficiency of thoſe arguments.——Firſt, he has pretty clearly ſhewn the practicability of an invaſion *, under various circumſtances, and conſequently,

* For an inſtance that an invaſion was meditated, not many years ago, our readers are referred to the 13th volume of the *Review*, p. 563. ſeq.

that

that the intereſts of Great Britain are ſo far connected with thoſe of the continent, as to make it expedient for us, by all means, to prevent an enemy's getting poſſeſſion of thoſe neighbouring provinces, to which we lie moſt open; alſo, that we uſe our utmoſt endeavours to render ineffectual his hoſtile preparations in the ports already belonging to him.

Secondly, Though he admits our chief ſtrength to conſiſt in numerous and well appointed fleets, and that our fleets are, at preſent, more numerous, and better appointed, than they ever before were, he aſſigns ſome judicious reaſons why we ought not to reſt our ſecurity *entirely* on them; and further inſiſts, that they *alone* are inadequate to the purpoſe of humbling France: whence he is led to prove the futility of the notion, 'that if we take the 'French ſhipping, we muſt deſtroy all their trade, and conſequent'ly render them unable to carry on the war.' His reaſonings upon this head tend to evince, that induſtry and wealth are ſynonimous; that an enemy may have the former, and in conſequence thereof, the latter, without a foreign trade; that foreign trade may be carried on without ſea-carriage; that ſea-carriage may be had without the actual poſſeſſion of ſhips; and therefore, that the taking of their ſhips, or a mere ſea-war, will not diſable them ſo much as is commonly imagined: alſo, that unleſs other means are employed in conjunction with a ſea-war, we ſhall be reduced to the fatal neceſſity of ſpending twenty ſhillings to their one.

Thirdly, In conſidering militias, our author ſhews the fallaciouſneſs of the arguments in this behalf, drawn from the practice of antient Rome, and modern Switzerland; by pointing out the diſſimilarity between their forms of government and ours; the inſtances brought in their favour from the conduct of our anceſtors, and the uſage in our colonies, he concludes equally deluſory, becauſe the circumſtances are not parallel: moreover, he has offered ſome pretty convincing reaſons to prove, that the raiſing the militia by way of ſelf-defence, will be found deſtructive to our commercial intereſts, and dangerous to our civil liberties.

Fourthly, Our author approves of *the ſending of ſubſidies abroad for the hire of foreign troops to act on the continent in caſe of need*, as the *leaſt expenſive* method with reſpect to ourſelves, and that it will give a greater diverſion to the troops of France, and cauſe them to put themſelves to *more charges* than any other meaſure we can purſue. Extraordinary as this poſition may at firſt ſight appear to ſome, it is ſupported with judgment and ſpirit, and the replies to the popular objections againſt it are pertinent and ſtriking. We ſhould gladly have been more explicite with reſpect to this performance, but it having appeared in a public paper, it may, perhaps, be thought, that we have already allowed it too much room. We ſhall therefore refer ſuch of our readers, as have not ſeen it in the courſe of its former publication, to the pamphlet itſelf, which, to uſe the author's own words, we apprehend, they will find 'not to 'deal in dreams, but in realities;---that it ſets forth the naked 'truth, and ſtates plain matters of fact.'

XXVIII.

XXVIII. *The Sequel of Advice to Poſterity*, concerning a point of the laſt importance, wherein the ſubject is farther conſidered. Together with other matters, well worthy the obſervation of every free-born Engliſhman. Written by a Friend to liberty and property. 8vo. 1s. Freeman.

A virulent declamation againſt corrupt judges, packt juries, venal ſheriffs, &c. &c. in which, tho' the Author has advanced nothing but what has been often ſaid on the ſame ſubject, he has exceeded every other writer in the uſe of indecent language: a ſhort mention of his former pamphlet may be ſeen in the XIIth volume of the *Review*, p. 386.

XXIX. *A Letter from a Cobler to the People of England*, on affairs of importance. 8vo. 9d. Robinſon.

The author prates about invaſions and wars, in ſuch a manner, as ſerves to convince us of his honeſty, in letting us know *what* he is: and really his pamphlet will be thought no deſpicable thing, if he be as truly a cobler of old ſhoes, as he is in politics and pamphleteering.

MISCELLANEOUS.

XXX. *The Connoiſſeur*. By Mr. Town, Critic and Cenſor-general. 12mo. 2 vols. 6s. Baldwin.

This edition of the witty and ingenious Connoiſſeur, contains the firſt *ſeventy* numbers; the advertiſement aſſures us, that the papers are reviſed and corrected: the truth of which we are diſpoſed to admit, without taking the trouble of comparing the two editions. The mottos and quotations are tranſlated in verſe, and are 'adapted 'to modern manners,' with that ſpirit, humour, and taſte, which ſo peculiarly diſtinguiſhes, from all his co-temporary eſſay-writers, the lively, and very entertaining Mr. Town: to whom we heartily wiſh a long continuance * of that welcome reception, his writings have, in general, deſervedly met with, from the pleaſed, and the diſcerning public. Thus much we thought due to our Author's merit, upon the whole; notwithſtanding a few inferior papers, which we were ſorry to ſee preſerved in the new edition, as they are, in our opinion, very unequal to the reſt: but theſe are not many in number; and, as judgments differ, and taſte has no abſolute ſtandard, it is poſſible, thoſe that we leaſt admire, may be ſelected by other readers, as the beſt.

* The publication of the *Connoiſſeur* is ſtill continued, weekly. About forty numbers have been publiſhed ſince the two firſt volumes were compleated.

XXXI. *Reflections Phyſical and Moral*, upon the various and numerous uncommon Phenomena in the Air, Water, or Earth, which have happened from the Earthquake at Lima, to the preſent Time. In a ſeries of familiar Letters from a Member of Parliament in Town to his Friend in the Country. 8vo. 1s. Millar.

The

The Gentleman, to whom we owe this Introductory Letter, with no inconſiderable ſhare of knowledge and learning, ſeems to have a very peculiar turn of thinking; but having as yet only given us ſome looſe, general hints, we muſt wait till the appearance of ſome more of his Letters, before we can have a full view of his ſentiments. He is of opinion that the various hypotheſis and ſyſtems of *Modern Philoſophy*, a great part of which, we are told, is derived from the Greek Philoſophers, is of very little ſervice in natural enquiries, and that we ſtand in need of an infinitely ſuperior Philoſophy to guide us in this kind of reſearches. The Moſaic Philoſophy, he ſays, opens to us an inexhauſtible ſource of knowledge, and is the only Philoſophy capable of giving ſolid ſatisfaction to a rational inquirer, as it accounts for every thing in a manner worthy of the Supreme Being, the great firſt Cauſe. But in order to underſtand it, a competent knowlege of the Hebrew Language, we are told, is abſolutely neceſſary; and if the Gentlemen, who write in defence of Revelation, would purſue this ſtudy, all the objections and cavils of Unbelievers, our Author ſays, would diſappear like *Dew before the Morning Sun*.

He gives us ſome general Thoughts on the Moſaic Account of the Creation, and promiſes to treat fully of this ſubject in the ſubſequent Letters, together with the Fall of Man, the univerſal Deluge, the Reformation of the Earth, &c. Points, which are abſolutely neceſſary to be explained, he ſays, in order to ſet the Moſaic Philoſophy in its genuine Light. As to Earthquakes, he looks upon them to be Vindictive Strokes of the Divine Anger; and in regard to Lisbon, he plainly intimates what crimes have drawn down the Divine Vengeance upon it. There are few readers, we apprehend, who will agree with him in many of his ſentiments. He ſeems, however, to write with a good deſign, to be ſollicitous to awaken the attention of the thoughtleſs and inconſiderate, and to promote amendment and reformation.

XXXII. *The General Theory and Phenomena of Earthquakes and Volcanoes:* Wherein the ſeveral Syſtems of M. Amontons, Dr. Liſter, and M. de Buffon, Dr. Woodward, and others, are exhibited and conſidered, with Remarks; in which the natural Cauſes of theſe aſtoniſhing Effects are aſſigned; and the Proceſs of Nature in their Production inveſtigated, and confirmed by Experiments; explaining the ſeveral Phænomena that uſually precede or accompany Earthquakes; but more eſpecially thoſe uncommon and more general ones of the late Earthquake. To which are added, an hiſtorical Account of the various Appearances and Effects of the moſt memorable Earthquakes and Eruptions of Volcanoes upon Record, and a particular Hiſtory of the Lisbon Earthquake. By an ingenious Gentleman, who was an Eye-witneſs of that tremendous Calamity. 8vo. 1s. Owen.

The late dreadful Event which laid the Capital of Portugal in ruins, has given birth to a variety of pieces on theſe Convulſions of Nature; but

but no new Hypotheſis has been propoſed, Collections of what Naturaliſts have already ſaid upon this Subject, being all that hath been attempted. As the title of the preſent pamphlet is abundantly ſufficient to inform the reader of its contents, we ſhall only add, that the opinions of the authors mentioned in it, are placed in a proper light; but with regard to the Earthquake at Lisbon, of which our *ingenious* gentleman is ſaid to have been an Eye-witneſs, no circumſtances are mentioned but what were before publiſhed in the News-Papers.

XXXIII. *Lettre de M. de Voltaire, au Peuple d'Angleterre*, ſur les Ecarts qu' il a fait paraître, au ſujet des Balladins François. 8vo. 1s. Robinſon.

Letter of M. Voltaire, to the People of England, on their extravagant Behaviour relating to the French Dancers.

This pamphlet was publiſhed ſo very ſoon after the Affair of the dancers had happened, that ſome have diſputed the poſſibility of its being genuine. The Author, by comparing the conduct of our Anceſtors with that of their Sons on this Occaſion, endeavours to ſhew us to the world in a deſpicable light. If it be not wrote by M. Voltaire, it is, at leaſt, a good imitation of his manner.

XXXIV. *An Appeal to the Commons and Citizens of London.* By Charles Lucas, the laſt *free* Citizen of Dublin. 8vo. 1s. Griffiths.

We have had occaſion to take notice with reſpect to ſome publications, that the purchaſer had ſcarcely paper enough for his money; as to this article, if its worth may be determined by the quantity, Dr. Lucas's performance claims a pre-eminence above any thing that has lately fallen under our cognizance; but, at the ſame time, it is not deſtitute of other and more ſubſtantial merit. It loudly pleads the nobleſt cauſe, the cauſe of *Liberty*, the great cauſe of Human Nature! Our Author's ſteady oppoſition to meaſures, he thought, illegal and injurious to the privileges of his fellow-citizens, and the conſequence of that oppoſition, are facts almoſt generally known: during the time of his being a candidate to repreſent the City of Dublin, he publiſhed ſeveral Papers, which gave occaſion to the Cenſure paſſed on him by the Houſe of Commons there, and to a ſubſequent Proſecution in the Court of King's-Bench. Since his ſettlement in London, he republiſhed theſe Papers, in two volumes, under the following title: 'The Political 'Conſtitutions of Great-Britain and Ireland aſſerted and vindicated; 'the Connection and Common Intereſt of both Kingdoms demonſtrated; and the Grievances which each, more eſpecially the latter, with its Capital, has ſuffered under *oppreſſive* and *tyrannical* 'Governors, *oppreſſive* and *lawleſs* Magiſtrates, *dependent* and *iniquitous* Judges, and *ſpurious* and *corrupt* Parlements, ſet forth in 'ſeveral Addreſſes and Letters to the free Citizens of Dublin; firſt 'delivered and publiſhed with the ſole intent to detect public Abuſes, 'to revive the original Principles of the Policy, and to reſtore the 'conſtitutional Freedom of Elections in general, thoſe of Members

'of

' of Parlement in particular; now re-publiſhed as a Cautionary ' Information to the City of London, and for the Juſtification of the ' Author CHARLES LUCAS, a Free-Citizen of Dublin, while Dub- ' lin was; now an Exile for the Cauſe of Truth, and the Liberty ' of his Country.—With Additions, an Appendix, &c.' To theſe volumes are prefixed a Preface and dedicatory Addreſs to the Lord-Mayor, Aldermen, and Common-Council, and the moſt worthy Citizens of London, both which are included in, and make the greateſt part of the Pamphlet now before us. A manuſcript copy of the latter, Dr. Lucas tells us, he delivered to the Lord-Mayor in 1750, deſiring it might be preſented ' to the Commons in ſome ' Aſſembly.' The ſame requeſt was made to ſome ſucceeding Lord-Mayors, but complied with by none; tho' ſome of them had given him reaſon to expect that his deſire would be gratified. This he thinks a breach of Duty in the Chief Magiſtrate, and an affront to thoſe Citizens to whom it was addreſſed: Wherefore he has brought this Appeal, which, poſſibly, may appear of ſomewhat leſs importance to the reader than it does to the Author; who is not leſs diſtinguiſhed by his Warmth, than his Ingenuity.

As we have, in the courſe of our Review, taken notice of ſeveral publications relative to the Diſputes in Ireland, we cannot give a better ſpecimen of an Author, who abounds in Peculiarities, than from his Obſervations concerning that Affair.—' While the ' Leaders of the Iriſh Senate,' ſays Dr. Lucas, ' were pampered ' by the Miniſtry, while they and their Creatures were poſſeſſed of ' all Places of Profit and Truſt in the State, with all their Emolu- ' ments and Perquiſites, what Trouble, what Oppoſition did they ' give the Adminiſtration?—What could the Miniſtry direct, that ' they were not ready to carry into execution?—What Commands ' were layed, that were not implicitly received, and paſſively ' obeyed?—The Leading-Men were never then aſhamed of being ' called Courtiers. Whigs and Courtiers became ſynonymous Terms. ' All were contented. All was well, very well.

' What broke the Connection of this long Chain of miniſterial ' Tranquillity?—Two or three different Factions contending for ' Precedency and Power, divided the Houſe of Commons. The ' Government judged they might avail themſelves of theſe Di- ' viſions, and extricate themſelves out of the hands of their ' Managers. The Powers, which, for a long time, were left in ' the hands of the Speaker, without any controul—particularly ' that of naming Governors and Sheriffs of Counties, and approv- ' ing Magiſtrates of Cities and Boroughs, too much to be truſted ' in a ſingle hand, and too much to be given up by any one at ' once, were abridged, if not wreſted out of the hands of the ' Speaker, and lodged in hands where they were thought ſafer ' and more for the purpoſes of the Government.—

' When the Power was thus wreſted out of the hands of Mr. ' Speaker, and a few other leading Men were at the ſame time of- ' fended, the conſequences may be eaſily foreſeen, which, without ' this previous Conſideration, might ſeem wonderful. Angry men ' conſulted together. Hot Spirits chafed and heated one another.

' Each

'Each determined to make his conſequence known, which more 'effectually to atchieve, an union was brought about. Since the 'days of the Iriſh Apoſtle, Patrick, no Converſion like this was 'known in the Iſland of Saints. Had Employments and Claret 'been known in Ireland, in the time of that venerable Miſſionary; 'if he had none in his power, he never could have made ſo many 'Proſelytes, with the utmoſt force of his Miſſion, ſeconded only 'by cold water.'

From hence this apellant derives the ſource of Iriſh Patriotiſm, and traces its progreſs with a good deal of ſprightly Satire, thro' ſome pages; but our limits oblige us here to diſmiſs the article, with only this remark, that our Author's unhappineſs appears to have proceeded chiefly from a truely laudable Species of Enthuſiaſm.

XXXV. *The Apprentice.* A Farce, in two Acts, as it is performed at the Theatre Royal in Drury-Lane. By Mr. Murphy. 8vo. 1s. Vaillant.

The deſign of this Entertainment is to cure the London Apprentices, and other young people in ſubordinate ſtations, of a kind of dramatic phrenzy, (with which numbers are infected) by expoſing them in a ridiculous light. The Hero is a young Apothecary, who ſpeaks, or, as the phraſe is, ſpouts tragedy to every body, upon all occaſions. As to the plot, or fable, it is exceedingly ſimple, and but ill conducted. The character of the boy's father, which is intended for that of a paſſionate miſer, is as injudiciouſly managed, as his language is unnatural: nor, indeed, is the dialect of the whole that of true comedy or real life. There is, however, ſome praiſe due to Mr. Murphy, for having hit upon a *new* and *proper* ſubject of ridicule. The Prologue, of which Mr. Garrick is the Author, is written with ſpirit and humour. The Epilogue (ſaid to be written by a Friend) affords nothing remarkable, except the two laſt lines, which are certainly the moſt unfortunate ones that ever were penned by a man of genius.

XXXVI. *An Addreſs to the Ladies,* on the Indecency of appearing at immodeſt Plays. 8vo. 6d. Griffiths.

The Author offers very good Advice to thoſe Ladies who come under the Intention of his Addreſs, and, we hope, they will not deſpiſe it; for 'tis great pity that vicious writings, or repreſentations, ſhould find any degree of encouragement among that ſex, eſpecially, from whom (in the celebrated words of our Author's Motto)

No Pardon vile Obſcenity ſhould find,
Tho' Wit and Art conſpire to move the Mind.

SINGLE SERMONS *ſince October*, 1755.

I. *THE Harmony of Benevolence.* Preached in the cathedral church of Worceſter, Sept. 10, 1755, at the annual meeting of the three choirs of Worceſter, Glouceſter, and

Hereford. By Robert Eden, D. D. Canon of Worceſter. 4to. 1s. Sandby.

N. B. This is printed for the benefit of the charity.

2. Preached at the primary viſitation of the Right Rev. Father in God, Anthony, Lord Biſhop of St. David's, held at Haverford-weſt, July 8, 1755. By George Holcombe, A. M. Canon-reſidentiary of the cathedral-church of St. David's. 4to. 6d. Owen.

3. *The Head-ſtone brought forth.* The ſubſtance of two diſcourſes on the death of Mr. Joſeph Greenwood, at Bridge-houſe, near Haworth, Yorkſhire. By James Hartley. 8vo. 6d. Keith.

4. *The prophetic Character of David aſſerted and vindicated.*—At the cathedral church of Rocheſter, June 1, 1755. By Thomas Harris, A.M. Rector of Graveſend. 8vo. 1s. Cooper.

5. *The Amiableneſs and Advantage of making ſuitable Proviſion for the Education and Employment of poor Children.* Preached at St. Martin's, in Oxford, Sept. 28, 1755. being the annual meeting for the encouragement of the charity-ſchool within that city. By William Sharpe, D. D. Principal of Hertford-College. 8vo. 6d. Rivington.

6. *The true Intention, public Uſe, and Importance of Academic Education conſidered.* Before the Univerſity of Oxford, at St. Mary's, on Act-Sunday, July 13, 1755. By William Parker, D. D. Chaplain in ordinary to his Majeſty, and F. R. S. 8vo. 6d. Baldwin.

7. *Job's Epitaph explained.* A ſermon occaſioned by the death of Mrs. Elizabeth Turner. By John Brine. 8vo. 6d. Ward.

8. *An Alarm to a careleſs World.* Preached at St. Dunſtan's, Nov. 30. 1755, being the ſecond Sunday in Advent; occaſioned by the late Earthquakes. By William Romaine, Lecturer. 8vo. 6d. Worral, &c.

9. Preached at Haberdaſher's-Hall, Nov. 30. on occaſion of the tremendous Earthquake at Liſbon. By Tho. Gibbons. 8vo. 6d. Buckland.

10. *Inoculation a preſumptious Practice, deſtructive to Man.* By Joſeph Greenhill *, A. M. Rector of Eaſt-Horſley, &c. Surry. 4to. 1s. Crowder.

* Author of a treatiſe on the Prophecies of the New Teſtament. See our Catalogue for June laſt, p. 481. The very ſhort mention we made of that performance, may, with entire propriety, be applied to this ſermon.

11. *A Proſpect of a future Reward not inconſiſtent with Virtue's being diſintereſted.* Preached at St. Nicholas's, Newcaſtle, Sept. 4. 1755. at the anniverſary meeting of the Sons of the Clergy.

Clergy. By Andrew Wood, M. A. Minister of Darlington, in the bishoprick of Durham, and Chaplain to the Duke of Hamilton. 8vo. 6d. Millar.

12. Dr. Warburton's, before the Duke of Marlborough and the Bishop of Worcester, Presidents, the Vice-presidents, and Governors of the Hospital for the Small-pox and Inoculation; at St. Andrew's, Holborn, April 24, 1755. 4to. 6d. Woodfall.

To this discourse is added, An account of the rise, progress, and state of this hospital, from its first institution, Sept. 26, 1746. to Dec. 31, 1754.—In enumerating the advantages which society gains from this 'happy invention,' as he terms Inoculation, the learned Doctor observes,---'By what strange fate it is, I know not; but so 'it has happened, that at a time, when religion has lost almost all 'its influence on the minds of the people, yet *superstition* still 'keeps its hold; and this most beneficial practice is regarded with 'abhorrence by them, as a kind of impiety, a tempting God, and 'mistrusting his general providence. Now the best confutation,' adds he, 'of such monstrous absurdities, is the success of the prac-'tice; in which, (while twenty or thirty die out of one hundred 'and fifty, who contract the distemper in a natural way) only *three* 'out of six hundred and ninety-three, which have been inoculated 'since the erection of the hospital, have fallen under it.' A note at the bottom of the page, and the hospital-accounts, inform us, that of the *three* above-mentioned, who died out of six hundred and ninety-three inoculated, *one* died by *worms*, tho' he was not suspected to be so disordered when inoculated; and *another* was apprehended to have first caught the distemper in the *natural way*.

13. *The Principles of the Church of Rome exploded, &c.* With an Address to the Protestants of Great Britain, suitable to the present state of public affairs. Preached at St. Peter's, Sandwich, Nov. 5, 1755. By James Devis. 4to. 6d. Hitch.

14. *The Christian Apology.*—Before the University of Oxford, at St. Mary's, on Act-sunday in the afternoon, July 13, 1755. By Thomas Patten, D. D. Fellow of C. C. C. 8vo. 6d. Rivington.

15. Two Sermons preached at Huntingdon assizes, March 16, and July 13, 1755. Wherein is shewn, that a nation's happiness depends on the support of government by religion, and of religion by government. By John Foster, M. A. Rector of Elton, in the county of Huntingdon, and of Walsoken, in Norfolk, and Chaplain to his Grace the Duke of Manchester. 8vo. 1s. B. Dod.

16. *The Judgments of God considered,*—At Putney-church, on the late Earthquakes. By John Fladyer, M. A. Minister at Putney, and Chaplain to his Grace the Duke of St. Alban's. 8vo. 6d. Gardner.

[N. B. *The Remainder of the Sermons may be expected in our next.*]

THE MONTHLY REVIEW

For *FEBRUARY*, 1756.

ART. I. *Britiſh Education: or, the Source of the Diſorders of Great-Britain. Being an Eſſay towards proving, that the Immorality, Ignorance, and falſe Taſte, which ſo generally prevail, are the natural and neceſſary Conſequences of the preſent defective Syſtem of Education. With an Attempt to ſhew, that a Revival of the Art of Speaking, and the Study of our own Language, might contribute, in a great Meaſure, to the Cure of thoſe Evils. By* Thomas Sheridan,* A. M. 8vo. 6s. Dodſley.

NO Subject is of more univerſal concern than that of Education, none of greater importance to a Briton than that of Britiſh Education. If ever we become a truly great and flouriſhing people, the foundations of our greatneſs muſt be laid in the Education of our youth; if ever we ſink into a total degeneracy of manners, into an utter diſreliſh of every thing that is truly noble, generous, and manly, it muſt be owing principally, if not altogether, to a wrong Education. If our Schools and Univerſities, inſtead of being nurſeries of able and generous Stateſmen, of pious, learned, and honeſt Divines, and, in a word, of worthy Citizens, ſhould ever prove nurſeries of vice and debauchery, then will Virtue and Liberty moſt certainly take their flight, and in their train, Public Spirit, Honour, Induſtry, and every principle that can render a nation happy; and Britain, once the envy of her neighbours, the *Glory among the Nations*, muſt become the ſcorn and contempt of all around her, and ſoon fall a prey to ſome ambitious, and,

* A Gentleman who, for ſeveral years paſt, has been diſtinguiſhed for his performances, as an Actor, on the Engliſh and Iriſh theatres.

perhaps, barbarous, invader. Whoever, therefore, employs his pen in pointing out the defects of our preſent ſyſtem of Education (for defects it certainly has) and lays down juſt and rational methods for removing them, whatever motives he may be ſuppoſed to have in writing, deſerves the thanks of every friend to his country. The ingenious Author of the work now before us, which is written in an entertaining, and not inelegant, manner, tho' he takes but a very confined view of his ſubject, has yet advanced ſeveral things that well deſerve the public attention. The point he has principally in view, is to ſhew the advantages that would ariſe from the ſtudy of Oratory, and the bad conſequences that flow from the neglect of it; together with the neceſſity and importance of fixing our Language by ſtated and invariable rules. Thoſe who are acquainted with the preſent Syſtem of Education, will readily acknowlege, that the defect he mentions in it, is a capital one, and that an effectual and ſpeedy remedy ought to be applied; a ſmall ſhare of reflection, however, will be ſufficient to convince every conſiderate perſon, that it is not the only defect, but that there are many others, and thoſe very conſiderable ones. It were eaſy to ſhew, by an induction of particulars, and in a manner ſatisfactory to every diſcerning and impartial obſerver, that the plan purſued at our public ſchools, and univerſities, is defective in very important reſpects, and far from being adequate to the purpoſes of a truly liberal Education; but this, however neceſſary, would be an invidious taſk: we ſhall proceed, therefore, to lay before our readers a view of what Mr. Sheridan has advanced.

His work is divided into three books, the firſt of which he introduces with diſcourſing briefly on the power of Education. He obſerves, that the only way to bring about a reformation of manners in a ſtate, is to reſtore wiſdom and knowlege, which can only be effected by a right Syſtem of Education; that in all well regulated ſtates, the two principal points in view, in the Education of Youth, ought to be, firſt, to make them good men, good members of the univerſal ſociety of mankind; and, in the next place, to frame their minds in ſuch a manner, as to make them moſt uſeful to that ſociety to which they more immediately belong; and to direct their talents in ſuch a way as will render them moſt ſerviceable to the ſupport of that government under which they were born, and on the ſtrength and vigour of which the well-being of every individual, in ſome meaſure, depends. Neither of theſe points, he ſays, is obſerved in our ſyſtem; which he now proceeds to conſider.

When a boy can read Engliſh with tolerable fluency, which is generally about the age of ſeven or eight years, he is put to ſchool,

ſchool, the Author obſerves, to learn Latin and Greek; where ſeven years are employed in acquiring but a moderate ſkill in thoſe languages. At the age of fifteen, or thereabouts, he is removed to one of the univerſities, where he paſſes four years more in procuring a more competent knowlege of Greek and Latin; in learning the rudiments of Logic, Natural Philoſophy, Aſtronomy, Metaphyſics, and the Heathen Morality; at the age of nineteen or twenty, a degree in the arts is taken, and here ends the Education of a Gentleman.

When Education is ſaid to be finiſhed, one would imagine that the perſon is qualified immediately to enter upon his part on the great ſtage of life; 'and yet,' ſays our author, 'it would 'be hard to ſay what one duty of ſociety, or what one office, 'as a citizen, he is qualified to diſcharge, or ſuſtain, after his 'cloſe application of ſo many years.' He goes on to deſcribe the bad effects of this method of Education, in the words of Milton and Locke, the only perſons of note among us, he ſays, who have wrote upon the ſubject, and who, to remedy the evil, have preſcribed very oppoſite courſes. Milton ſtrikes at the root of the diſeaſe, which he would endeavour wholly to eradicate; but his medicines, Mr. Sheridan obſerves, are too powerful in their operation, for the ſtrength of the patient's conſtitution. Locke ſeems to think the caſe deſperate, and has therefore only directed a courſe of lenitives, which may give eaſe to, and prolong the life of the patient, tho' not effect a cure.

'Milton's ſcheme,' ſays our Author, 'ſeems better calcu-'lated for the times of the Spartan Republic, and old Rome, than 'for the preſent age: however beautiful it may look in theory, 'it would be found impracticable in the trial; or, could it be 'reduced to practice, it muſt neceſſarily change our form of 'government into a republic. Locke, on the other ſide, ſeems 'to deſpair of any effectual reformation in the public eſtabliſhed 'ſyſtem; he has, therefore, turned his whole thoughts towards 'private education. To this there are innumerable objections, 'but particularly in our conſtitution, as that method is the beſt 'calculated for deſpotic ſtates, and, if it became general, would 'be the ſureſt means to eſtabliſh arbitrary power. An evil, of 'all others, the moſt to be dreaded a free people. But ſure, 'between theſe two extremes, a medium may be found which 'will effectually anſwer all the ends propoſed. Suppoſe, in-'ſtead of a total ſubverſion, an attempt were made to correct 'the errors in the preſent ſyſtem, to ſupply ſome defects, and 'extend and enlarge the whole: perhaps, in purſuing this me-'thod, an eaſy and practicable plan might be ſtruck out, which 'would exceed all that have been hitherto eſtabliſhed in any 'part of the world.

'The evils of our preſent mode of Education do not ſo 'much ariſe from its faults, as from its defects; from what it 'does, as from what it leaves undone; from its imperfections 'ſo far as it goes, as from its ſtopping ſhort at an improper 'time, when there is moſt occaſion for its influence. The end 'ſeems to be forgot, and the means are made the end. The 'rudiments of the arts are taught, as if they were deſirable 'only for their own ſakes, but their uſes for the purpoſes of 'life, are never pointed out.—Should a maſter, after having 'inſtructed his pupil in the rules of grammar, leave him to 'make his way thro' the claſſics, as well as he could, without 'aſſiſting him in his progreſs, and pointing out to him the uſe 'and application of thoſe rules as he went along, could he ever 'with reaſon expect to find him a good ſcholar? And ſhall 'leſs care and pains be thought ſufficient to make a good man? 'Is it eaſier, after having learned the rudiments of knowlege, 'and morality, for a man to guide himſelf right in the laby-'rinths of wiſdom, and ſteer, unpiloted, a ſteady courſe of 'virtue, through the ſhoals, the rocks, the quick-ſands of life, 'and in a veſſel without ballaſt, ſtand the ſwelling tides of cor-'ruption, and the ſtorms of paſſion, than to underſtand a 'Greek or Roman author? And yet, abſurd as it may ſeem, 'ſuch is our practice. At the very juncture, when the uſes of 'all he has been reading ought to be pointed out to him with 'the utmoſt care and attention, in order to encourage him to 'go on in his courſe, to reap the fruit of his toils; at that moſt 'critical time of life, when the paſſions begin to be too ſtrong 'for reaſon, even when guarded to the utmoſt, is a young Gen-'tleman left to himſelf without a guide, without aſſiſtance, to 'follow the bent of his inclinations. Is it any wonder that 'they ſhould lead him away from a dry and laborious courſe of 'ſtudy, in which he had ever proceeded with reluctance and 'diſguſt? Is it any wonder that they ſhould immediately 'plunge him into a gulph of pleaſure, from which he may ne-'ver more emerge?

'Is it not a fact, that after the age of twenty, or there-'abouts, a Gentleman, tho' ever ſo deſirous to finiſh his Edu-'cation, cannot find the means of doing it in England? And 'has not this reduced all parents, who wiſh to ſee their ſons 'accompliſhed, to the neceſſity of ſending them either to fo-'reign academies, or to travel? Both which have been attend-'ed with the worſt conſequences. Thoſe academies are in 'countries which differ widely from ours, both in religious and 'civil inſtitutions; nor will it appear improbable, that their 'principles in both may be much corrupted, when it is conſi-'dered what little knowlege of their own religion and govern-

'ment, they carry with them abroad. It is no wonder, when 'we reflect on the places where they paſs the firſt parts of their 'rational life, and the tutors from whom they receive the firſt 'knowlege of things inſtead of words, that ſo many ſhould re-'turn confirmed republicans; and ſo many others, captivated 'by the charms, and outward appearance of the courts abroad, 'ſhould entertain too favourable notions of monarchy. Their 'religion, indeed, will be in no great danger of being changed, 'as there is not much temptation to it; but as they carried but 'little abroad with them, there is a great hazard of their loſing 'that little, and returning without any. And this, perhaps, 'may be found not the moſt unfruitful ſource of infidelity.'

Our Author proceeds now to take a more exact view of the previous part of Education, as the finiſhing muſt, in a great meaſure, depend upon the preparation. There is nothing taught in our ſchools and univerſities, he obſerves, either improper or unbecoming a Gentleman to know; on the contrary, whatever he learns there, if it be properly applied, he will find both uſeful and ornamental to him, in whatever ſituation of life he may afterwards be placed. That theſe inſtructions ſeldom or never anſwer this end, is owing partly, we are told, to the manner in which they are given, and partly to an entire omiſſion or neglect of ſome ſtudies which are eſſentially neceſſary to render the others uſeful, as well as ornamental. In order to prove this, Mr. Sheridan lays down ſome principles relative to Education, and then tries our ſyſtem by thoſe principles.

It ſhould be a fundamental maxim, he ſays, in every ſtate, firſt, that the Education of Youth ſhould be particularly formed and adapted to the nature and end of its government; ſecondly, that the principle by which the whole community is ſupported, ought to be the moſt ſtrongly inculcated on the minds of every individual. Where theſe rules are not obſerved, 'tis ſaid, no ſtate can flouriſh, or even ſubſiſt for any length of time.

Every kind of government, we are told, hath its nature, its end, and its principle. Its nature is its particular conſtitution, or conſtruction, to anſwer ſome end; its end is that which is ſought after by ſuch conſtitution; and its principle is the means of compaſſing that end. Our Author is at great pains to prove that no principle can poſſibly ſupport our conſtitution but that of religion; and he endeavours to ſhew, that religion cannot be upheld without ſkill in oratory, in its miniſters.

'The ſtudy, or neglect of this art, (oratory) cannot poſſi-'bly,' ſays he, 'be a matter of indifference to us. It muſt be 'productive of the beſt, or attended with the worſt conſe-'quences. It muſt either effectually ſupport religion, againſt 'all oppoſition, or be the principal means of its deſtruction.

'The church ſervice, according as it is either well or ill adminiſtered, muſt excite great emotions, or ſet people to ſleep; it muſt give delight, or occaſion diſguſt; it muſt carry conviction of truth with it, or appear fictitious. And, indeed, nothing can contribute more ſtrongly to make the latter opinion prevail, than hearing its doctrines delivered in tones and accents quite foreign from nature and truth. In this, as in life, the general maxim will hold good, that before you can perſuade a man into any opinion, he muſt firſt be convinced that you believe it yourſelf. This he can never be, unleſs the tones of voice in which you ſpeak come from the heart, accompanied by correſponding looks and geſtures, which naturally reſult from a man who ſpeaks in earneſt. And this is one of the beſt lights with which nature has furniſhed us to prevent our being impoſed upon in our converſe with each other; and, indeed, without ſome ſuch plain characteriſtical marks, truth could not long exiſt upon earth; nor could there be any mutual confidence amongſt men. For, conſidered only as artificial ſounds, the words of falſhood are as eaſily ſpoke as thoſe of truth; the lips and tongue diſcharge their office equally well in the one, and the other. But the tones that are declarative of truth, muſt come from the heart, which, at the ſame time, ſtrikes other chords; the face, and limbs, act as uniſons, and bear teſtimony to the truth ſo declared. And tho' this power may be uſurped, and practiſed by art, ſo as to impoſe upon many, yet as it requires great pains and ſkill, the examples of thoſe who ſucceed in the attempt, are not many. And as art, tho' it may imitate, can never come up to nature, tho' it may put on her ſemblance, can never be poſſeſſed of her energy; it can hardly ever impoſe on the judicious, and the obſerving. On this account, whenever we ſee thoſe ſtrong ſtamps of truth made in nature's mint, the coin paſſes current, and the words are taken for ſterling. Where they are not very obvious, we ſuſpect counterfeits; and where they are abſent, we ſuppoſe the metal is baſe.

'If this be ſo, what muſt neceſſarily be the conſequence of the manner in which our church ſervice is generally performed? Muſt not truth itſelf paſs for falſhood, when covered all over with her vail? If none of the natural criterions, by which ſhe is diſtinguiſhed, appear, muſt not all paſs for fictitious? How can a Clergyman hope to gain belief to what he utters, when he utters it not in ſuch a manner as if he believed it himſelf? This, therefore, may be eaſily conſidered as the great ſource of irreligion; nor would it be a very confident aſſertion to ſay, that this defect in the miniſtry has made more infidels than all the arts and ſubtilties of the enemies to

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'religion. For as it muſt be allowed that the divine ſervice is 'generally performed in a ſlovenly and diſagreeable, or elſe in a 'cold and unaffecting manner, it follows, that many of nicer 'taſte are kept away, through diſguſt, from places of religious 'worſhip, and they who continue to frequent them, may eaſily 'be made the worſe by it, but can hardly receive any benefit. 'Their devotion cannot be raiſed, however it may flag, by 'hearing prayers ill read; nor will the doctrines from the pul-'pit acquire new force or credit, by being delivered in a lifeleſs 'manner, and in unnatural tones. On the contrary, being 'accuſtomed to ſee nothing in the mode but what is fictitious, 'men will habitually come to think the thing itſelf ſo, and muſt 'be inſenſibly led to conſider the whole as a matter of form, a 'mere human inſtitution, to anſwer the purpoſes of govern-'ment. The experience of mankind may be appealed to upon 'this occaſion, whether it is not generally confeſſed in words, 'as well as ſhewn in practice, by thoſe who viſit the churches 'every Sunday, that they perform this ceremony more out of 'decency and example, than from any aſſiſtance they find there 'to devotion, or any inſtruction from the ſermon. And, in-'deed, were they not to confeſs it, the general coldneſs and in-'attention, the levity in the behaviour of ſome, and drowſi-'neſs, even to profound ſleep, in others, neceſſarily infuſed by 'the opiate of a dull monotony, would too plainly evince the 'truth of the obſervation.

'That contrary effects would follow from a contrary method, 'muſt be ſenſibly felt by all who have occaſionally heard the 'ſervice well performed, or a diſcourſe well delivered. The 'different impreſſions which they then made upon them, muſt 'convince them of this truth. And, indeed, it is ſufficiently 'demonſtrated by the crowds which flock to hear a preacher, 'whoſe natural talents for elocution have ſet him above the 'common run.—All other requiſites to the prieſthood, without 'ſkill in oratory, tho' poſſeſſed in the moſt eminent degree, 'are uſeleſs to its end. This is the preacher's inſtrument with 'which he is to work, and without this, his knowlege and 'piety are of as little uſe to the world, as the ſkill of a painter 'would be without pencil or colours; or that of a muſician 'without the power of conveying ſounds. Poſſeſſed of this, 'no artiſt whatever is ſo equal to the completion of his deſigns; 'for tho' the difficulty of arriving at the end, be equal to its 'utility and grandeur, and conſequently beyond that of all 'others; yet the means are proportioned, and adequate to the 'mighty work. For who upon earth is equal in faculty and 'powers to the man in whom are united the true Philoſopher, 'the Chriſtian Hero, and the potent Orator? Or how can

'ſuch precepts fail of having their deſired effect, which are 'founded on reaſon, ſupported by revelation, confirmed by the 'living example of the preacher, and impreſſed on the yielding 'mind by the irreſiſtible charms of eloquence? An uniſon ſo 'powerful, that what Agamemnon ſaid in regard to the wiſe 'Neſtor, of the deſtruction of Troy, may, with much more 'truth and propriety, be applied in this caſe, That were there 'but nine ſuch men at the head of the church, the bulwarks of 'vice would ſoon be deſtroyed, and the whole ſtate of corrup-'tion periſh.'

Mr. Sheridan adds much more on this head, and then proceeds to obſerve, that all the arguments urged to enforce the ſtudy of eloquence for the uſe of the pulpit, are equally cogent in regard to the ſenate-houſe, and the bar. So far, therefore, as the ſupport of its principle is neceſſary to the preſervation of the ſtate, and ſo far as a proper diſcharge of their duty in its guardians is neceſſary to its ſafety, ſo far, he concludes, is the ſtudy of oratory eſſential to the very Being of the Britiſh Conſtitution. After this, he conſiders how far it may contribute to our well-being, and our flouriſhing condition; and in order to this, he endeavours to ſhew, in his ſecond book, its uſe in regard to language, and conſequently to knowlege.

This book he introduces with ſome remarks on the excellence and uſe of the Greek and Roman languages; and obſerves, that it was to the care taken in the cultivation of their languages, that Greece and Rome owed that ſplendor which eclipſed all the other nations of the world. Other countries may have produced even greater law-givers, commanders, and philoſophers, whoſe inſtitutions, actions, and knowlege, might be far ſuperior to theirs; but they alone had the art of diſplaying all theſe, in the beſt light to the world, and of perpetuating them to the end of time.

He obſerves farther, that the annals of our Chriſtian potentates have afforded ſhining and remarkable examples of heroic virtue, ſuch as Scanderbeg, Henry the fourth of France, the Black Prince, William Prince of Orange, founder of the Belgic ſtate, King William the third, &c. and yet theſe are not ranked in the world in the ſame claſs with Leonidas, Epaminondas, Scipio, Cato, and the army of patriots which the ancient writers have drawn out; that on the contrary, we know but little of the hiſtory of our own times, or of the exploits of thoſe to whom we are moſt indebted for the worldly bleſſings we enjoy; whilſt the names and actions even of thoſe who lived in the dark and fabulous ages of the Greek and Roman ſtory, are familiar to all men, and conſigned to immortality, by being recorded in thoſe ever-living languages. From all this, and a great

great deal to the ſame effect, he concludes, that it ought to be the firſt care of a nation, ambitious of diſtinguiſhing itſelf in the world, to cultivate and refine its language, and fix it by a certain ſtandard; whence, alone, a perfect tranſcript of the great geniuſes born among them can be preſerved, to be a perpetual ornament and ſupport to the ſtate, and to furniſh precepts and models to future generations.

But as it may be objected, that, to the perfection of the Greek and Roman languages, there was a concurrence of cauſes, which, perhaps, had never met before or ſince in any age or country, Mr. Sheridan endeavours to ſhew, that all the favourable circumſtances which conſpired to refine and eſtabliſh the languages of Greece and Rome, are rather more ſtrong with us; and that the means are equally in our power of rendering the Engliſh language as perfect, extenſive, and durable, as theirs. This leads him to examine by what means the Greek and Roman languages arrived at ſo high a degree of perfection; and he tells us, that it was owing chiefly to the ſtudy and practice of oratory. There cannot be a ſtronger preſumptive proof of this, he ſays, than is at once offered to our view, when we conſider that theſe were the only nations upon earth who ever ſtudied oratory as an art, and that theſe were the only two who ever brought their language to perfection. In regard to the Roman language, a more abſolute proof, it is ſaid, can be given, as the refinement of it can be aſſigned to no other cauſe. From the time of Romulus, to the days of Scipio, it was perpetually varying, as much as the Engliſh has done in an equal ſpace; ſo that at any given period, the language written two centuries before was not intelligible but by antiquarians, till after the Greek rhetoricians had introduced the ſtudy of eloquence. At that time their language was ſtill rude, uncultivated, and barbarous; yet in leſs than fourſcore years from the introduction of that ſtudy, it arrived at the pitch of perfection in which we find it in the Ciceronian age; and which was, perhaps, incapable of improvement.

'The Greek, indeed,' continues our Author, 'is harder to 'be traced to its ſource, as neither books nor hiſtory afford us 'ſufficient lights into the times previous to its perfection; the 'oldeſt authentic book handed down to us being that of Ho'mer; ſo that we can form no judgment how long the lan'guage had been poliſhed before his time. But even from his 'writings we may eaſily ſee, that oratory had flouriſhed long 'before his days, and may, therefore, with the higheſt proba'bility, aſſign it to the ſame cauſe.—When it is conſidered, that 'the ſtates of Greece conſiſted, for the moſt part, of republics, 'who were led and governed by the public ſpeakers, it muſt be

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'allowed that the practice of oratory was almoſt coeval with 'the ſtates, and conſequently that it muſt have been the chief 'means of refining their language. Language being the prin-'cipal weapon of the orator, it was more immediately his con-'cern that it ſhould be well tempered and poliſhed, and made 'fit for uſe. This will be made more evident upon a view of 'the points which are eſſential to its perfection. When lan-'guage is conſidered as the tranſcript of our ideas, the more per-'fect a language is, the more exact will the tranſcript be. 'Language is compoſed of words. In words two things are 'to be conſidered, ſenſe and ſound. The ſenſe regards the in-'tellectual faculty only, as they are arbitrary marks by which 'the ideas of one mind are communicated to another. Their 'ſound regards alone the ſenſitive faculty of hearing, through 'which they are communicated. The ſenſe may, therefore, be 'conſidered as the ſoul of words, the ſound as the body. And 'as in life to make a perfect man there muſt be the *mens ſana in* '*Corpore ſano*, the ſame is alſo requiſite to the perfection of 'language. In both caſes the ſtrong and graceful ſtructure of 'the body, the perfect uſe of the members, and the aptitude 'and vigour of the organs are neceſſary to diſplay the intellect 'in its full force and beauty. When language is conſidered in 'regard to the ſenſe of words, two points are neceſſary; preci-'ſion and copiouſneſs. Preciſion, that the ſame words may 'raiſe the ſame ideas in the minds of the hearers, as are in that 'of the ſpeaker, otherwiſe he would not be underſtood. Copi-'ouſneſs, that every idea of the mind may have its mark, other-'wiſe a perfect tranſcript of it could not be made. Conſidered 'in regard to ſound, there are alſo two points of chief moment; 'diſtinction, and agreeableneſs. Diſtinction, that one word 'thro' a ſimilitude of ſound may not be miſtaken for another, 'which would confound the ſenſe: Agreeableneſs, that atten-'tion may be kept up by the pleaſure of hearing, which other-'wiſe might grow weary, and in any length of time be diſguſt-'ed, as the operation in itſelf is painful. When language is 'conſidered in this light, to whom are all theſe points ſo neceſ-'ſary as to the orator? To be well underſtood, and heard 'with delight, are eſſential to him. This could not be unleſs the 'words he uſed excited the ſame ideas in the minds of his hear-'ers, and unleſs the ſounds of which they are compoſed were 'agreeable to the ear. Perhaps it may be ſaid, that theſe were 'as neceſſary to the Poets, and other writers, as to the Orators. 'To ſuch as recited their works I grant it would, for in that 'inſtance they apply to the art of oratory. But in regard to 'ſuch whoſe works are ſubmitted to the eyes of readers, the 'argument will not hold good. To prove which, amongſt

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'many others that might be offered, the following plain reaſons 'will be ſufficient. In the firſt place, clearneſs is not ſo abſo-'lutely neceſſary to the writer, for let his language be ever ſo 'obſcure, his reader may ſtop, and take what time he pleaſes 'to find out his meaning: whereas, it is neceſſary to the ora-'tor that his hearers ſhould be able to accompany him, and that 'what he ſays ſhould be underſtood in the ſame ſpace of time 'that it is uttered. Nor is agreeableneſs of ſound ſo neceſſary 'to the writer as to the ſpeaker, as that is generally ſubmitted 'to a ſenſe which cannot judge of it. The eye can look with-'out pain at many hard, uncouth combinations of ſyllables and 'words, which the tongue could not pronounce but with diffi-'culty, and which would conſequently be diſagreeable to the 'ear. As therefore we muſt ſuppoſe that all the men of the 'greateſt genius and abilities which Greece produced, were 'neceſſarily intereſted, and employed, in improving, refining, 'and eſtabliſhing their language, we need not wonder that it 'was ſoon brought to perfection, and that it laſted, with hard-'ly any variation, for more than a thouſand years, from Ho-'mer to Plutarch, and how long before, we know not. One 'argument to prove the point ſet forth in the head of this chap-'ter ought not to be omitted, that in Athens, where eloquence 'and oratory were moſt ſtudied, they were allowed alſo to ſpeak 'the pureſt and correcteſt language of all Greece.'

Our Author obſerves, that the ſame means which brought the Greek and Roman languages to a ſtate of perfection, were alſo neceſſary to preſerve them in that ſtate; that as the practice of orators had introduced the ſtudy of language, which was the cauſe of its refinement, ſo, when it was refined to the utmoſt, the neceſſity of continuing the ſtudy of language, was greater than before. For the taſte of the people, being now much improved and refined, by conſtantly hearing ſuch as ſpoke in the moſt pure and perfect manner, would immediately be ſenſible of the leaſt deviation from what was right, and be offended at any improper tone, or uſe of words in their public ſpeakers. To ſhew their great delicacy in this reſpect, he mentions the well-known ſtory of the old Athenian herb-woman and Theophraſtus, with ſome other inſtances; and then proceeds to animadvert upon the neglect of ſtudying the Engliſh language, and to point out the cauſes why this ſtudy has hitherto been neglected.

The motives which induced our anceſtors, upon the firſt eſtabliſhment of a general ſyſtem of education, to lay ſuch a ſtreſs upon the ſtudy of Latin and Greek, and to dedicate ſuch a vaſt portion of time to the acquiſition of ſkill in thoſe languages, when at the ſame time their own was totally neglected, he obſerves,

ſerves, are no longer of any force. There is neither the ſame neceſſity to ſpur us now, nor the ſame advantages to induce us to ſuch a cloſe application to them, whether we conſider the general utility reſulting from them to the public, or the private emoluments to individuals. The learned languages are no longer the ſole repoſitories of knowlege; on the contrary, the Engliſh is become an univerſal magazine, not only of antient, but of all modern wiſdom. All the great authors of antiquity, as well as of the preſent times, of whatever nation, or in whatever language, may now be read in Engliſh; tho' not, perhaps, with equal delight, yet with equal advantage in point of knowlege.

In what our Author ſays on this head, he does not intend to depreciate the ſtudy of the Greek and Roman languages, without which he acknowleges, that it is impoſſible we can ever underſtand our own with accuracy. What he complains of, and, indeed, with too much reaſon, is this; that the important end of underſtanding our own language ſeems to be entirely forgotten, thro' a ſpirit of pedantry in the teachers; by whom inſtructions in Greek and Latin are given as if they were deſirable only for their own ſakes.

He now endeavours to ſhew, firſt, that the means to arrive at perfection in our language are equally in our power, that our inducements to it are ſtronger, and that we might, in all probability, compaſs our end, in a ſhorter ſpace of time, and with leſs labour, than the Romans did; ſecondly, that if our language were once brought to a ſtandard, we have more powerful and certain means to fix and preſerve it in its ſtate of perfection than they had; and thirdly, that we have it more in our power than they had, to propagate our language, and make it univerſal. This leads him to enquire whether our language be capable of a ſufficient degree of perfection to make the ſtudy of it general, and to afford as good a proſpect of its duration as the Latin. And here, as it would be too extenſive a topic for the nature of his work to examine the conſtitution of our language, he only throws together ſome general thoughts upon our poetic ſtyle, and endeavours to ſhew, that, upon the whole, we are not inferior to the antients, and have an undoubted ſuperiority over all the moderns, from the very genius and conſtitution of our language.

'In the poetic ſtyle,' ſays he, 'two things are to be conſi-'dered, expreſſion, and harmony. The firſt regards the choice 'and arrangement of words conſidered as ſigns of our ideas: 'the laſt, their election and diſpoſition with reſpect to their 'ſound only, without reference to their meaning. To expreſ-'ſion, copiouſneſs and energy are neceſſary; in the firſt of

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'which our language is, perhaps, ſuperior to all others, in the 'laſt may yield to none. And the only complaint in regard to 'either is what Mr. Johnſon has juſtly made, in the preface to 'his dictionary, The want of regulation. In point of harmo-'ny, indeed, it ſeems to be taken for granted, that our lan-'guage is far inferior to the antients, and not equal to ſome of 'the modern tongues. But, upon examination, it will appear 'that this opinion is founded upon the corruption of language 'by our writers, rather than any original defect in itſelf. At 'firſt view the Roman ſeems to have a vaſt ſuperiority over ours 'in its very conſtruction, from which reſults a natural fitneſs 'in its words to form harmonious combinations, as well as in 'the regulations eſtabliſhed to give that natural fitneſs its full 'force. The firſt great advantage which it has over ours, ariſes 'from its original conſtruction; wherein the different caſes, 'genders, and numbers of their nouns, as well as moods and 'tenſes of their verbs, are all expreſſed by changes of termina-'tion in their words. From this two good conſequences fol-'lowed; one, that their language was freed from that multi-'tude of monoſyllables with which ours is neceſſarily crowded, 'in order to mark thoſe variations; the other, that the final 'ſyllables, which leave the ſtrongeſt impreſſion on the ear, be-'ing no longer left to chance, were ſettled by eſtabliſhed rules, 'ſo as to form the greateſt diverſity, as well as agreeableneſs of 'ſound. The ſecond great advantage aroſe from the unlimited 'privilege given to their writers to tranſpoſe their words at 'pleaſure, and to range them in whatever order they thought 'proper, ſo as to form the moſt agreeable cadence. But if it 'ſhould appear, in regard to the firſt, that the original forma-'tion of their language only fitted it for the particular meaſures 'and numbers which they uſed, and that ours is equally well 'adapted to thoſe which we uſe; if it ſhould appear alſo that 'our meaſures and numbers have, upon the whole, a ſuperio-'rity over theirs; will not this ſeeming advantage at once va-'niſh? As to the ſecond, tho' the reſtraint laid upon our 'writers by the neceſſity of following the natural order of 'words, may make it more difficult for them to form an har-'monious combination, yet when that is obtained, there can 'be no doubt but that the intuitive clearneſs with which the 'underſtanding perceives the meaning of the words, by means 'of that natural order, muſt leave it more diſengaged to attend 'to the numbers, and conſequently give them an additional luſtre.

'That what I have advanced, in relation to numbers, may 'appear in a clear light, it will not be amiſs to take a compara-'tive view of the Latin heroic meaſure, as that is the chief, 'with the Engliſh. It might eaſily be proved, from the ſpeci-

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'fic differences of the two languages, that they require differ-
'ent meaſures, and that the hexameter of the Latins is beſt
'ſuited to the genius of their tongue, as blank verſe is to ours.
'But this, at preſent, would take up too much time unneceſſa-
'rily. It is ſufficient to my purpoſe, that ſuch has been the
'practice of the beſt writers in both; and whoever has the leaſt
'doubt whether this practice has its foundation in reaſon, may
'ſoon be convinced that the Latin hexameter is not ſuited
'to our tongue, by looking over the attempts made in that
'way by Sidney, and others; whoſe verſes of that ſort ſeem to
'move with a ridiculous and burleſque air, inſtead of that ſtate
'and majeſty which we admire in the Roman poets. He would
'alſo be immediately ſenſible how ill adapted Latin words are to
'Engliſh blank verſe, ſhould he endeavour to fit them to that
'meaſure. The Latin heroic line conſiſts of ſix feet, the Eng-
'liſh but of five. This, at firſt view, gives the former the
'pre-eminence over the latter in point of ſize, and when we
'come to examine their movements, in point of ſtateline's
'alſo. Nor can there be any doubt that if the mere ſtructure
'of the verſes were alone to be conſidered, without reference
'to their uſe, but that the former would have evident advan-
'tages over the latter. But when they come to be examined
'with relation to their fitneſs to go thro' a long work, the lat-
'ter will have a manifeſt ſuperiority. To prove this, it need
'only be ſhewn, that the Latin heroic admits of but two move-
'ments, the dactyl, and ſpondee: whereas the Engliſh admits
'of ſeven, the ſpondee, the trochee, the iambus, pyrrichius,
'dactyl, anapeſt, and tribrachus. Hence we may ſee what
'an infinite advantage the latter has over the former in point of
'variety, and conſequently of expreſſion and harmony, which
'are the primary, as mere ſound and melody are only the ſecon-
'dary, qualities of numbers. So that granting their language
'to be compoſed of words more ſonorous and agreeable to the
'ear, yet as their verſe can have but two movements, it is im-
'poſſible to vary thoſe in ſuch a manner, but in works of any
'length a great ſameneſs of cadence muſt be perceived, for
'which no richneſs of ſound can compenſate. Now if what is
'here ſaid of the Engliſh meaſure be true, it is apparent from
'the uſe of ſeven movements, that a ſkilful poet may, in the
'longeſt performance, throw an almoſt infinite variety of num-
'bers into his verſes, and conſequently never cloy the ear. If
'the Romans had but two bells, and we have ſeven, tho' their's
'might be compoſed of a finer metal, and their tone be much
'ſuperior, yet whoever liſtened for any length of time, would
'find himſelf much more delighted by the various changes rung

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upon the one, than by the mere pleaſure of ſound in the other.

'I know it will at once be ſaid, that my reaſonings upon this head muſt of courſe fall to the ground, as they are built upon a falſe hypotheſis. And yet, however univerſally the contrary notion may have prevailed, there is not any thing more demonſtrably true than what I have advanced, in regard to the movements of which an Engliſh heroic verſe may be compoſed. But as common received opinions, grown inveterate by time, are not eaſily to be rooted out, it will require a particular treatiſe to ſet this whole matter right, and to lay open the theory of Engliſh numbers, which, at preſent, ſeem to be inveloped with a general darkneſs. Leſt the reader ſhould too haſtily pronounce upon what I have already advanced, I would have him aſk himſelf this queſtion, *Am I acquainted with the principles of Engliſh poetic meaſure, or do I know what it is which conſtitutes an heroic verſe?* If he finds himſelf at a loſs, he cannot be certain but that what I have ſet down may be true. If he goes by the common rule, that is indubitably falſe. It is generally received, that an Engliſh heroic line conſiſts of ten ſyllables, whereas nothing is more certain than that many, and thoſe very harmonious, are compoſed of eleven, twelve, thirteen, nay, even fourteen ſyllables. But the conſideration of theſe matters would carry me too far out of the way.'

Mr. Sheridan is of opinion, that nothing has contributed ſo much to deſtroy all true taſte for poetry, as the eſtabliſhment of rhime; that a fooliſh admiration of this trifling and artificial ornament, has turned people's thoughts from the contemplation of the real and natural beauty of numbers. Like the Iſraelites, he ſays, we have gone whoring after our own fancies, and worſhipped this idol, with ſo infatuated a zeal, that our language has, in a great meaſure, fallen a ſacrifice to it. Rhime, he further obſerves, is the legitimate offſpring of barbariſm and neceſſity, nurſed by ignorance; and however untoward its proſpects might be from the circumſtances of its birth and nurture, yet in time it has arrived at ſuch a degree of ſtrength and power, as to invade the poſſeſſions of harmony and numbers in the regions of poetry, the genuine children of knowlege and politeneſs, which it has entirely ſubdued, and reduced them to a ſtate of ſlavery, and a blind obedience to its abſolute authority.

He enlarges very much upon this ſubject; and what he ſays upon it is worth the peruſal of the curious reader. In the courſe of what he has advanced, it is obſerved, that whatever neceſſity the French, and other modern tongues may be under to make uſe of rhime, and the imperfect rule of meaſure which they

have employed, the Engliſh alone, from the very genius and conſtitution of the language, need not ſubmit to thoſe reſtraints. Whether it be, he ſays, that as in the well-known ſtory of the painter's ſpunge, the accidental blending of the different colours produced a more natural foam on the horſe, than the utmoſt ſkill of the pencil could have drawn, ſo the variety of tongues out of which ours has been compoſed, has caſually formed one more perfect in its nature than the utmoſt labour or art of men could have contrived; or from whatever other cauſe it may proceed, the fact is certainly ſo, that we are poſſeſſed of one more capable of anſwering all the purpoſes of ſpeech, whether of uſe or ornament, than any that has hitherto exiſted upon earth.

He obſerves further, that we are not only poſſeſſed of all the ſame ſources of harmony with the antients, but have one ſuperadded, which is the cauſe of a greater variety, and more forcible expreſſion in numbers than all the reſt, viz. the unlimited power given to the emphaſis over quantity, and cadence, by means whereof a neceſſary union between ſound and ſenſe, numbers and meaning in verſification, unknown to the antients, has been brought about. The Engliſh blank verſe, he ſays, is equally well ſuited to the heroic, tragic, comic, paſtoral, elegiac, and didactic ſtyles of poetry. Its fitneſs for heroic poetry appears from the Paradiſe Loſt; for tragedy and comedy, from Shakeſpear: Milton's Lycidas affords an example of its elegiac powers; and the Cyder of Philips, of its didactic. In ſome of our Engliſh paſtorals, he ſays, notwithſtanding it is robbed of its ſimplicity by rhime, we may ſee how admirably well it would ſuit the nature of that ſort of poetry, were it in the hands of a real genius, who was above wearing ſo improper an ornament.

He cloſes what he ſays on this ſubject in the following manner. 'Let us examine our language with care, and ſearch into 'its ſecret treaſures; let us no longer be contented with a poor 'meagre vein of ore, which we find near the ſurface, and 'which, after the French faſhion, ſerves us only to wiredraw, 'or gild over a baſer metal; but let us dig deep into the mine, 'where we ſhall find a plenteous vein, equal in richneſs, and 'ſuperior in magnitude, to that of the antients. Or, if their's 'ſhould be allowed to be of a purer kind, yet ours will be found 'to contain no more alloy in it, than what will render it more 'fit for all ſorts of workmanſhip.

'Too long have the beauties of the Britiſh Muſe, like thoſe 'of our Ladies, been concealed, or ſpoiled, by foreign modes 'and falſe ornaments. The paint and patches of the French, 'the fantaſtical head-dreſs, the ſqueezing ſtays, and enormous 'hoop, only ſpoil the bloom of her complexion; the flowing

'ringlets

'ringlets of her hair, her eaſy ſhape, and graceful mein. Should 'a poliſhed Athenian ariſe, and behold her thus decked out, he 'would be aſtoniſhed to ſee, in a country enlightened by their 'rules, and example, deformity made a ſcience, and barbariſm 'reduced to rule. Thus adorned like a harlot, ſhe inflames the 'youth with wanton deſires, and ſpreads infection thro' the 'land. What hopes can there be of a robuſt and healthy off-'ſpring from ſuch impure embraces? Let us endeavour to re-'cover her from the tyrannical ſway of faſhion and prejudice, 'and reſtore her to her native rights. Let us leave to the 'ſallow French, their rouge and white paint, but let the 'Britiſh red and white appear in its genuine luſtre, as laid on 'by nature's own pencil. Let them torture the body into a 'fantaſtic ſhape, or conceal crookedneſs under an armour of 'ſteel; let them cover puny limbs, and a mincing gait, under 'the wide circumference of an hoop; but let the eaſy mein, 'the comely ſtature, the fine proportioned limbs decently re-'vealed, and the unreſtrained majeſty of motion, in the Britiſh 'muſe, be diſplayed to ſight in their native charms. Then 'ſhall ſhe move forth confeſſed the genuine ſiſter of the Gre-'cian muſe, and not the leſs beautiful for being the younger. 'Then ſhall her votaries burn with a pure and holy flame, and 'the poetical offspring, from a chaſte marriage between ſenſe 'and harmony, will be found lovely, vigorous, and long-lived; 'inſtead of monſtrous chimæras, ſhapes fleeting as clouds, and 'mere airy ecchoes, produced from the wanton amours of 'ſound and fancy.

'Upon the whole, were our language to be ſtudied and cul-'tivated, we ſhould find that in point of giving delight, it would 'not yield to thoſe of antiquity; and that it is much better fit-'ted for univerſal rule. Were it reduced to rules, it might be 'more eaſily learned, and with more accuracy, as it is a living 'language. The true pronunciation may be acquired with cer-'tainty, on that account, from the mouth of a proper maſter; 'whereas, we can, at beſt, only gueſs at that of the antients, 'and muſt, therefore, be ſtrangers to many beauties in theirs, 'as to ſound. What in this caſe could hinder ours from being 'more univerſally propagated than any other, conſidering the 'great advantages we enjoy by means of general commerce, 'and a free preſs? And from the many excellent writings with 'which it is already enriched, together with thoſe which may 'hereafter be added, perhaps, even of a ſuperior kind, ſhould 'men of equal genius ariſe, with the advantage of having their 'labour leſſened, and their way ſmoothed, why might there not 'be as fair a proſpect of immortality to our authors, as to the 'Greek and Roman? Nothing but the moſt ſhameful neglect

'in the people can prevent the Engliſh from handing down to 'poſterity a third claſſical language, of far more importance 'than the other two.'

Our author concludes his ſecond book with briefly pointing out the means whereby our language may be refined and aſcertained; and obſerves, that the inſtitution of a ſociety is the only ſcheme hitherto propoſed for this purpoſe: but that it would be no eaſy matter to find a ſufficient number of members, properly qualified, to compoſe ſuch a ſociety; and tho' a ſufficient number could be found, it would be impoſſible, by any works that they could publiſh, to fix the ſound and pronunciation, as a knowlege of thoſe can be communicated only by ſpeech: and unleſs this was done, the language muſt be in a perpetual ſtate of fluctuation. Beſides, were ſuch a ſociety to proceed upon the moſt proper principles, they would find it difficult to get their ſelf-raiſed authority, had it even the ſanction of the higheſt powers, acknowleged by a ſtubborn free people, ever jealous of their rights, and naturally inclined to withſtand all uſurpations: and without a foundation on allowed authority, their whole edifice muſt of courſe fall to the ground. But why, it is ſaid, ſhould we think of following any methods purſued in countries of ſlaves, and which, at the beſt, have fallen very ſhort of perfection, when we have before our eyes the example of a free people like ourſelves to guide us, and whoſe conduct, in this point, was followed by the moſt rapid and complete ſucceſs?

The ſtudy of eloquence, Mr. Sheridan tells us, was the neceſſary cauſe of the improvement and eſtabliſhment of the Roman language; and the ſame cauſe, he thinks, would infallibly produce the ſame effect with us. Were the ſtudy of oratory once made a neceſſary branch of education, all our youth, of parts and genius, he ſays, would of courſe be employed in conſidering the value of words, both as to ſound and ſenſe. The reſult of the reſearches of rational enquirers, muſt be rules founded upon rational principles; and a general agreement amongſt the moſt judicious, muſt occaſion thoſe rules to be as generally known, and eſtabliſhed, and give them the force of laws. Nor would theſe laws meet with oppoſition, or be obeyed with reluctance, inaſmuch as they would not be eſtabliſhed by the hand of power, but by common ſuffrage, in which every one has a right to give his vote: nor would they fail, in time, of obtaining general authority, and permanence, from the ſanction of cuſtom, founded on good ſenſe.

Our Author now proceeds to ſhew, in his third book, that if the ſtudy of oratory were made a neceſſary branch of the education of youth, poetry, muſic, painting, and ſculpture, might arrive

arrive at as high a pitch of perfection in England, as ever they did in Athens or Rome. He introduces this book with obſerving, 'that there is no queſtion which has in all ages puzzled curious enquirers more, than when it has been aſked, what the reaſon could be, that the liberal arts have, in certain countries, at particular æras, made a rapid progreſs towards perfection, flouriſhed together for a ſhort ſpace of time, (not ſo long as the life of a man) then either gradually fallen to decay, or periſhed ſuddenly, nor ever raiſed their heads again in thoſe countries, in ſpite of the utmoſt endeavours uſed to revive them.' This problem, we are told, notwithſtanding the numberleſs attempts towards it, has never, as yet, met with a proper ſolution. Mr. Sheridan attempts an explanation of the phænomenon by a new hypotheſis, not founded on ſpeculation merely, but on facts. If we only ſuppoſe, ſays he, that oratory was the fountain from which alone the liberal arts flowed, all the ſeeming difficulties and intricacies of the queſtion will be at once ſolved and explained. Accordingly he enquires, in the firſt place, how far this hypotheſis can be ſupported by facts, and with regard to them, endeavours to eſtabliſh it by proving the following propoſitions, viz. That the liberal arts never flouriſhed or arrived at perfection in any country, where the ſtudy and practice of oratory was neglected; that in thoſe countries where the liberal arts arrived at their higheſt pitch of glory, there were no traces of them, previous to the ſtudy of oratory; and that the liberal arts always followed oratory in their progreſs towards perfection; arrived at their ſummit ſoon after that did; declined as that declined; and, when that was baniſhed, wholly diſappeared.

After this he goes on to ſupport his hypotheſis by arguments drawn from the nature of the thing; and endeavours to ſhew, that it is almoſt impoſſible for the liberal arts to reach perfection, or flouriſh to any great degree, without the aid of oratory, and the ſupplies which they draw from thence. In order to this, he traces the principles upon which the perfection of theſe arts is founded; and takes a ſurvey of poetry, muſic, painting, ſculpture, and ſtatuary, which are all founded, he ſays, upon one common principle, viz. Imitation. Now as the great ends of all theſe arts are the ſame with thoſe of oratory; namely, to delight, to move, and to inſtruct; it follows, we are told, that all ſubjects for imitation taken from human nature, and all means to diſplay them borrowed from that, muſt, with mankind, obtain a preference, and have a ſtronger influence than from the whole univerſe beſides: nature herſelf having implanted in us a particular attraction to our own ſpecies, and endued the heart with a kind of inſtinctive ſenſibility to certain ſounds and tones, as

well as looks and geſtures, which have a natural expreſſion in them, independent of words, and which may be conſidered as the univerſal language of the paſſions, equally underſtood by all the different nations of the earth.

It would carry us beyond the bounds we muſt aſſign to this article, to give our readers a diſtinct view of what our Author has advanced on this branch of his ſubject; we muſt, therefore, content ourſelves with part of what he has ſaid in regard to painting. 'Here,' ſays he, 'it muſt at once occur, that as the 'buſineſs of the hiſtory-painter is to repreſent human nature in 'a manner which ſhall be at once graceful and expreſſive, when 'animated by all its variety of paſſions and affections; and 'that, in order to do this, he muſt be able to give all the vari-'ous configurations of the muſcles of the face, together with 'the whole deportment of the body, and action of the limbs, 'which are the natural concomitant ſigns of thoſe paſſions; 'and all theſe muſt be in the moſt exact degree of due propor-'tion; he could no where meet with ſuch perfect ſubjects as 'amongſt the orators. There he would find the moſt complete 'models ready to his hand, not only of the moſt animated ex-'preſſion, but alſo of the moſt graceful; not only of the moſt 'natural and forcible action, but alſo of the moſt becoming, and 'ſuch as was regulated by the niceſt art. Nor is it poſſible to 'conceive any look, attitude, or geſture, which the painter 'might have occaſion for in all the ſeveral ſtyles, whether of 'the grand, the terrible, the graceful, the tender, the paſſi-'onate, the joyous; whether expreſſive of the more furious 'and violent paſſions, as anger, hatred, &c. or of the more 'calm and pleaſing, as of pity, joy, &c. which he might not 'have frequent opportunities of catching warm from the life, 'in the endleſs variety of ſubjects treated of by an impaſſion-'ated orator. From whom could an Apelles borrow the ten-'der, and the graceful, ſo well as from the man whoſe power 'of perſuaſion was irreſiſtible?—How could a Phidias have 'given ſuch ſuitable forms to the creatures of fancy, how could 'he ſo juſtly have framed an image of the god of wit and elo-'quence, as by a faithful tranſcript from a Pericles, in whoſe 'lips the graces were ſaid to inhabit? Or how could he have 'made ſo auguſt a ſtatue of a Jupiter *Tonans*, as from a repre-'ſentation of the ſame Pericles, when at other times he was 'ſaid to *thunder and lighten in the aſſembly of the people?* Nor 'did the orators afford to the painters patterns for imitation in 'themſelves only, they likewiſe opened whole volumes, where-'in they might ſtudy the paſſions at large, in all their ſeveral 'modifications, by means of the ſtrong impreſſions made by 'their harangues upon their auditors; who, in proportion to

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'their ſeveral degrees of ſenſibility, were all actuated and in-'flamed, and muſt, therefore, have afforded an infinite variety 'of objects, as well as degrees of paſſion, from which a judi-'cious obſerver might cull what would beſt ſuit his purpoſe. 'An artiſt in thoſe times might have had a better opportunity 'of ſeeing all the nobler paſſions fully and properly diſplayed, 'and in a greater variety of ſubjects, in one ſingle day, than 'he could do now in a whole life ſpent in the ſearch, or from 'an obſervation of ſuch ſubjects as caſually fall in his way. 'Indeed the advantage which the painters of thoſe times muſt 'have had, by theſe means, over all who ſucceeded them, is 'ſo very obvious, that it would ſavour of uſeleſs declamation 'to enlarge further upon this head.'

From all this, and a great deal more to the ſame purpoſe, Mr. Sheridan obſerves, that England never yet has, and probably never will, if things ſhould remain in their preſent ſituation, produce a good hiſtory painter; there being no proper ſubjects from which he can borrow impaſſioned looks, forcible geſture, and graceful attitudes, to give life to the figures in his piece, and to unite in the whole, propriety, grace, and expreſſion. If he goes to the ſenate-houſe, we are told, he may, perhaps, ſee there a Britiſh orator haranguing upon the fate of the nation, and the liberties of Europe, with great good ſenſe, indeed, and in well-choſen words, worthy to be read ſeveral times over when reduced to writing, but with leſs emotion than a Frenchman would ſpeak of the diſcompoſing his perriwig. If he goes from thence to the bar, he will hardly fare much better. There he may hear a long and eloquent piece of pleading delivered with an unmoved compoſure of countenance, and the orator, perhaps, twirling a piece of packthread round his fingers, or elſe, every now and then, filling up his pauſes by applying his noſegay to his noſtrils. And as to the pulpit, he would find little or no aſſiſtance there, unleſs it were for pieces of Still Life. And if from an obſervation of the orators he reaps ſo little benefit, he will hardly find any from their ſeveral auditories, who certainly can diſcover no more emotion than what is excited by the ſpeakers.

He allows, that ſeveral have acquitted themſelves well in landſcapes, animals, flowers, and the repreſentation of all ſuch things as they could immediately copy from nature; and have therein fallen ſhort of their neighbours only ſo far as their opportunities of making themſelves maſters of the mechanical part of their profeſſion were inferior. Some alſo, he ſays, have ſhewn themſelves excellent maſters of expreſſion in ſcenes of low-life, drawn from living objects, amongſt whom the language of the paſſions had not been effaced by art: ſuch are ma-

ny of the performances of the celebrated Hogarth. Now no reaſon, he thinks, can be aſſigned, why they ſhould not be as well able to delineate the various outward configurations produced by the nobler and more exalted paſſions, provided they could find as good ſubjects in life, to take them from, and had as frequent opportunities of obſerving them.

Having endeavoured to prove, that the ſeveral artiſts had the higheſt opportunities, during the flouriſhing times of oratory, to improve their talents to the utmoſt, our Author now proceeds to ſhew, that they had alſo the higheſt encouragements afterwards to diſplay them; that the incentives were of the nobleſt kind, the rewards the greateſt, and diſtributed with more judgment and impartiality, than could be expected in any other age and country. But to what he has advanced in ſupport of his hypotheſis, he is ſenſible it will at once be objected, that the revival of the arts in Europe, and their moſt flouriſhing ſtate, were brought about without any of the aids of oratory, which are pretended to be ſo neceſſary to their perfection; and that the boaſted ages of Leo X. and Lewis XIV. with all the great maſters they produced, will immediately be quoted upon him. Now a thorough diſcuſſion of this point, he thinks, would ſerve to illuſtrate and eſtabliſh his opinion, more clearly and firmly than any thing elſe; but as this would lead him into too wide a field for the bounds of his work, and as he intends, on an other occaſion, to enter into a more minute diſquiſition of the whole matter, he contents himſelf, at preſent, with touching only upon ſome of the principal points, in order to invalidate, in ſome meaſure, the objections which may be raiſed upon this head.

In the firſt place, he tells us, nothing can be more clearly proved, than that the great artiſts, during thoſe periods, borrowed their chief excellencies from the works of the antients, and conſequently that they were at beſt but imitators, and copyiſts. Secondly, that the ſuppoſed perfection of their works, has not been ſettled by any abſolute ſtandard, but by compariſon only. And laſtly, that the few originals which have been produced ſince the revival of the arts, have been indebted for their chief value to oratory. In ſpeaking of theſe ſeveral points, he deſires it may be remembered, that he does not at all take into his account, ſuch works as depend merely upon the ſkill and knowlege of the maſters in their ſeveral arts, but only ſuch as have reference to their great end, of repreſenting human nature in its moſt exalted, and dignified ſtate.

On a ſuppoſition that his hypotheſis is well founded, and that the perfection of eloquence would neceſſarily bring on the perfection of the liberal arts, Mr. Sheridan now indulges himſelf in a view of the many glorious advantages which would reſult from

from it to Great-Britain. If we had amongſt us ſuch excellent painters and ſculptors as thoſe of old, he ſays, their works would ſoon call upon the attention of the public, to have ſuitable edifices raiſed to be the repoſitories of theſe treaſures; upon proper encouragement there would not be wanting men of true genius and capacity in architecture, who applying themſelves wholly to the ſtudy of that art, might rival thoſe great antients, the ruins of whoſe works excite in us ſuch admiration. A propoſal for building a parliamentary houſe, courts of juſtice, royal palace, and other public edifices, ſuitable to the dignity of the nation, would not then be laughed at as a vain affair; but theſe would be conſidered as works of neceſſity, and of the utmoſt benefit to the country; London would be the grand emporium of arts, as ſhe already is of commerce; and perſons would flock hither from all parts of the world, to ſee and admire theſe works. In a word, the perfection of the liberal arts would be the means of raiſing Great-Britain, in point of glory, and power, above all her neighbours; nor would it contribute leſs to her domeſtic order, health, and happineſs, which depend upon the morality of a nation; and it can be demonſtrated, we are told, that the morality of a people ſo circumſtanced as we are, and under ſuch a conſtitution, muſt, in a great meaſure, depend upon a proper cultivation of the arts.

Our Author had before obſerved, that to the perfection of the imitative arts, four things are chiefly neceſſary, viz. genius, application, proper ſubjects, and ſuitable inſtruments; he now proceeds to conſider how the people of Great-Britain ſtand with reſpect to theſe four articles, and endeavours to ſhew, that upon the whole we excel the Greeks and Romans in genius, application, and inſtruments, and that nothing can be wanting to make the arts flouriſh more here than ever they did in Athens, or Rome, but proper ſubjects, and due encouragement. After this he briefly points out thoſe defects in our ſyſtem of education, to which the chief diſorders of our country are owing; and concludes with acquainting us, that he has an eaſy and practicable plan to lay before the public, whereby the art of oratory, which, he thinks, might contribute greatly to remedy thoſe defects, may be taught by as ſure rules, and upon as certain principles, as any other; whence it may become open to all perſons who ſhall be deſirous of attaining it, and, in a ſhort time, ſpread univerſally through the nation.

Thus have we given a pretty full view of what Mr. Sheridan has advanced, upon a ſubject of great importance; and put it in the power of our readers to judge, in a great meaſure, of the merit of his work. Many of them will think with us, perhaps, that the diſeaſes of our country are too obſtinate to yield to the

force of ſuch a *Reſtorative* as he propoſes, and that remedies of more powerful efficacy are neceſſary to work a thorough cure. This much, however, we imagine, all will agree in, that a revival of the art of oratory, and a prevailing taſte for the liberal arts, would be attended with very beneficial conſequences to Great-Britain; and, therefore, that every attempt to produce ſo deſirable an effect ought to meet with all due encouragement.

ART. XII. *The Hiſtory of the War of Seventeen Hundred and Forty-One. By* M. de Voltaire. *In two Parts.* 8vo. 3s. *ſewed.* Nourſe.

THIS volume, though but of a moderate ſize, and notwithſtanding its title, contains a ſuccinct account of the moſt remarkable events that happened in Europe from the year 1740 to the middle of 1747. Theſe events have not yet eſcaped the memories of moſt of our readers: we ſhall, therefore, not interrupt our account of this work with enquiries concerning the veracity of our Hiſtorian; but leave his obvious miſtakes, if any ſuch there are, to confute themſelves, and paſs over his leſs material ones, in complaiſance to his other excellencies. He is, indeed, ſo entertaining a writer, that we ſhould read his Narratives with pleaſure, had they not even the leaſt foundation in truth. But this is by no means the caſe with the book before us; which will not only afford entertainment to the more intelligent reader, but to ſuch as are unacquainted with the Hiſtory of the War it contains, will convey a better idea of thoſe Tranſactions, than they will be able to form from any thing that has hitherto been publiſhed on the ſubject.

Mr. Voltaire introduces his Hiſtory with a previous account of the ſituation of affairs in Europe, and a ſketch of thoſe events which preceded the year 1741. In this introduction he obſerves, that the Sovereigns of the different States in this part of the World, are all allied either by blood or treaty; and yet that there is ſeldom concluded either a marriage or a treaty, which does not prove the ſource of diſcord. 'Commerce,' ſays he, 'by which they are alſo neceſſarily connected, gene-
'rally divides them: theſe two motives of war are unknown to
'the reſt of the world.' In the next page he adds—'Thoſe
'who examine into the great events of this ſublunary world,
'obſerve, that there have been forty ſevere wars in Europe ſince
'1600; and that there has been only one war, of any conſe-
'quence, in Great Tartary, in China, and in the Indies; coun-
'tries of far greater extent, more populous, and richer than
'Europe.' Our Author, in ſearch of the ſource of the great animoſities which have ſo long ſubſiſted between the Houſe of Auſtria

Auſtria and that of France, carries us back as far as the marriage of Maximilian I. afterwards Emperor of Germany, with Mary of Burgundy; informing us, that it was the quarrels between Charles V. and Francis I. that gave riſe to the Syſtem of Equilibrium, which, in our days, has been the cauſe of ſo many wars and confederacies. He then touches upon the principal events, which, from thoſe remote times, lead to the war under his preſent conſideration. Amongſt other things, he entirely clears the Court of Verſailles from the imputation, univerſally ſurmiſed, of having had any hand in the famous Teſtament of Charles II. of Spain, which produced the great change in Europe, and paved the way for that revolution by which the Houſe of Auſtria was for ever deprived of Spain and the Indies. He aſſures us, that the preference given to a grandſon of Lewis XIV. was partly owing to the perſuaſion of Cardinal Portocarero, and the reſt of the Spaniſh Grandees; but chiefly to a letter from Pope Innocent XII. whom Charles, being a ſcrupulous Prince, thought proper to conſult on this occaſion.

In ſpeaking of the death of the Emperor Charles VI. our Author ſays,—'It is of importance to Princes, on whoſe life 'depends the repoſe of nations, not to be ignorant that this 'Monarch killed himſelf by a ſurfeit, at an entertainment.' We are told in a note, that it was by eating muſhrooms. We then find the ſucceſſion diſputed by four powers, the rights on which their ſeveral pretenſions were founded, the Queen of Hungary proclaimed in all her father's dominions, Sileſia invaded by the King of Pruſſia, and France joining with Pruſſia and Poland to raiſe Charles Albert, Elector of Bavaria, to the Throne. Theſe matters are contained in the three firſt chapters. But we cannot paſs them over without tranſcribing a paſſage, relating to the Queen of Hungary, when in her greateſt diſtreſs, the recollection of which (for we have ſeen it before, in the Gazettes of thoſe days) will give our readers pleaſure.—'The more the ruin of this 'Princeſs ſeemed inevitable, the more courage ſhe exerted. 'In this diſtreſs ſhe left Vienna, and threw herſelf into the 'arms of the Hungarians, who had been ſo ſeverely treated by 'her father, and by his anceſtors. Having convened the four 'Orders of the State at Preſburg, ſhe appeared in the Aſſembly, 'holding her eldeſt ſon in her arms, almoſt yet in his cra'dle, and addreſſing herſelf to them in Latin, a language in 'which ſhe expreſſed herſelf extremely well, ſhe ſpoke al'moſt in theſe words. "Abandoned by my friends, perſe"cuted by my enemies, attacked by my neareſt relations, I "have no reſource left but in your fidelity, your courage, and

* Peterſburg is the place named in the Tranſlation before us;—but the miſtake is obvious.

" my conſtancy. I commit to your care, the daughter and " the ſon of your Kings, who expect of you their ſafety." ' At this ſpeech the Palatines were greatly moved, and, draw- ' ing their ſabres, they all cried out—" Moriamur pro rege " noſtro Maria Thereſia:" " Let us die for our King Mary Te- " reſa." ' They always give the title of King to their Queen, ' and never was there a Princeſs more deſerving of this title. ' They wept when they took the oath to defend her; ſhe alone ' appeared unconcerned.'—The whole Engliſh Nation,' ſays our Author, ' was animated in her defence. The Engliſh are ' not a people that wait for their Prince's opinion to direct them: ' even private people propoſed a Free-Gift to the Queen of ' Hungary.' In the ſame chapter we are made acquainted with the great Count Maurice of Saxony, natural brother of the King of Poland. ' This General,' ſays our Author, ' who ' had the ſame extraordinary ſtrength of body as his father, ' with the ſame gentleneſs of diſpoſition, and the ſame valour, ' was poſſeſſed of far ſuperior abilities in the art of war. To ' form an idea of the character of Count Saxe, whoſe name ' will be handed down to poſterity, it is ſufficient to mention, ' that being accuſed by ſome perſons about the King of Pruſſia, ' of having entered into thoſe little quarrels which commonly ' ſet the generals of allied armies at variance, he wrote to Ge- ' neral Schmittau the following words—" Thoſe who know " me will allow, that I am much fitter to enter the liſts with an " enemy, than to ſpin an intrigue."

In the fourth chapter the misfortunes of the Emperor Charles VII. are continued. Here the reader will find a ſhort account of ' one of the ſharpeſt and moſt glorious battles that was fought ' during the whole war; if glory may be annexed to ſmall ' events, well conducted and ſupported with intrepidity.' This happened at Sahay near Frauemberg. The two Marſhals, Belliſle and Broglio, with ſix hundred carabiniers, and three hundred dragoons, defeated a body of 2500 cuiraſſiers, commanded by Prince Lobkowitz, tho' the latter were well poſted, and behaved with great bravery. After this we find the French deſerted, firſt by the Pruſſians, and then by the Saxons. The army under the Marſhal Maillebois marches into Bohemia to no purpoſe. Speaking of theſe tranſactions, and of the political ſchemes of Cardinal Fleury, our Author is naturally led to mention the celebrated Sir Robert Walpole. ' His greateſt ' enemies,' ſays he, ' agreed, that never miniſter knew better ' how to manage thoſe great trading companies, which are the ' baſis of the credit of England, nor better how to conduct af- ' fairs in parliament; but his greateſt friends, at the ſame time, ' allowed, that no miniſter before him had more uſe of the ' public

'public money in parliamentary influence. He made no ſecret 'of this himſelf; for the Author of theſe Memoirs heard him 'ſay.—"There is a drug with which we remove all bad hu-"mours, and it is ſold only at my ſhop." 'Theſe words, 'which ſhew no elevation of ſtyle or of underſtanding, were 'expreſſive of his character. War was never his taſte. He 'always thought it would be the period of his power. "I can "undertake," he uſed to ſay, 'to manage a parliament in time "of peace,' but I cannot anſwer to do it in time of war." This chapter is concluded with the account of Marſhal Belliſle's memorable retreat from Prague, by which he ſaved the French army which had been ſhut up in that city.

The fifth chapter opens with a ſhort recapitulation of the preceding events, and a ſurvey of the ſtate of Europe at this juncture. To this ſucceeds a view of the ſituation of Affairs between England and Spain. In ſpeaking of our parliament, in 1739—'Never,' ſays he, 'was more real eloquence diſplayed 'than in the ſpeeches made at that time in both houſes: Nay, I 'queſtion whether the ſtudied harangues, which were formerly 'pronounced at Athens and at Rome, upon almoſt ſimilar oc-'caſions, are ſuperior to the extemporary diſcourſes of Sir Wil-'liam Wyndham, Lord Carteret, Sir Robert Walpole, the 'Earl of Cheſterfield, and Mr. Pultney, ſince Earl of Bath.' Towards the end of this year England declared war with Spain, and in the next, Porto-Bello was taken by Admiral Vernon. As to the account of what followed, with regard to the attack of Carthagena, we adviſe our readers to paſs it over, leſt the recollection of our public joy on the occaſion, ſhould give them more pain, than the pleaſure they receive from the whole book beſide would be able to counterpoize.—Charles the VIth dying, Italy ſoon became involved in the common troubles of Europe.—It was laid waſte by this Auſtrian ſucceſſion. Spain claimed the dutchy of Milan; and Parma and Placentia were to deſcend by right of blood to one of the ſons of the Queen, born Princes of Parma. In the beginning of the year 1743, died the great Cardinal Fleury, in the ninety-firſt year of his age. He commenced prime-miniſter at the age of ſeventy-three. He was of a remarkably moderate and pacific diſpoſition. His whole revenue did not amount to more than ninety-five thouſand livres; half of which he ſpent in private charities. The furniture of his whole houſe was not worth two thouſand crowns. In his converſation he was affable and entertaining. It was a long time before Lewis XIV. would give him a biſhoprick. 'I heard the Cardinal,' ſays our Author, 'tell the ſtory himſelf, that when at length he was made Biſhop 'of Frejus, the King ſaid to him; "I have made you wait "ſomewhat longer, becauſe you had too many friends who

"were

" were ſolliciting for you, and I was willing to have the ſatis-
" faction that you ſhould be indebted to nobody but to myſelf."
He was generous and polite, yet cautious and ſecret. Though prime-miniſter, he was, without exception, the moſt amiable and moſt diſintereſted man of the court of France. Thoſe who are deſirous to view his character more at length, may turn to the Author: Where they will find a character that does no leſs honour to the pen by which it was drawn, than to the perſon whom it was intended to immortalize.

Chap. 6th. Here we find the King of France taking the reins of Government into his own hands; and here the diſtreſsful ſituation of the Emperor Charles VII. at a time when there were no leſs than ten different armies on foot in Europe, either directly or indirectly on his account, demands our attention and commiſeration. Our Author then proceeds to give us a deſcription of the battle of Dettingen; of which, probably, our readers will not be diſpleaſed to find an almoſt entire tranſcript.—' The King of ' England's head-quarters were at Aſchaffenburg, a town be-' longing to the Elector of Mentz. He had taken this ſtep con-' trary to the opinion of the Earl of Stair, which he had reaſon ' to repent; for his army was now blocked up, and almoſt ' ſtarved, by Marſhal Noailles, and the ſoldiers were reduced ' to half allowance. The King found himſelf, at length, un-' der a neceſſity of retreating, in order to ſeek proviſions at ' Hanau in the road to Franckfort; but in his retreat he was ' expoſed to the enemy's cannon. Thus he was obliged to ' make a precipitate march with an army weakened by want, ' whoſe rear might be cut off by the French: For Marſhal ' Noailles had the precaution to throw bridges over the river ' between Dettingen and Aſchaffenburg, on the road to Hanau; ' and to the miſtakes already committed, the Engliſh added this, ' of letting them erect thoſe bridges. The twenty-ſixth of June, ' in the middle of the night, the King of England gave orders ' for his army to decamp without beat of drum, when he ven-' tured upon this precipitate and dangerous, but neceſſary ' march.

' Count Noailles, who encamped along the Maine, was the ' firſt that perceived it, and immediately ſent word to his father. ' The Marſhal roſe, and ſaw the Engliſh on their march in ' this dangerous road, between a mountain and a river. Upon ' which he immediately ordered thirty ſquadrons, compoſed of ' the King's houſhold, of the dragoons and huſſars, to advance ' towards the village of Dettingen,--on this ſide of a hollow way, ' where they were not perceived by the Engliſh, while the ' Marſhal ſaw every ſtep the enemy took, who were now held ' in a defile between two batteries. They were to paſs through

' a hol-

'a hollow way between Dettingen and a little rivulet: The 'French were not to fall upon them but with undoubted advan- 'tage in the ſituation of the ground; ſo that a ſnare was laid 'for them, and the King himſelf was in danger of being taken.-- 'The Marſhal recommended to his nephew, the Duke de 'Grammont, to wait in this poſition till the enemy fell into his 'hands. In the mean time he went to reconnoitre a ford, in 'order to advance more cavalry, and the better to diſcover the 'ſituation of the enemy.---He then ſent five brigades to take 'poſſeſſion of the poſt of Aſchaffenburg; ſo that the Engliſh 'were hemmed in on every ſide. All theſe meaſures were diſ- 'concerted by one ſingle moment of impatience. The Duke 'de Grammont thought that the enemy's firſt column had paſſ- 'ed, and that he had only to fall upon the rear guard. With 'this view he made his troops paſs the hollow way. Thus he 'quitted his advantageous ſituation, and advanced into a ſmall 'plain called the Cock-pit. The Engliſh, who were filing off 'in order of battle, ſoon formed: Their whole army conſiſted 'of fifty thouſand men; to oppoſe whom there were only thir- 'ty ſquadrons, and five brigades of infantry. By this ſtep the 'French, who had laid a ſnare for the enemy, fell into it them- 'ſelves. They attacked the Engliſh in great diſorder, and with 'unequal forces.---The Marſhal returned the moment this miſ- 'take was committed, but it was now paſt remedy. At the 'very firſt onſet the King's houſhold troops, and the carabineers, 'broke thro' two lines of the enemy's cavalry; but thoſe lines 'immediately cloſed and ſurrounded the French. The officers 'of the regiment of guards marched on boldly at the head of a 'very inconſiderable body of infantry; one and twenty of thoſe 'officers were killed upon the ſpot, as many dangerouſly wound- 'ed, and the regiment of guards was entirely routed. The 'Duke of Chartres, and other officers of diſtinction, did all 'in their power to put a ſtop to the diſorder, but to no purpoſe. '—On the other hand, the King's houſhold troops, and the ca- 'rabineers, were not diſmayed. Here one might ſee a com- 'pany of the guards and two hundred muſketeers; there a few 'companies (troops *the Tranſlator ſhould have ſaid)* of cavalry 'advancing with the light horſe; with others following the ca- 'rabineers,--and riding full gallop upon the Engliſh, with more 'bravery than diſcipline. There was, indeed, ſo little order 'obſerved, that about fifty muſketeers, tranſported by their 'courage, forced their way thro' a regiment of horſe, called 'the Scotch Greys, a corps renowned in England, and com- 'poſed of picked men, extremely well mounted.—Theſe fifty 'brave men were all killed or taken priſoners. The Marquis 'of Fenelon's ſon was taken in the very laſt rank of the regi-

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'ment of Greys. Seven and twenty officers of the King's hou-
'ſhold troops periſhed in this engagement, and ſixty-ſix were
'dangerouſly wounded,--beſides many other officers of diſtinc-
'on. The loſs was very near as great among the Engliſh offi-
'cers. The King of England fought on foot and on horſe-
'back, ſometimes at the head of his cavalry, and ſometimes at
'the head of his infantry. The Duke of Cumberland was
'wounded in the leg.---The battle laſted three hours; but the
'terms were very unequal: Courage alone was engaged againſt
'valour, number, and diſcipline. At length Marſhal Noailles
'ordered a retreat, which was according made, tho' not without
'ſome confuſion. The King of England dined on the field of
'battle, from whence he afterwards retired, without giving time
'to carry off all his wounded. About ſix hundred of them
'were left behind, whom Lord Stair recommended to the ge-
'neroſity of Marſhal Noailles. The French treated them as
'their own countrymen. Theſe two nations behaved to each
'other with great humanity.---Letters paſſed between the two
'Generals, which prove how far politeneſs and humanity may
'be carried amidſt the horrors of war.---But this greatneſs of
'mind was not particular to the Earl of Stair and the Duke de
'Noailles: The Duke of Cumberland did alſo an act of gene-
'roſity, which deſerves to be tranſmitted to poſterity. A muſ-
'keteer, named Girardau, who had been dangerouſly wound-
'ed, was brought near the Duke's tent. They wanted ſur-
'geons; and thoſe they had were extremely buſy: At this ve-
'ry inſtant they were going to dreſs the Duke, who had been
'wounded in the calf of his leg, by a muſket ball. "Begin,
'ſaid the Prince, "with dreſſing that French officer's wound; he
"is more hurt than I. Perhaps he may want aſſiſtance, which
"cannot be my caſe." In other reſpects the loſs was pretty equal
'in both armies. On the ſide of the allies, there were 2231
'killed and wounded. This was the calculation given by the
'Engliſh, who ſeldom diminiſh their own loſs, or exaggerate
'that of their enemy.---

'The writer of this hiſtory having met my Lord Stair, ſome
'weeks after the battle, took the liberty to aſk him, what he
'thought of the affair of Dettingen? "I think, ſaid this Ge-
"neral, that you committed one miſtake, and we two: Yours
"was the paſſing the hollow way, and not having patience to
"wait; ours was firſt expoſing ourſelves to deſtruction, and
"then not making a proper uſe of our victory."

In the ſeventh chapter, which is the laſt of the firſt part of this Hiſtory, the reader will find the poor Emperor's misfortunes increaſing: Lewis XV. ſupporting at the ſame time the Emperor, Don Philip, Infant of Spain; and the young Pretender,

who

who attempts to land, but is driven, by a violent ſtorm, back upon the French coaſt. The chapter is concluded with the engagement near Toulon: An event we all of us but too well remember, and which we could wiſh to expunge from the annals of our country.

The ſecond part of this hiſtory opens with the year 1744; in the beginning of which the Prince of Conti forces the paſſage of the Alps. Lewis XV. makes his firſt campaign in Flanders, whence he flies to the defence of Alſace, invaded by the Auſtrians; whilſt the Prince of Conti continues his progreſs into Italy. New alliances are made, and the King of Pruſſia once more takes up arms. The third chapter of this book begins with a moſt *lamentable* account of the King of France's illneſs, 'which,' ſays our Author, 'was owing to his expoſing 'himſelf too much to the ſcorching heat of the ſun; for the 'ray that ſtruck him, darted with ſuch violence as to burn 'his thigh.' This brought on a fever. His Majeſty was then at Metz. The queen being informed of his danger, the Dauphin, and his ſiſters, and all around them were in tears. 'The whole palace, the whole town of Verſailles reſounded 'with lamentations. The royal family ſet out that very night.--'Above twenty thouſand of the inhabitants filled the ſtair-caſe, 'the court-yards, the avenues, and followed the Queen's coaches 'at a diſtance, ſome with mournful cries, and others in deep 'conſternation. The news was immediately ſpread at Paris. 'The people get out of their beds; they all run about in a 'hurry, without knowing where they are going. Some flock 'to the churches; no longer do they know either the time of 'ſleep, or of waking, or of reſt. All Paris is beſide itſelf. 'The people gather into the public ſquares, and break out into 'a general cry, "if he dies, it is for having marched to our aſ-"ſiſtance."---'Strangers accoſted one another, and aſked queſ-'tions in the churches.—The prieſt, as he was reciting the col-'lect for the King's recovery, interrupted his prayer with his 'tears, and the people anſwered him with ſobs and lamentati-'ons. The poor gave charity to the poor, deſiring them to 'pray for the King.---There were ſome people who fainted 'away, and others who were ſeized with a fit of illneſs upon 'hearing that the King was in danger.' Lewis himſelf on being told of all this, ſaid—"Oh! what a pleaſure it is to be "thus beloved! and what have I done to deſerve it?" We know that the French have a prodigious veneration for their King; yet we cannot help ſuſpecting that our Author has given a looſe to his imagination in this deſcription.

The ſiege of Friburg, ſtate of affairs in Germany and Italy, the King of Poland's declaration in favour of Mary-Tereſa, and

the death of the Emperor Charles VII. are ſubjects which the reader will find treated in the 4th, 5th, and 6th chapters of this book. But theſe we paſs over, and haſten to the 7th, where we find matter of more importance, and entertainment, to an Engliſh reader. It contains a very circumſtantial account of the ſiege of Tournay, and battle of Fontenoi.

Marſhal Saxe inveſted Tournay on the 25th of April, 1745. The States-General were no ſooner informed of this, than they ordered the commander of their forces to riſk a battle, to relieve the town. The allied army conſiſted of twenty battalions, and twenty-ſix ſquadrons, of Engliſh, commanded by the Duke of Cumberland; five battalions and ſixteen ſquadrons of Hanoverians; forty ſquadrons and twenty-ſix battalions of Dutch, under the command of Prince Waldeck; and eight ſquadrons of Auſtrians, commanded by General Konigſeg. Hiſtorical exactneſs, ſays our Author, obliges me to confeſs, that the French army was ſtronger by ſixty battalions, and eighty-two ſquadrons. 'Never,' adds he, 'did the King expreſs greater chear-'fulneſs than the evening before the engagement. The con-'verſation turned upon the battles at which the Kings of France 'had been preſent. The King ſaid, that ſince the battle of 'Poitiers, never a King of France had his ſon with him in an 'engagement; that none of them had ever gained a ſignal vic-'tory over the Engliſh; and he hoped to be the firſt.' Our Author begins his deſcription of this battle with a very particular account of the diſpoſition of the French army. He then proceeds to tell us, that the cannonading laſted on both ſides till eight in the morning, with great vivacity. About ſeven the Engliſh encompaſſed the whole ground of the village of Fontenoi, and attacked it on every ſide. The Dutch advanced towards Antoin; and the two attacks were equally well ſupported. The Engliſh preſented themſelves thrice before Fontenoi, and the Dutch twice before Antoin. The King of France was all the while expoſed even to the muſket ſhot of the enemy. 'To-'wards ten o'clock the Duke took the reſolution of forcing his 'way betwixt the redoubt of the woods of Barri and of Fon-'tenoi. In this attempt he had a deep hollow way to paſs, ex-'poſed to the cannon of the redoubt, and on the other ſide he 'had the French army to fight. The enterprize ſeemed teme-'rarious. The Duke of Cumberland took this reſolution be-'cauſe Ingoldſby, whom he had commanded to attack the re-'doubt of Eu, did not execute his orders.'—They were terribly galled by the French cannon; yet they paſſed the hollow way, and continued their march with great intrepidity, preceeded by ſix field-pieces, with ſix more in the middle of their lines. The Engliſh were now advanced within fifty paces of their enemy.

my. Campbell's and the Royal Scotch were the firſt. The officers of both armies ſaluted each other, by taking off their hats. Lord Charles Hay, captain of the guards, cried out, *Gentlemen of the French guards give fire.* Count d'Antroche, then lieutenant, ſince captain of grenadiers, made anſwer, *Gentlemen we never fire firſt; fire you firſt.* Then the captain ſaid to his men, *fire!*---For want of being acquainted with the terms of the military art, our Author (or our Tranſlator) tells us, that the Engliſh made a *running fire,** that is, ſays he, they fired in *diviſions*; yet, after all, according to his explanation, we find that they fired by *battalions.* The French never returned the fire, but were immediately diſperſed. Nineteen officers of the guards were wounded, ninety-five ſoldiers killed, and two hundred and eighty-five wounded, beſides a number of Swiſs. 'The Engliſh,' ſays our author, 'in the mean time advanced 'gradually, as if they had been performing their exerciſe. One 'might ſee the Majors holding their *canes*† upon the ſoldiers 'muſkets, to make them fire low and ſtraight.' Thus the Engliſh pierced beyond Fontenoi and the redoubt. This corps, which was drawn up in three lines, being now ſtreitened by the nature of the ground, became a long and ſolid column. It advanced towards the regiment of Aubeterre, of which a hundred men were killed, and two hundred wounded, at the firſt diſcharge. The Duke of Biron, with the King's regiment, ſtops the column on its left flank: Upon which the Engliſh guards, detaching themſelves from the reſt, advance, and kill and wound a great number of his officers and private men. The regiment de la Couronne next advanced, and ſhared the ſame fate. All their ſtaff-officers were either killed or wounded, and their ranks entirely broken. The regiment of Soiſſonnois and Royal were treated in the ſame manner. The Engliſh column kept firm and cloſe, and was continually gaining ground. Marſhal Saxe ſent to beg the King to retire; which he refuſed to do. He then ordered the ſecond line of cavalry to attack the column: But they were all either cut to pieces or diſperſed. Several other French regiments advanced; but all to no purpoſe. Numbers were driven back, even to the place where the King was

* The Running-fire is never uſed but after the gaining of a battle, the taking of a town, the celebration of the King's birth-day, or ſome ſuch cauſe of rejoicing; and is thence called by the French *feu de joye.* Blunders of this kind, in the deſcription of battles, are very frequent, where the Author or Tranſlator happens not to be a military man by profeſſion. We are of opinion, that it was neither a running, diviſion, nor battalion fire; but that they fired by platoons; that being the method of firing uſed by the Engliſh in advancing.

† *Canes*, Swords he ſhould have ſaid.

poſted. The column was now ſo far advanced, that, if they had been properly ſupported by the Dutch cavalry, not even the King of France himſelf could have eſcaped. Marſhal Saxe now began to prepare for a retreat; and accordingly ſent orders to the Count de la Marck to evacuate Antoin, and march to ſecure the bridge at Calonne. There ſeemed nothing wanting to complete the victory, but to have advanced the Engliſh cavalry in ſupport of the impenetrable column; which might have been done without the leaſt danger: for the croſs batteries, of which they were afraid, had, for ſome time, having no ball left, been firing with powder. But of this they were ignorant. The column, unſupported as it was, now began to halt: Which being obſerved by the Duke de Richlieu, Aid-de-camp to the King, he brought four pieces of cannon to bear upon the enemy, in the very front of the column. Theſe being judiciouſly ſerved, this phalanx, as we may call it, began to ſtagger; which inſpired the French with freſh courage. Their body of reſerve, conſiſting of the flower of their troops, was ordered to advance. The ſeveral regiments which had been diſperſed, now began to rally on each flank: So that the Engliſh were obliged to retreat. They repaſſed the hollow way, ſays our Author, in the greateſt diſorder.

Mr. Voltaire's deſcription of this battle fills near thirty pages of his book: Yet, ſhort as our abridgment may ſeem, we have omitted no circumſtance of great importance. He is, indeed, extremely particular; but it is chiefly in matters concerning the French army. His intelligence, relating to what paſſed among the allies, ſeems, in many places, to have been deficient. Tho' there is ſomething peculiarly elegant in his manner, yet is he, by no means, an exception to a maxim laid down by the celebrated Monſ. Follard, viz. That no man but a ſoldier can poſſibly deſcribe a battle—as it ought to be deſcribed.

To this Hiſtory, our Author has added a ſhort ſupplement, containing the tranſactions of 1746, and 1747, of which the affairs of Genoa are the chief. He firſt mentions General Sinclair's memorable deſcent upon the French coaſt (the particulars of which are but too well known) concluding the account of it with theſe words—'In ſhort this great armament produced no-'thing but blunders and laughter; whereas every other part of 'the war was but too ſerious and terrible.'

Upon the whole, this Hiſtory appears to be wrote with tolerable impartiality. If at any time the Author has not done juſtice to the enemies of France, it ſeems to be owing to his want of proper intelligence, rather than from any deſign to miſlead his reader. It is evident that the hero of his book is Lewis XV. whoſe fame he endeavours, by this means, to hand down to poſterity.

ART.

ART. XIV. *A Diſſertation on the Senſible and Irritable Parts of Animals. By* M. A. Haller, *M. D. Preſident of the Royal Society of Sciences at Gottingen; Member of the Royal Academy of Sciences at Paris, &c. Tranſlated from the Latin. With a Preface by* M. Tiſſot, *M. D.* 8vo. 1s. 6d. Nourſe.

NIHIL *temeré credendum, nihilque negligendum*, is the advice of the great father of medicine.* A caution worthy of the judicious adviſer, and particularly neceſſary to be obſerved in receiving or rejecting novel opinions relating to the animal oeconomy, more eſpecially ſuch as may, materially, influence practice in the treatment of diſeaſes. That the art of healing is much indebted to the induſtry and ſagacity of the ingenious Dr. Haller, his former learned labours amply teſtify; but whether he will be generally thought to have greatly added, by this performance to the account of our obligations to him, is not, perhaps, at preſent, very eaſy to determine. The Doctrine here endeavoured to be eſtabliſhed is, that *Irratibility*, independent of, and in contradiſtinction to, *Senſibility*, is an eſſential property of all animal bodies. This, indeed, appears in favour of our learned Author's ſyſtem, that moſt of his arguments are deduced from numerous experiments, conducted with care and affiduity, and, as we have the utmoſt reaſon to believe, related with equal veracity.—In order to diſcover what parts are ſenſible, he tells us, 'that he took living animals of different 'kinds, and different ages, [to the number of a hundred and 'ninety] and after laying bare that part which he wanted to 'examine, he waited till the animal ceaſed to ſtruggle or com-'plain; after which he irritated the part, by blowing, heat, 'ſpirit of wine, the ſcalpel, lapis infernalis, oil of vitrol, and 'butter of antimony.' That he 'examined attentively, whether 'upon touching, cutting, burning, or lacerating the part, the ani-'mal ſeemed diſquieted, made a noiſe, ſtruggled, or pulled 'back the wounded limb, if the part was convulſed, or if no-'thing of all this happened.' The repeated events of thoſe ex-'periments he marked down faithfully, whatever he found them 'to be.'

But before we give an account of theſe events, it may not be improper to premiſe, as he himſelf has done, what our Author really means by the terms *Senſibility* and *Irritability*.—'He calls 'that part of the human body *irritable*, which becomes ſhorter 'upon being touched; *very* irritable, if it contracts upon a 'ſlight touch; and the contrary, if by a violent touch it con-'tracts but little.—He calls that a ſenſible part of the human

* Hipp. Epidem. lib. 6.

'body, which upon being touched tranſmits the impreſſion of 'it to the ſoul; and in brutes, in whom the exiſtence of a ſoul 'is not ſo clear, he calls thoſe parts ſenſible, the irritation of 'which occaſions evident ſigns of pain and diſquiet in the ani- 'mal. On the contrary, he calls that inſenſible, which being 'burnt, tore, pricked, or cut, till it is quite deſtroyed, occa- 'ſions no ſign of pain nor convulſion, nor any ſort of change 'in the ſituation of the body.'

Let us now proceed to the reſult of Dr. Haller's experiments; from theſe he determines the *Epidermis* to be inſenſible; the Skin ſenſible in a greater degree than any other part of the body; the Fat and Cellular Membrane inſenſible; the *muſcular Fleſh* ſenſible, which he aſcribes rather to the Nerves than to the Fleſh itſelf. 'For,' ſays he, 'if you tie the nerve of any 'joint, if there is only one, or the principal trunks, in caſe 'there are more, the whole joint is rendered inſenſible, nor is 'the animal affected by thoſe applications which hurt the joint, 'when the nerves are tied.'—The *Tendons*, our Author inſiſts, are neither capable of ſenſation nor pain; in ſupport of this paradox (as he himſelf terms it) he tells us, that he has very often laid bare the *Tendo Achillis*, after which he has pricked it, cut off part of the fibres, even to one half of them, nay, that he has cut the tendon acroſs, ſo as to leave half of it entire; and that the conſtant event of theſe experiments was, that animals, whoſe tendons were ſo lacerated, burned, or pricked, remained quiet, without ſhewing any ſign of pain; and provided only a ſmall part of the tendons remained whole, they walked without any apparent complaint. The cauſe aſſigned for this inſenſibility of the Tendons is, that there are no nerves diſtributed to them. From hence the Doctor infers, that 'we need no longer 'be afraid of wounds of the tendons, of whatever kind they 'are;' that except the want of motion, no inconvenience is to be apprehended from them, and that 'ſometimes nature re- 'medies this misfortune in ſuch a manner, by means of a new 'cellular membrane, and the neighbouring muſcles, that the 'motion of the joint is performed as eaſily as before.' The origin of this ſuppoſed general miſtake, with regard to wounds of the tendons, our Author derives from the word νεῦρον being confounded with τένων and συνδεσμος, whereby it is made to ſignify *Tendon* and *Ligament* as well as *Nerve*. Hence he is led to believe, 'that in bleeding, a wound of the *median* nerve, and 'perhaps ſometimes of a branch of the *muſculo-cutaneous*, which 'runs down before the median nerve, has produced thoſe pain- 'ful ſymptoms, which are commonly imputed to pricking the 'tendon of the biceps muſcle, over which the vein runs.'—That 'it is likewiſe to the great nerves which are diſtributed the 'whole length of the fingers, that we ought to attribute the

'cauſes

'cauſes of the unlucky events of ſome kinds of Whitlow, the 'danger of which has long been aſcribed to their ſeat being in 'the ſheaths of the tendons.'

The Ligaments and Capſulæ of the Articulations, are concluded inſenſible, becauſe when burnt with oil of vitriol, or butter of antimony, when pricked with a needle, or ſcraped with a knife, the animal indicated no ſort of pain: Whence our Author is of opinion, that the ſharp pains of the gout are not ſeated in the capſula of the joint, but in the ſkin, and in the nerves which creep upon its internal ſurface.—The difficulty that frequently occurs in the cure of wounds in the joints, is attributed to the humour that is ſecreted there, and which readily acquiring a rancid putrefaction, will not allow the wound to heal up.

Our Author acknowleges that he has made no experiments on the bones, on account of the torture unavoidable in laying them bare, whence it would be difficult to diſtinguiſh the new pains thereby produced. Nevertheleſs he concludes them all, except the teeth, inſenſible, from his not having been able to diſcover any nerve accompanying the artery and vein at their entry into the bone: Alſo becauſe he has ſeen the operation of the trepan performed on ſound perſons perfectly in their ſenſes, who made no complaint from the perforation of the Cranium.—He likewiſe thinks it improbable that the marrow ſhould be ſenſible of pain, it being of the ſame nature with fat, and having no nerve beſtowed upon it.

The Perioſteum and Pericranium appeared inſenſible under the Doctor's experiments. The Dura Mater, which he conſiders only as a kind of perioſteum, it is ſaid, may be burnt with cauſtics, cut with a knife, or tore with pincers, and yet the animal ſhew no ſign of pain: Wherefore he thinks it improbable that a membrane inſenſible and incapable of motion, ſhould have power to ſend back the ſpirits to the heart, and be the ſeat of head-achs, the phrenitis, or madneſs. Our Author likewiſe, contrary to the opinion of other Anatomiſts, declares his full conviction, that the Dura Mater does not form the external coat of the nerves, which he derives from the Pia Mater; this latter being laid bare, by removing a part of the ſkull and the Dura Mater contiguous to it, was touched with Butter of Antimony, whereupon it was burnt to an Eſcar, without the animal's complaining in the leaſt, making any ſort of ſtruggling, or being at all convulſed. But upon touching the brain, in any manner, the animal was inſtantly ſeized with violent convulſions, which bent its body to one ſide, in the form of a bow.

From hence the Doctor infers, that the ſenſibility of the nerves is owing to the Medulla, and not to the Membranes; alſo, that the Dura and Pia Mater, and the Perioſteum, being

found void of ſenſation, the other membranes muſt be inſenſible: This conjecture is ſupported by repeated experiments made 'upon the Peritonæum, after removing the Recti Muſcles, upon the Pleura freed from the intercoſtal muſcles and nerves,—and even upon the Pericardium; in all which caſes the membranes being cut or irritated, occaſioned no ſenſe of pain, nor the leaſt change in the animal.' Another inference drawn from theſe experiments, is, that, to account for the pain felt in a Pleuriſy, it is ſufficient that the intercoſtal nerves ſuffer, without ſuppoſing any inflammation of the Pleura.—The Mediaſtinum is conſidered in the ſame light with the Pleura.

The arteries and veins are held ſuſceptible of little or no ſenſation, except the carotid, the lingual, temporal, pharyngal, labial, thyroidal, and the Aorta near the heart, the ſenſibility of which is aſcribed to nerves that accompany them. Our Author informs us, that he has 'frequently ordered the arteries 'to be tied very tight in men, without their complaining of the 'leaſt pain.'

Senſibility is allowed to the Internal Membranes of the Stomach, Inteſtines, Bladder, Ureters, Vagina, and Womb, on account of their being of the ſame nature with the ſkin.—The Heart alſo is admitted to be ſenſible, not from our Author's own experiments, but from thoſe of other perſons: The reaſon he gives why he has not himſelf diſcovered it, is, 'that an 'animal whoſe Thorax is opened, is in ſuch violent torture, 'that it is hard to diſtinguiſh the effect of an additional ſlight 'irritation.' If ſo accurate an Anatomiſt as Dr. Haller was cautious of determining abſolutely in this caſe, how far we ought to rely on the obſervations of thoſe other perſons, is a matter of doubt: However, we may venture to agree with him, that it is natural to think the Heart ſhould be ſenſible, ſeeing it is a muſcle, and has nerves beſtowed upon it.—On the other hand, the Doctor is fully convinced, that the Lungs, Liver, Spleen, and Kidneys, are poſſeſſed of but a very imperfect, if any, ſenſation, himſelf having 'irritated them, 'thruſt a knife into them, and cut them to pieces, without the 'animal's ſeeming to feel any pain.'

Only an obtuſe ſenſation is granted to the Glands in general, 'owing to the few nerves beſtowed upon them.' To the ſame cauſe is aſcribed the indolence of ſchirrous and encyſted tumours. Some ſenſibility is allowed to the Tunica Choroidis and the Iris; though in a leſs degree than the Retina; but from our Author's not having diſcovered any nerves in the Cornea, he concludes it inſenſible; whence it may be pierced with a needle, without giving any pain; and what perſuades him 'that the Iris is leſs 'ſenſible than the Retina, is, that if, after having pierced the 'Cornea, you irritate or cut the Iris, it is not thereby contract-

'ed, whereas the leaſt degree of light makes it contract; 'which,' in the Doctor's opinion, 'evidently proves, that this 'contraction does not depend upon the proper ſenſibility of the 'Iris, but on the Retina.' In confirmation of this remark, he obſerves, that in the Gutta Serena, the Iris is no further affected, than by being deprived of motion, from the ſenſation of the Retina being deſtroyed by a palſy of the optic nerve.

Upon the whole, our Author concludes, that 'the Nerves 'alone are ſenſible of themſelves,' and that in proportion to the number of nerves apparently diſtributed to particular parts, ſuch parts poſſeſs a greater or leſs degree of ſenſibility.

Dr. Haller now proceeds to *Irritability*, which, according to him, 'is ſo different from ſenſibility, that the moſt irritable 'parts are not at all ſenſible, and, *vice verſa*, the moſt ſenſible 'are not irritable;' which he undertakes 'to prove from facts, 'and at the ſame time to demonſtrate, that Irritability does not 'depend upon the nerves, but on the original Fabric of the parts 'which are ſuſceptible of it.'—Firſt, he inſiſts that the nerves, tho' the organs of all ſenſation, are not irritable. In ſupport of this aſſertion he relates the conſequences of ſeveral experiments whereby it appeared, that upon irritating a nerve, the muſcle to which it is diſtributed, is immediately convulſed; and that the motion is communicated only to thoſe muſcles to which ſuch irritated nerve properly belongs, without affecting thoſe which derive their nerves elſewhere.—That the convulſion of a muſcle only took place when the nerve was irritated with a knife, and not when corroſives were uſed.—That the irritation of a muſcle produced no contraction in the nerve.—That a mathematical inſtrument, very minutely graduated, being applied lengthways to a long nerve of a living dog, and the nerve irritated, no viſible contraction was diſcovered. From thence our Author infers, that an oſcillatory power has been erroneouſly aſcribed to the nerves.

Irritability is not allowed to the ſkin, nor to the nervous membranes of the ſtomach, inteſtines, or Urethra; with a caution, 'not to confound, with this property, a kind of vermicu-'lar motions produced by the corroſion which oil of vitriol, 'or ſpirit of nitre, communicates to the nerves or arteries, 'when they are cut into pieces; or the contraction of the ſkin 'of the membrane of the Urethra, of the bladder, or gall-'bladder, occaſioned by the ſame application.'

That Irritability is not proportioned to Senſibility, is our Author's next poſition: In proof of which he obſerves, that the inteſtines, tho' rather leſs ſenſible than the ſtomach, are more irritable; and that the heart is very irritable, notwithſtanding it has but a ſmall degree of ſenſation.

Thirdly, we are told, 'not to conclude a part ſenſible, because it is irritable; for the tying or cutting of a nerve, which 'deſtroys the ſenſibility of that part to which it is ſent, does by 'no means deſtroy its irritability.' To be aſſured of this, our Author frequently repeated Bellini's experiment.—'He laid hold 'of, and compreſſed the phrenic nerve, of a living animal, or of 'one lately dead, for,' ſays he, 'the experiment ſucceeds alike in 'both caſes; this compreſſion irritating the nerve, put the diaphragm in motion; if the nerve was tied, the ſame thing happened; if cut, and irritated below the ſection, where there 'was no ſenſation left, becauſe the communication with the 'brain was thereby deſtroyed, the diaphragm was convulſed as 'before. In the ſame manner, by cutting the crural nerve of a 'dog, the limb will be deprived of all ſenſation, and you may tear 'it as much as you pleaſe, without putting the animal to pain; 'but, at the ſame time, if you irritate the nerve which has been 'cut, the muſcles of the leg are ſeized with a trembling motion; wherefore at that time it is irritable, tho' quite inſenſible.' Further the Doctor informs us, that by tying the trunk of the nerves, in ſmall animals, the limbs were rendered inſenſible and paralytic; and that the muſcles being afterwards irritated, he has ſeen them contract the ſame as before, tho' they were no longer under the command of the will.—By experiments of the ſame kind, tried upon parts ſeparated from the body, it appeared, that the inteſtines, taken out of the body, and conſequently deprived of all communication with the brain, when cut into four or eight pieces, each piece moved ſeparately, ſtill preſerved their periſtaltic motion, and contracted in whatever manner they were irritated. The ſame thing was remarked in the heart, and in any other muſcle cut off from the body. In corroboration of theſe obſervations, our Author appeals to the authorities of Severinus, Baglivi, and Woodward, who had obſerved the ſame; and as a further inſtance that irritability does not depend upon the nerves, he mentions M. Lups 'having taken notice of this property in the membrane of an egg, 'where could be no nerve.'

A concluſion our Author draws from theſe experiments, is, that 'if an animal only feels, when any external impreſſion is repreſented to the mind, certainly that part of the body muſt be void 'of ſenſation, whoſe communication with the brain is deſtroyed 'by the nerve being cut, or the part being taken quite out of the 'body.' Here Dr. Haller takes an opportunity to controvert Dr. Whytt's opinion * concerning the agency of the ſoul; the latter is repreſented as having admitted the ſoul to be diviſible into as many parts as the body. The ſubſtance of what Dr. Whytt has really advanced on this ſubject, may be ſeen in the VIth volume of our

* In his Eſſay on vital motions, &c.

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Review, p. 466. to which Dr. Haller objects, that 'the ſoul is a 'Being which is conſcious of itſelf, repreſents to itſelf the body to 'which it belongs, and by means of that body the whole uni-'verſe. I am myſelf, and not another, becauſe that which is called 'I, is changed by every thing that happens to my body, and 'the parts belonging to it. If there is a muſcle, or an inteſtine, 'whoſe ſuffering makes impreſſions upon another ſoul, and 'not upon mine, the ſoul of that muſcle or inteſtine is not 'mine, it does not belong to me. But a finger cut off from 'my hand, or a bit of fleſh from my leg, has no connexion 'with me, I am not ſenſible of any of its changes, they can 'neither communicate to me idea nor ſenſation; where-'fore it is not inhabited by my ſoul, nor by any part of it; if 'it was, I ſhould certainly be ſenſible of its changes. I am, 'therefore, not at all in that part that is cut off, it is entirely 'ſeparated both from my ſoul, which remains as entire as ever, 'and from thoſe of all other men. The amputation of it has 'not occaſioned the leaſt harm to my will, which remains quite 'entire, and my ſoul has loſt nothing at all of its force, but it 'has no more command over that amputated part, which, in 'the mean while, continues ſtill to be irritable. Irritability, 'therefore, is independent of the ſoul and the will.'

Another deduction from the ſame experiments, is, 'that the 'whole force of the muſcles does not depend upon the nerves, 'becauſe after theſe have been tied or cut, the muſcular fibres 'are ſtill capable of irritability and contraction; and ſome time 'or another, perhaps,' adds our Author, 'the uſe of the nerves, 'with regard to the muſcles, will be reduced to convey to them 'the commands of the ſoul; and to increaſe and excite that na-'tural tendency, which the fibres have of themſelves, to con-'tract, in whatever manner that is brought about.'

The Doctor now returns to his experiments; from whence he concludes the Cellular Membrane, and the Fat, if not entirely void of motion, at leaſt not affected by a gentle irritation. The Lungs, the Liver, the Kidneys, and the Spleen, are denied irritability; becauſe they are compoſed of the cellular ſubſtance.

Irritability, according to our Author, is the diſtinguiſhing characteriſtic between the muſcular and cellular fibres; whence he determines, the Ligaments, Perioſteum, Meninges of the Brain, and all the Membranes compoſed of the Cellular Subſtance, to be void of irritability. The Tendons are ſaid to be as unirritable, as inſenſible: And tho' he does not abſolutely deny irritability to the arteries, yet his experiments on the Aorta produced no contraction. The Veins and Excretory Ducts are allowed ſcarce any degree of this quality; the Gall-bladder, the Ductus Choledochus, the Ureters and Urethra, are obedient to a very acrid corroſive, but not affected by a weak one, or the knife.

knife.—The Ureters are adjudged to have no muſcular force, becauſe they cannot be irritated by oil of vitriol; a touch of which makes the Lacteal Veſſels contract and empty themſelves; and, as a farther proof, that the latter partake conſiderably of irritability, it is obſerved, that tho' they are ever ſo full of chyle at the time when the animal dies, they empty themſelves, and contract in ſuch a manner, that no remaining cavity can be diſcovered.

Our Author has convinced himſelf of the nature of the bladder, by pricking it with a knife or needle, in a dog almoſt dead, when it frequently, tho' not always, contracted itſelf, and drove the urine thro' the opening of the abdomen. Its ſpontaneous contraction after death, and diſcharge of its contents, was obſerved by Wepfer, and here quoted from him.

Tho' our Author's experiments upon living animals did not evince any irritability in their Glands and mucous Sinus's, yet the watering of the eyes, produced by irritating ſnuffs, and the diſcharge of Mucus from the urethra, occaſioned by ſharp injections, he admits as a proof that thoſe parts are irritable in human bodies.

The Uterus in Quadrupeds, the human Matrix, and the Genitals, are all declared irritable; ſome objections are offered againſt Dr. Whytt's hypotheſis* concerning the erection of the penis.

All the Muſcles are pronounced irritable. 'I do not know,' ſays the Doctor, 'one that has not a natural palpitation after 'death; they all tremble, and are alternately contracted and 'relaxed.' This palpitation may be revived after the muſcles have been ſometime quiet, either by irritating the appertaining nerve, or the muſcle itſelf, with a knife or corroſives; in making which experiment, it is ſaid to be of little conſequence, whether the nerve is entire, and communicates with the brain, or whether it has been cut through.

'In moſt part of the muſcles,' continues our Author, 'the ir-'ritability is ſo great, that after one ſingle irritation the muſcle 'contracts and is relaxed ſeveral times by oſcillations, which 'diminiſh gradually till they entirely ceaſe.' Here again Dr. Whytt† is taken notice of, as having aſcribed this oſcillation to all the muſcles; whereas Dr. Haller inſiſts, that it does not take place in the bladder, 'which, after it begins to act, continues 'its contraction, without interruption, till all the urine be ex-'pelled.'

Irritability, from a mechanical cauſe, ſuch as a knife, or the like, is denied to the Iris; the dilatation of which, our Author

* See Review, Vol. VI. p. 192. † Ibid. 185.

aſſerts,

aſſerts, contrary to the opinion of Dr. Whytt,* not to depend upon muſcular force, 'becauſe after death it remains very large.'

The different degrees of contractility in different muſcles, and the duration of that contractility, conſequent upon irritation, are the next ſubjects of Dr. Haller's enquiry. Under this head he gives the firſt place to the diaphragm; which he has often obſerved 'to move a long while after the other [muſ-'cles] when the animal was dead; or, at leaſt, by irritating 'the nerves, the motions could be renewed.'—The Oeſophagus, if irritated above the diaphragm, is ſaid to contract itſelf very ſenſibly, and its periſtaltic motion has been viſible to our Author.—The Stomach is allowed a conſiderable degree of irritability, but leſs than the Inteſtines: The latter have been, frequently, but not always, ſeen by the Doctor to continue their motion longer than even the heart; and when the heart has moved longeſt, it appears to him to have been owing to the abdomen's being firſt opened, and the inteſtines thereby rendered cold. After ſome other curious remarks upon the inteſtines, we are led to the Heart.

Of this noble organ, the ſource of all motion in the human body, our learned Author obſerves, that, as it is the beſt conſtructed for, ſo it is endued with, the greateſt irritability: By experiments it appears much more irritable than the inteſtines, eſpecially in frigid animals: In theſe it is ſaid to move for twenty-four or thirty hours even after death; but in animals whoſe blood is hot, it moves only till the fat is congealed by cold.—The method recommended to renew its motion, is to irritate its internal ſurface, by blowing into it, or injecting any fluid, which has ſucceeded when corroſives have proved ineffectual. This irritation of the internal ſurface of the heart, our Author has experienced to be productive of oſcillations much more laſting than thoſe which are cauſed by irritating it externally, and that they become weaker very inſenſibly.

Which is the moſt irritable part of the Heart, and from whence proceeds its general ſuperior irritability, are queſtions not abſolutely determined by our Author. The concluſions drawn from theſe numerous experiments are, 'that there is nothing irritable in the 'animal body but the muſcular fibre, and that the faculty of 'endeavouring to ſhorten itſelf when we touch it, is proper to 'this fibre.—That the vital parts are moſt irritable; the dia-'phragm frequently moves after all the other muſcles have ceaſed; the inteſtines and ſtomach move ſtill longer; and, laſtly, 'the heart continues its motion after all the other parts are 'quiet.'—That hereby we are furniſhed 'with a diſtinct cha-'racter between the vital organs and the others, viz. the firſt

* See Review, Vol. VI. p. 193.

'being

'being extremely irritable, require only a weak ſtimulus to put 'them in motion, whereas the others, which are endowed with 'very little irritability, are not to be moved but by the deter- 'minations of the will, or by very ſtrong irritations, the appli- 'cation of which is capable of producing in them violent com- 'motions, known by the name of convulſions.'

After thus finiſhing the account of his experiments, Dr. Haller endeavours to prove that this power of motion, from irritation, is different from all other properties of bodies; particularly that it does not proceed from elaſticity, which, he obſerves, is proper only to dry fibres, in which ſtate they are deprived of all irritability: Moreover, that elaſticity is the property of hard bodies, and irritability of the ſofteſt: As inſtances of which, he mentions the Polypus, being ſo irritable, that though it has no eyes, the light affects it ſenſibly; alſo, that gelatinous animals are extremely irritable, but far from being elaſtic. From hence he attempts to determine the peculiar ſeat of this property in the muſcles.—'The muſcular fibres,' ſays he, 'being 'compoſed of earthy particles and a glutinous mucus, it may 'be aſked, in which of theſe irritability reſides. It appears 'moſt probably to reſide in the latter, becauſe this, when it is 'pulled, endeavours to ſhorten itſelf; whereas, on the contrary, 'dry earth never changes its figure of itſelf, and being extremely 'brittle, when its parts are ſeparated, they conſtantly remain ſo. 'This opinion is ſtrengthened by obſerving, that children in 'whom the mucus predominates, are much more irritable than 'adults; which is evidently proved from the quickneſs of 'their pulſe, which vibrates one hundred and forty times in 'a minute; whereas, in old perſons the vibrations are not 'above ſixty or ſixty-five, in the ſame ſpace of time. Farther, 'the moſt ſolid and earthy parts of our body, viz. the bones, 'teeth, and cartilages, are void of irritability, and the moſt 'irritable parts are deprived of that quality, only by robbing 'them of their mucus by drying.'

In his enquiry how this mucus, produced from inſenſible lymph, can become irritable, our Author ſeems to think that a confutation of Dr. Whytt's opinion, concerning the influence of the ſoul, is ſufficient to eſtabliſh his own ſyſtem; to which purpoſe he repeats many of the arguments he had before made uſe of, to prove the independence of irritability upon ſenſation, and particularly urges, that 'as it is certain the ſeat of the ſoul is in the 'head, and that it has no command over the reſt of the body, 'after the nerves have been cut or deſtroyed; and, farther, as 'the irritability remains entire after the head is lopped off, or 'the nerves cut through, it appears that this quality ſtill ſubſiſts 'after the ſeat of the ſoul is removed, or its commerce with the 'body quite intercepted, and therefore it does not depend up-

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'on the ſoul.'—'What, therefore,' he adds, 'ſhould hinder 'us from granting irritability to be a property of the animal 'Gluten, the ſame as we acknowlege attraction and gravity to 'be properties of matter in general, without being able to de-'termine the cauſe of them. Experiments have taught us the 'exiſtence of this property, and doubtleſs it is owing to a phy-'ſical cauſe, which depends upon the arrangement of the ulti-'mate particles, though the experiments that we can make, are 'too groſs to inveſtigate them.'

Drying of the fibres, congealing of the fat, and, more eſpecially, the uſe of opium in living animals, are ſaid to deſtroy the irritability of the muſcles. The latter our Author admits ſo effectual, in this reſpect, upon the periſtaltic motion of the inteſtines and ſtomach, that it can never be revived by any irritation; but, at the ſame time, he denies that the heart is in the leaſt affected by this medicine, whereas Dr. Whyt:'s experiments* appear clearly to prove the contrary.

By way of concluſion, Dr. Haller takes notice, that 'ſome 'celebrated authors †, having aſſerted that irritability was a 'pro-

* *Review*, Vol. VI. p. 465.

† Among the fondeſt admirers of our author's ſyſtem, may be reckoned Dr. Tiſſot; who has tranſlated this piece into French, and whoſe laboured preface ſerves to ſwell the bulk of this pamphlet: not contented with placing *irritability* upon an equality with the moſt important diſcoveries of paſt ages, and giving it a ſuperiority to any of the preſent, he treats all thoſe whoſe judgment cannot be prevailed on to ſubſcribe their aſſent to a doctrine, of the truth of which they are not yet convinced, with no little indecency; and aſcribes their diſagreement to nothing leſs than indolence, vanity, and envy. With the ſame diſreſpect he has uſed all antecedent authors, who, in the courſe of their writings, have alluded to this property of irritability; for inſtance, ſpeaking of that aſſiduous, and, in his day, eſteemed accurate anatomiſt, Dr. Gliſſon, he ſays, 'that in reality Gliſſon ſaw no more 'than the common *butchers* ſee every day, viz. palpitations of the fleſh 'after death, which are renewed upon touching.' It is true Gliſſon did not mean by irritability, a property abſolutely independent of ſenſation; nevertheleſs he mentions it in the ſame ſenſe wherein moſt ſubſequent writers have underſtood it. In his *Anatomia Hepatis* (1654) one of his earlieſt works, and unnoticed by Dr. Haller, (who has been ſomewhat more candid than Dr. Tiſſot) he thus expreſſes himſelf. 'Irri-'tatio omnis ſubeſſe perceptionem indicat: quicquid enim laceſſitur, 'id illico excitatur, ut ſe ab illata injuriâ vindicet; quod ſane niſi 'perceptâ aliquatenus re lædente fieri nequaquam poſſet.—Porrò ut 'pars aliqua irritationi obnoxia ſit, *motum* quendam habeat neceſſe eſt. 'Quomodo enim res dicatur irritari, quæ neque jam actu movetur, nec 'ad motum, ullo pacto accingitur?—Animalem quidem motum non 'intelligo; ſed ejuſmodi qualem in ventriculo atque inteſtinis deprehendimus, quo res lædens expellitur. Qui motus etſi ſemper non ſit

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'property unknown till now, and having given him the *honour* 'of the diſcovery [to which he ſeems to think himſelf ſome-what entitled] while others have neither looked upon it as 'new, nor really exiſting, he has thought proper to ſubjoin 'a ſhort hiſtory of it.' Whence he proceeds to relate ſome particulars mentioned by Gliſſon, Bellini, Baglivi, Boerhaave, Woodward, Stewart, and other more modern writers, analogous to this property of irritability; among the reſt, Dr. Whytt is peculiarly diſtinguiſhed; but, ſays our author, 'I 'cannot help complaining of this gentleman's want of candour, 'both with regard to myſelf, and ſeveral others, ſeeing he never 'mentions me but when he wants to criticiſe me, [in this they are pretty nearly even] and has adopted ſeveral of my ideas, without 'mentioning whence he had them. He has made but a ſmall 'number of experiments upon dying animals, which he has 'publiſhed with a view to ſupport his ſyſtem; but they have not 'been often enough repeated to be eſtabliſhed as certain, and 'ſome of them are contradicted by thoſe which I have made.'

Two of our author's pupils, Drs. Zimmerman and Oeder, we are here told, have hit upon a fit method of arriving at the knowlege of this property; and that they are endeavouring to explain, by experiments, this quality of a fibre, as a law of nature reſembling attraction. Caſtel is alſo ſaid to have confirmed the experiments upon ſenſibility.---The late M. de la Mettrie is warmly cenſured for having perverted * the doctrine of irritability to the purpoſes of his impious ſcheme.

A ſupplement is ſubjoined to this diſſertation, containing a defence of our author's ſyſtem againſt ſome objections made by M. Le Cat, and by him tranſmitted to the Royal Academy at Berlin.---Beſides which is added, a paper read by Dr. Haller, Nov. 10, 1751, before the Academy at Gottingen; in which he undertakes to prove experimentally, 'that the motion of the 'heart, by perpetual alternate contractions and relaxations, de-'pends upon irritation, occaſioned by the *veinous* blood, which 'is ſent thither:' but for theſe we muſt refer the curious reader to the pamphlet.

Conſidering the time that has elapſed ſince this publication, it may, perhaps, be thought, that we have extended our analyſis of it to too great a length: but from a belief that our medical readers would be better pleaſed to have before them, at one view,

'*voluntarius*, non poterit tamen ſine nervorum ope expediri, cum a '*ſenſatione* dependeat.'—Is this appearing to have ſeen or known no more than a *common butcher*? However, Dr. Tiſſot is not a ſingle example, where ſtrong attachments to a favourite ſyſtem, or name, has hurried even the learned to extravagant lengths.

* In *Man a Machine*. Some account of which performance may be ſeen in the *Review*, Vol. I. p. 123.

as well the arguments againſt, as in behalf of, the ſyſtem contended for, we choſe to wait for Dr. Whytt's objections to it, which make the ſubject of the enſuing article; and as Dr. Haller's performance is likely to prove the baſis of a future phyſiological controverſy, it was deemed neceſſary to convey as clear an idea of it as poſſible, which could not have been done in a more contracted abſtract. Before we conclude, one acknowlegement is due, on our parts, to the learned author, leſt any of his ſentiments ſhould ſeem to be here miſrepreſented; which is, that we have not been happy enough to have ſeen the original, and that the edition before us appears to be only a very indifferent tranſlation from a tranſlation.——Proceed we now, as the lawyers ſay, *audire alteram partem.*

ART. XV. *Phyſiological Eſſays. Containing,* I. *An Enquiry into the cauſes which promote the circulation of the fluids in the very ſmall veſſels of animals.* II. *Obſervations on the ſenſibility and irritability of the parts of men and other animals; occaſioned by Dr. Haller's late Treatiſe on theſe ſubjects. By Robert Whytt, M. D. F. R. S. Fellow of the Royal College of Phyſicians, and Profeſſor of Medicine in the Univerſity of Edinburgh.* 12mo. 2s. 6d. Dodſley.

THE firſt of theſe eſſays, on a very curious ſubject, treated with Dr. Whytt's accuſtomed preciſion and judgment, we muſt poſtpone to another opportunity, in order to allow more room for his remarks on the doctrines maintained in the preceding article. Our learned author's eſſay on the vital and other involuntary motions of animals having been particularly favoured with Dr. Haller's attention and animadverſion, Dr. Whytt here liberally returns the compliment. In this eſſay, he propoſes, 'ſt, To conſider the parts reckoned inſenſible by Dr. Haller, 'in a ſound natural ſtate, ſuch as they were in his experiments; 'and 2dly, when they are affected with diſeaſes, whether in 'conſequence of ſuch experiments, or from other cauſes.'

Our author ſets out with remarking, that 'in making 'or relating experiments, with a view to diſcover the ſenſi-'bility or inſenſibility of the ſeveral parts of animals, par-'icular regard ſhould be had to an obſervation made by Hip-'ocrates, above two thouſand years ago, viz. That a greater 'pain deſtroys, in a conſiderable degree, the feeling of a leſſer 'one:' the truth of this aphoriſm he illuſtrates by ſome famil-r inſtances, and the following experiment.—'When a frog's 'hinder feet are pricked, or otherwiſe wounded, immediately 'after cutting off its head, it makes ſcarce any motions at all

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'with its legs, and ſhews almoſt no ſigns of feeling; but, if the 'toes are pricked or cut ten or fifteen minutes after decollation, 'the legs and thighs are not only violently moved, but ſome-'times alſo the trunk of the body.' Whence he aſks, 'if in 'this caſe the great pain occaſioned by cutting off the head ren-'dered the animal for ſome time inſenſible, when its toes were 'wounded, is it to be wondered at, that after the more ſen-'ſible parts were cut, thoſe animals which Dr. Haller opened, 'ſhewed no ſigns of pain, when the leſs ſenſible parts were 'wounded?

'When the *thorax* of a living animal is laid open, it does 'not ſeem to recive any additional pain by the pricking or cut-'ting its heart; no new convulſions are produced, nor any 'change in the body, except perhaps a quicker repetition of the 'heart's motions: does it follow from this, that the heart is 'deſtitute of feeling? No, ſurely; but only, that after the 'great tortures ſuffered by laying open the *thorax*, the new pain 'produced by wounding the heart, is too ſmall to make any re-'markable impreſſion upon a dying, and half inſenſible, animal.'

To Dr. Haller's not having duly adverted to this maxim of Hippocrates, our author aſcribes the miſtakes he ſuppoſes that learned gentleman to have fallen into, with regard to the ſenſibility of many parts of animals. 'Thus,' ſays he, 'it will not 'follow, that the tendons, ligaments, *capſulæ* of the joints, '*periofteum* and *dura mater*, had no feeling at all, when they 'were cut, torn, or pricked, becauſe no convulſive motions, or 'other ſigns of uneaſineſs, appeared in the animals at the time; 'for this might be owing to the greater pain occaſioned by cut-'ting the ſkin, ſubcutaneous nerves, &c. in order to get at thoſe 'parts, the ſenſibility of which Dr. Haller propoſed to try. The 'concluſion therefore which ſhould be made from his experi-'ments, is not that the parts above mentioned are wholly de-'ſtitute of feeling, but that they are much leſs ſenſible than ſome 'others, or than has been commonly believed by phyſicians.'

After theſe general obſervations, our author proceeds to take into conſideration ſome particular parts of animals, deemed, by Dr. Haller, inſenſible. For inſtance, the ſenſibility of the marrow, Dr. Whytt thinks ſufficiently proved by the experiments of Duverney and Monro, related in the *Memoirs of the Academy of Sciences at Paris*; and that Dr. Haller's reaſons for placing it among the inſenſible parts are inconcluſive, becauſe the feeling of the marrow is not owing to its oil, but to the membranes containing this oil; which membranes are furniſhed with nervous filaments, tho' they may be too ſubtle to be traced by the knife of the moſt accurate anatomiſt.

As a proof that the *tunica cornea* is far from being deſtitute of feeling, he alleges, thoſe painful ſenſations conſequent upon its being

being touched with the point of a finger, or the application of ſnuff, or any acid liquor, he further mentions, that 'having 'lately had occaſion to be preſent at the extraction of the chry-'ſtalline *lens*, in Mr. Sharp's way, he enquired particularly of 'the patient, whether he felt any pain when the *cornea* was 'firſt pierced:' the patient's reply was, that he thought the pain was much the ſame as when the ſkin of his arm was cut in blood-letting. Upon which our author makes this remark; 'that tho' the ſkin and *cornea* are both endowed with a very 'conſiderable degree of ſenſibility; yet when they are cut quick-'ly with a very ſharp inſtrument, there is much leſs pain felt 'than one would imagine.' As an inſtance of which he obſerves, that an accidental cut in ſhaving ſhall hardly be perceived, till the flowing blood makes it apparent. This, together with the pain occaſioned by holding the eye firm in its orbit, and the anxiety the patients are generally under, he thinks, may very well account for their being ſo little ſenſible of pain, when the *cornea* is pierced with a ſharp needle.

The extraordinary agony neceſſarily cauſed by cutting the ſkin, the abdominal muſcles, &c. and diſplacing the inteſtines, in order to come at the kidneys, our Author thinks ſufficient to account for animals ſhewing little or no additional pain when thoſe organs are wounded: However, in proof that the kidneys are not inſenſible, he mentions a patient upon whom the operation of Nephrotomy was performed, and who felt pain when the kidney was opened, tho' leſs than when the ſkin was cut; alſo that acute pains always at tending a Nephritis, and ſometimes proceeding from a ſtone lodged in the kidneys; 'while nothing,' he ſays, 'can be concluded from Calculi lying long in them 'without giving pain, except that they were ſo ſituated as not 'to hurt them.'---With reſpect to the ureters, he obſerves, that the ſtrongeſt experiments upon brutes could not evince their inſenſibility in men, when ſtones paſſing from the kidneys to the bladder, generally produce exquiſite torture.

Notwithſtanding acrid applications to the glands of brute animals, immediately after cutting the ſkin, may produce but little uneaſineſs, the very painful conſequences of a bruiſe on the teſticle, or a blow on a woman's breaſt, are judged undoubted proofs of their ſenſibility.

Dr. Haller having founded his opinion of the inſenſibility of ſome parts, on their being unfurniſhed with nerves, our Author next conſiders, 'whether from the real or ſeeming inſenſibility 'of any part, or from anatomiſts being unable to demonſtrate 'its nerves, we are intitled to conclude that it has none.'---Tho' anatomiſts cannot demonſtrate the nerves belonging to the tendons, yet in order to prove they are not deſtitute of nerves, Dr. Whytt takes notice that 'in fœtuſes and new-born children, 'the parts, which afterwards, in an adult ſtate, become tendi-

'nous, are muſcular, or partly ſo; and, as animals advance in 'age, the proportion of the tendinous, to the muſcular part, 'gradually increaſes;' whence he inſiſts that nerves muſt be denied to the muſcles, or allowed alſo to the tendons.---The acute pain occaſioned by the diſtraction of the arterial coats in inflammations, he alleges as a reaſon for believing the ſmall arteries to be furniſhed with nerves, however undiſcoverable they may be to the eye; and, in like manner, concludes, 'every part liable 'to be inflamed by irritation, to be, in ſome degree, ſenſible, 'and endowed with nerves.'---That the membranes are not deſtitute of nervous filaments, is inferred from their being demonſtrable in the Dura Mater and Pleura.

Nor ought we, in our Author's opinion, to conclude merely 'from a part's being furniſhed with nerves, that it is ſenſible at 'all, or in what degree: For, the nerves muſt be in a certain 'degree of flexibility and tenſion, to perform their offices right-'ly; and in proportion as they recede from this, their ſenſibi-'lity will be more or leſs blunted.' This poſition he exemplifies by obſerving, that 'the bones, which in a natural ſound 'ſtate are inſenſible, are, nevertheleſs, moſt certainly furniſhed 'with nerves; as appears from the remarkable ſenſibility of the 'granulated ſubſtance which riſes from them after fractures, or 'their being chiſſeled, or when they exfoliate: This ſoft fleſh, 'however, gradually loſes its feeling as it grows harder, till be-'ing, at laſt, turned into a callous or bony ſubſtance, it becomes 'wholly inſenſible.' The ſame method of reaſoning is extended to the Tela Cellularis, the Dura Mater, cartilages, ligaments, tendons, membranes, &c. A due attention to this change in the firmneſs of parts, and its effect on the nerves, he adds, is neceſſary to account for that inſenſibility produced by age, in parts which, in fœtuſes and children, are very ſenſible.

The concluſion drawn from theſe premiſes, is, that 'if ſen-'ſibility be a ſure mark of the exiſtence of nerves in any part 'of the body, there is not one that is deſtitute of them, altho' a-'natomiſts will never be able to demonſtrate them in every part.'

Our Author now proceeds to enquire what farther light diſeaſes throw on this ſubject: Upon which he obſerves, that if the parts reckoned inſenſible by Dr. Haller, were deſtitute of nerves, they could not become the ſeat of painful ſenſation; and ſuppoſing them furniſhed with nerves, but poſſeſſed of only an obſcure degree of feeling, it is improbable that they ſhould be the ſeat of thoſe painful diſeaſes aſcribed to them. By way of illuſtration he thus diſtinguiſhes between parts in a ſound and diſeaſed ſtate. In the former, he ſays, 'the feeling of many 'parts of the body is but very dull, which is altogether neceſ-'ſary to prevent the uneaſineſs we would otherwiſe perpetually 'ſuffer, when our organs are ſtretched, preſſed upon, &c. in the

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'common offices of life; ſuch parts, therefore, when cut and 'wounded, in a ſound ſtate, give little uneaſineſs; but if after-'wards an inflammation comes on them, they become extreme-'ly ſenſible, and their over-ſtretched veſſels, and nervous fila-'ments, occaſion intenſe pain, by which we are excited to en-'deavour the cure of the diſeaſe.'

He further remarks, that 'the parts which are moſt ſenſible 'in a ſound ſtate, acquire a more acute feeling when inflamed.' As inſtances of this truth, he mentions the ſtomach, which, tho' in health, it can bear, unhurt, wine, brandy, and other pungent liquors, is often, when inflamed, brought into convulſions by the mildeſt drinks; and light, which does not ſenſibly affect the eye in a ſound ſtate, becoming intolerable to this organ when inflamed. In like manner he inſiſts, that the more inſenſible parts may acquire a remarkable additional ſenſibility, in conſequence of inflammations or other diſeaſes: as examples of which he refers to his antecedent obſervations on the bones, the Tela Cellularis, and the Dura Mater. To theſe he adds, inflammations, which have a tendency to ſuppuration, in the glands, the pain of which he looks upon as a ſtronger proof of the ſenſibility of thoſe parts, than ſchirri, and other indolent ſwellings, are of the contrary.

After producing a few more inſtances to prove, that painful diſeaſes occur in many parts deemed inſenſible by Dr. Haller, our Author examines that Gentleman's doctrine concerning the particular ſeat of ſome other maladies, in which, he thinks, his antagoniſt not only miſtaken, but as laying the foundation of dangerous practice. Thus, in anſwer to Dr. Haller's opinion, that the pain, &c. of the arm, ſometimes conſequent on opening, the median Vien, does not proceed from a wound of the tendon, but of ſome nerve, Dr. Whytt obſerves, that if this were the caſe, ſimilar ſymptoms might be expected from bleeding in the cephalic or jugular veins; eſpecially the latter, in opening which, ſome nervous filaments are frequently wounded, and occaſion a ſharp pain; which, however, goes off in a day or two, or ſooner, without any bad conſequence: Whereas, the miſchiefs proceeding from bleeding in the median Vein, are of a different kind. On this occaſion, little or no pain is felt at firſt, but afterwards, not only the whole arm is violently pained and ſwelled, but a particular hard ſwelling is often formed in the place where the puncture was made, from whence iſſues a thin lymph; nor does the patient recover the full uſe of his arm for ſeveral months: perhaps never. And, as a proof, that a wound of the tendon is, at leaſt ſometimes, the cauſe of theſe ſymptoms, our Author inſtances a man whoſe death was occaſioned by an accident of this ſort; in whom, upon being opened, the Tendo Bicipitis was found ſwelled to near ten times its bulk. As a further teſti-

mony of the ſenſibility of the tendons, he alſo mentions, from Dr. Van Swieten, the caſe of a Nobleman, who was ſeized with general convulſions, upon his ſurgeon taking hold of one of the tendons near his ancle, by miſtake.

The rigidity of the joints, produced by the gout, our Author offers in evidence to prove, that its ſeat is not in the ſkin, or ſubcutaneous nerves, but in the ligaments of the articulations, and tendons of the muſcles, which ſerve for motion: as in a ſprain of the wriſt or ankle, which tho' not attended with any great pain immediately, yet, as ſoon as the over-ſtretched parts begin to ſwell and inflame, a conſiderable pain enſues; our Author infers, that the overſtrained ligaments and tendons may reaſonably be deemed the ſeat of that pain which affects the joints of gouty patients.---Some other arguments in favour of this opinion are deduced from the acute pain occaſioned by chalk-ſtones in a joint, previous to their paſſing the capſular ligaments; and from the well known fact, that notwithſtanding an iſſue in the knee, for a dropſy, may be borne for a length of time, without giving any remarkable uneaſineſs, yet the puncture of a lancet, made near the iſſue, through the *capſula* of the joint, to let out the water, has been found productive of the higheſt degree of pain and inflammation.

In proof that the ſeat of the phrenitis may be in the Dura Mater, Dr. Whytt takes notice, that in patients who have died of this malady, the Dura and Pia Mater, as well as the cortical ſubſtance of the brain, have been found inflamed, ſuppurated, and mortified; and in thoſe who after having frequently recovered of it, have died of other diſeaſes, the Dura and Pia Mater have been found much thicker and harder than uſual; to which he adds, that the head-ach attending fevers, often beginning ſome days before any appearance of a delirium, it ought not to be aſcribed to any obſtruction in the cortical ſubſtance of the brain, but in the Dura and Pia Mater; nor can it have its ſeat in the exterior teguments of the ſkull, ſeeing the pain is not aggravated by preſſing the part chiefly affected.

Laſtly, our Author combats Dr. Haller's ſentiments with reſpect to the ſeat of the pleuriſy, and offers ſome very ſtrong reaſons, for believing the Pleura, however inſenſible it be in its natural ſtate, may yet be affected with pain when inflamed; and, as a proof of its being ſometimes the ſeat of this complaint, he remarks, that in patients who have died of this diſeaſe, the Pleura has been found inflammed and ſuppurated.

Having finiſhed his obſervations on ſenſibilty, Dr. Whytt proceeds to animadvert on the ſyſtem of irritability: wherein his firſt exceptions are drawn from Dr. Haller's having allowed the property to the lacteal veins, mucous glands, and ſinuſes, and

yet denied it wholly to the kidneys and ureters, and almoſt wholly to the arteries, veins, and excretory ducts of the glands.—The inflammatory effects of acrid cataplaſms applied to the ſkin, or of ſpirit of wine to the eye, appear to our Author, a full demonſtration that the ſmall arteries are not deſtitute of irritability: which he does not think in the leaſt weakened, becauſe the Aorta was not obſerved to contract itſelf when pricked with a ſharp inſtrument, or touched with acrid liquors; ſince the ſame is equally true of the mucous glands and ſinuſes, which, nevertheleſs, are allowed to be irritable: beſides which, he conjectures, that the ſmall capillary arteries may be more irritable than the Aorta or larger ones, on account of their coats being leſs firm and tendinous.

Dr. Haller's argument in favour of the irritability of the lacteal veins, our Author judges equally applicable to all the arteries, ſeeing they alſo contract themſelves after death, and puſh out moſt of their contents into the veins: To which he adds, that the neceſſary conſequence of admitting the lacteals to be irritable (which he is far from denying) is, the lymphatic, and other veſſels, being ſo likewiſe; ſeeing the lacteals are only a kind of lymphatic veins ariſing from the villous coats of the guts; nor have we any reaſon, from their muſcular ſtructure, to aſcribe irritability to them, or the thoracic duct, more than to the other veſſels.

With reſpect to the veins, our Author contents himſelf with obſerving, that as 'the alternate contractions of the trunks of the 'Venæ Cavæ near the heart, ſhew them to be poſſeſſed of a re'markable degree of irritability; it is not probable that the other 'veins are *wholly* deſtitute of it.'

The ſudden flow of pale urine in hyſteric caſes, and the increaſed derivation of ſaliva into the mouth of a hungry perſon, from the taſte, or even ſight of agreeable food, are adduced as proofs that the ſecerning veſſels of the kidneys, and the excretory ducts of the ſalivary glands, are not unirritable.—The ſpaſmodic contraction occaſioned by the paſſage of a ſharp ſtone through the ureter, and the uſe of opium to obtund that acute feeling, are mentioned to prove, that the ureters are not deſtitute of this quality, however unaffected they might be by the ſtimulus of oil of vitriol.

After thus endeavouring to ſhew the inconcluſiveneſs of Dr. Haller's experiments, as to the irritability of the blood-veſſels, lacteals, glands, and mucous ſinuſes, our Author obſerves, that the Iris alſo may be endowed with this power, notwithſtanding it did not appear to contract when irritated with a knife.—Here Dr. Whytt takes an opportunity to defend his former opinion*

* In his Eſſay on the Vital Motions.

concerning the dilatation of the pupil, againſt the objections made to it by Dr. Haller: and in a note pretty largely conſiders the muſcular ſtructure of the bladder.

Dr. Haller's arguments in proof of the independence of irritability on the nerves and ſenſation, are the ſucceeding objects of our Author's attention. To the firſt, that *the moſt ſenſible parts, as the nerves and ſkin, are not irritable*, he replies, 'Since 'the muſcles are the only organs of the body which, by their 'particular fabric, are fitted for motion, it is ſo far from being 'a wonderful diſcovery, that the nerves are deſtitute of irrita-'bility, that is only a neceſſary conſequence of their make; 'for a power of contraction does not depend upon ſenſibility 'alone, but upon this in conjunction with a particular ſtruc-'ture.' Wherefore, 'the proper anſwer to this argument is, 'that, although irritability always infers ſome degree of ſenſi-'bility, yet ſenſibility does not infer irritability, unleſs the part 'be, by its peculiar fabric, fitted for motion, i. e. in other 'words, unleſs it be what we call muſcular.' In ſupport of this reaſoning, he mentions ſome familiar inſtances whereby the ſkin and the Dartos appear to be affected by ſtimuli, and conſequently irritable, tho' not in the ſame ſenſe as the muſcles.

Dr. Haller's ſecond argument, that *irritability is not obſerved to be proportioned to ſenſibility*, is, our Author thinks, far from making in favour of this ſyſtem; becauſe an inflammation of any irritable part, which increaſes its ſenſibility, is always found to render it more irritable: And with reſpect to the inſtances, alleged in ſupport of this doctrine, from the ſtomach and heart, he remarks, that tho' in ſome ſenſes the ſtomach may appear more ſenſible than the inteſtines, yet the latter ſeem as ſuſceptible of pain as the former; that 'an inflammation in them is as 'painful, if not more ſo, than in the ſtomach; and that Jalap, 'Senna, and other ſmart purgatives, which ſeldom occaſion any 'pain in the ſtomach, often affect the guts with ſevere grip-'ings.'—With regard to the heart, he obſerves, that 'as the ſkin, 'altho' one of the moſt ſenſible parts of the body, feels no pain 'from a ſlight preſſure or attrition, becauſe it is defended by 'the inſenſible Epidermis; ſo the heart, when gently touched, 'feels little, becauſe it is covered with the inner Lamina of 'the Pericardium, which, like other membranes of the body, 'has but a ſmall degree of ſenſibility. In like manner, the ex-'ternal ſurface of the inteſtines is rendered leſs ſenſible than it 'would be, by their being involved in the meſentery.'

Dr. Haller's third argument is, that *parts deſtitute of feeling are, nevertheleſs, irritable:* Plauſible as this may ſeem at firſt ſight, our Author apprehends he has already * ſhewn it to be incon-

* In the laſt ſection of his Eſſay on Vital Motions, &c. See Review, Vol. VI. p. 463.

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cluſive; however he hopes to make it appear more ſo, from ſome additional conſiderations. In theſe he, *firſt*, from ſtrong reaſoning, and ſome experimental obſervations, concludes 'that the 'weak alternate motions, produced by irritated muſcles, whoſe 'nerves have been tied or cut, by no means prove that their ir-'ritable power is independent of the nervous influence: they 'only ſhew, that theſe motions are not owing to any new de-'rivation of ſpirits from the brain into the muſcles at that time; 'that the preſence of the nervous influence in its fibres is only 'requiſite; and that the ſpirits remaining in the nerves below 'the ligature, and in the muſcular fibres, may be ſufficient to 'preſerve a certain degree of irritability, or power of motion, 'in them for ſome little time.'—As to the inference drawn by Dr. Haller, from the irritability of inſects which have no head, he obſerves, that it equally ſerves to prove ſenſibility, and voluntary motion alſo, independent of the brain and nerves.

2dly, Our Author remarks, that 'if the ſenſibility of the me-'dullary part of the brain in living animals, may be deduced 'from the convulſive motions which enſue upon hurting it,' (which is admitted by Dr. Haller) 'by a parity of reaſon, feel-'ing ought to be aſcribed to the brain, even in animals newly 'killed; ſeeing, in theſe the motion of the heart is renewed by 'irritating the Medulla oblongata, and the whole muſcles of 'the body are convulſed by diſſecting the ſpinal marrow:' nor ought the imbecility of the convulſive motions ſo produced, in animals newly dead, to be taken for indications of inſenſibility, or ariſing from any other cauſe than in living animals; ſince, as death ſoon puts an entire end to every kind of feeling and activity, in the parts of moſt animals, ſo it muſt be preſumed, that immediately after death, theſe powers begin to be weakened.—To which he adds, 'if the convulſions occaſioned by irritating a 'nerve in its natural ſtate, are allowed by all to be a proof of 'its feeling, the like, tho' weaker, convulſions, excited in the 'muſcles by irritating a cut or tied nerve, muſt be an equal 'proof of its ſtill retaining, in ſome meaſure, its ſenſibility. When 'all communication, therefore, with the brain, by means of the 'nerves, is cut off, convulſive motions, which ariſe from a 'Stimulus applied to any part, are equally a proof of the ſen-'ſibility of that part, as if the communication were preſerved. 'And if, in the latter caſe, theſe motions may be juſtly aſcribed 'to the nerves being hurt by the irritation, they muſt be equally 'ſo in the former.'

3dly, Suppoſing it objected, 'How can there be any ſenſibi-'lity or feeling in a nerve, whoſe communication with the 'brain is cut off?' Our Author replies, 'That ſince we have 'ſtrong reaſons for believing, that the parts of many inſects 'continue to be ſenſible for a conſiderable time after they have

'been divided from each other, and that the bodies of ſome 'larger animals continue to live and feel after they are deprived 'of their heads *: why may not the muſcles of men preſerve 'ſome degree of ſenſibility for a few moments, after their 'nerves are tied or cut, altho' we may not be able to account 'for this from any thing we know of the nature of the body, 'or of the manner in which the ſoul is preſent with, and acts 'upon it †.'—The probability of this opinion he ſupports from Redi's obſerving the head of a viper to bite half an hour after its ſeparation from the body; and from experiments of his own, whereby it appeared, that the head of a frog, after decollation, 'not only continued, for above half an hour, to move its eye-'lids, noſtrils, and muſcles of the lower jaw, when its brain, or 'the ſkin of its head, was touched with a probe, but ſometimes 'moved its eyes and eye-lids, when nothing touched it, and as 'it were of its own accord.—In like manner the body ſeparate-'ly preſerves the power of motion for above half an hour; and 'when its hind feet or toes are cut, or otherwiſe hurt, the 'muſcles of its thighs, legs, and trunk are ſtrongly contracted, 'by which it raiſes its body from the table, and ſometimes 'moves from one place to another. When the muſcles of the 'thighs are pricked or cut with a knife, they are excited into 'contraction; but neither they nor the neighbouring muſcles 'are near ſo ſtrongly convulſed, as when the toes are wounded.' From hence Dr. Whytt infers, that 'we muſt either allow the 'head and body of a frog to be animated,' [nay, that, in appearance, the former exhibits ſome voluntary motions] 'for a 'conſiderable time after they are ſeparated from each other; or 'elſe affirm, that the life, feeling, and active powers of animals 'are merely properties of that kind of matter of which they are 'compoſed. The former opinion,' he adds, 'is attended with 'ſome difficulties which ariſe ſolely from our ignorance of the 'nature of immaterial beings: the latter is inconſiſtent with 'all that we know of matter or its properties. If we admit it, 'therefore, we not only aſcribe qualities to matter which it does 'not poſſeſs, but preſume to limit, by our ſcanty and inadequate

* In confirmation of theſe facts, Mr. Boyle's obſervations upon flies and vipers are mentioned; the former of which is particularized in the before-cited volume of the *Review*, p. 467.

† In a pretty long note our Author here offers, with a modeſt diffidence, becoming of, and beſt known to, the real philoſopher, ſome ingenious metaphyſical conjectures in ſupport of his opinion. But as he has himſelf obſerved, that the queſtion concerning the irritable power of animals, is to be determined by experiments and obſervations, inſtead of abſtract reaſonings, we chooſe to refer the curious reader to Dr. Whytt's performance, for theſe conjectures, which would ſuffer conſiderably by any abridgment or mutilation.

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'capacities, the powers of incorporeal natures, their manner 'of acting upon bodies, and co-exiſting with them.'

To the ſuppoſition that the ſoul is confined to the brain, which is aſſerted by Dr. Haller, our Author oppoſes, from Baglivi, that a pigeon not only lives for ſeveral hours, but even flies from one place to another, after being deprived of its brain; and from Redi, the continuation of life and motion in a viper, for three days, and in a tortoiſe for three weeks, after decollation; in the latter for ſix months after the loſs of its brain. To the ſame purpoſe he mentions an experiment communicated by the learned Dr. Hales; who, after 'tying a ligature 'about a frog's neck, to prevent any effuſion of blood, cut off 'its head, and thirty hours after obſerved the blood circulating 'freely in the web of the foot: the frog alſo at this time moved 'its body when ſtimulated; but on thruſting a needle down the 'ſpinal marrow, the animal was ſtrongly convulſed, and im'mediately after became motionleſs.' From theſe inſtances, he infers, it may be reaſonably preſumed, that a SENTIENT PRINCIPLE may continue to actuate the parts of man or animals neareſt reſembling him, for ſome few minutes after their communication with the brain has been cut off.—In a note he attributes the difference between men and thoſe animals which live long after decollation, or the exciſion of the heart, to the latter's being ſo framed, that freſh ſupplies of blood or ſpirits from the heart or brain, are not immediately neceſſary to keep the ſeveral parts in order to be acted upon by the ſoul; as ſeems to be the caſe of men and many other animals.

Should a man of mere common ſenſe, he adds, be aſked why the heart of a frog beats and renews its motions when pricked? he will readily ſay, it is becauſe there is *life* in it: nor can a better anſwer be given, perhaps, by the ableſt philoſopher. 'If then *life* in animals be owing to the energy of a principle 'diſtinct from matter, and of powers ſuperior to it, we have 'reaſon to conclude, that as long as any ſigns of life remain in 'the bodies of animals, or any of their parts, this principle 'ſtill continues to actuate them.'

Our Author takes notice of two kinds of motion from irritation, obſervable in living animals. The firſt, where the muſcle or organ itſelf is ſtimulated (of which kind he reckons the motion of the heart) he aſcribes to the ſoul or ſentient principle acting in the part moved; which motion is perceivable after the death of the animal: The ſecond, where the *ſtimulus* only affects ſome neighbouring or diſtant part, as the motion of ſneezing from an irritation of the noſe, and the contraction of the diaphragm in vomiting, or in a Teneſmus or ſtranguary, he derives from the ſoul, as perceiving and acting in the brain, which ceaſes with life.—With reſpect to the diviſibility of the

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ſoul, inſinuated, not very candidly, by Dr. Haller, to be held by our Author, he only remarks, that its 'indiviſibility does 'not depend on the unity of the body, but on its own particu-'lar nature.'

After a few reflections on the narrowneſs of our knowlege in theſe matters, he concludes with obſerving, that 'if we knew 'the manner of exiſtence of the ſoul, or the way in which it 'acts upon, or is preſent with the body, it would be a very 'proper objection to any phyſiological opinion, that it was in-'conſiſtent with what we certainly knew of theſe things: but 'as we are utterly ignorant of them, it is highly unreaſonable 'and abſurd to argue againſt an opinion ſupported by experi-'ment and analogy, from its ſuppoſed inconſiſtency; with 'what? why truly with nothing! For what we are totally ig-'norant of, is, to us, as if it were nothing; and we can nei-'ther affirm nor deny any thing, to be either conſiſtent or incon-'ſiſtent with it.'

In the next place, our Author inquires into the fitneſs of the glutinous matter of animal muſcles to be the ſeat of irritability, as ſuppoſed by Dr. Haller. To this he objects, that irritability ought then to be allowed to the ſkin, ligaments, and tendons, (which is contrary to experience) ſeeing they abound much more in *glue* than the muſcles.---That the greater irritability of the fibres of young animals, is to be deduced from their greater ſenſibility, which laſt is owing to their greater ſoftneſs and tenderneſs.---That if irritability be really a property of the muſcular glue, ſenſibility and intelligence may, with equal propriety, be admitted actual properties of the medullary ſubſtance of the brain: And with reſpect to its analogy to gravity, he obſerves, that in all the changes of matter, from whatever cauſe proceeding, its gravity ſtill continues; 'but, when the *gluten* of the 'muſcles is extracted, it appears as inert and deſtitute of ac-'tive powers as any other matter; nay, tho' allowed to re-'main in them, yet, in moſt animals, it loſes its power alto-'gether very ſoon after the muſcles are ſeparated from the body.' ---Further, that as gravity muſt, at laſt, be referred to the intermediation of ſome *incorporeal* cauſe; ſo it is highly probable that the irritability of animal muſcles, is owing to that living ſentient Principle, which animates the whole body.

Having finiſhed his remarks on Dr. Haller's theory of irritability, after premiſing, that 'the word *irritability* ſeems to imply 'a kind of life or feeling in the part endowed with it, which ren-'ders it capable of being fretted, provoked, or irritated, and there-'fore ſeems to be improperly applied to expreſs the contractile 'power of ſtimulated muſcles, if this power has no connection 'with, or dependence on, their ſenſibility;' Dr. Whytt adds ſome obſervations, deſigned to ſhew the probability that the mo-

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tions of ſtimulated muſcles proceed from, or are cloſely connected with, their ſenſibility.—The firſt of theſe is, that the irritability of the muſcles and organs of the human body is generally found to be proportioned to their ſenſibility.---2. That whatever increaſes the ſenſibility of the muſcles of our body, alſo increaſes the irritability.---3. Whatever leſſens or deſtroys the ſenſibility, alſo leſſens or deſtroys the irritability or power of motion.---4. That there is either a ſympathy between ſome muſcles, or ſome general active principle animating them, which being affected with a diſagreeable ſenſation by the Stimulus applied to one muſcle, brings many others into contraction, in order to avoid what is hurtful to it.---5. That the motions of irritated muſcles are owing to the ſenſation excited by the Stimulus applied to them, appears probable from the conſciouſneſs of many involuntary motions in our bodies, proceeding from a particular ſenſation, either in the organs moved, or in ſome neighbouring part. Theſe obſervations are elucidated by many familiar inſtances, and appoſite experiments: among the latter our Author has introduced ſeveral in confirmation that the heart is not more exempt from the effects of Opium than any other organ of the body.---He has likewiſe ſubjoined a ſhort hiſtory of what other writers have ſaid upon the ſame ſubject, in a note, wherein he appears to have done them more juſtice than Dr. Haller, or the profeſſed advocates for his opinion: to theſe he has added ſome further arguments, tending to expoſe the abſurdity of admitting irritability to be a property of matter, in the ſame light with gravity, magnetiſm, or electricity; and cloſes with taking notice, that life, ſenſe, and proper activity, ſeeming to be inconſiſtent with the known properties of matter, when we ſee a ſyſtem of matter with theſe, we may, without preſumption, conclude, 'that they are owing not to the material ſyſtem alone, but 'to ſome active principle animating it. And altho' even upon 'this ſuppoſition, it may be very difficult to account for ſome of 'the motions obſerved in ſuch a ſyſtem, or in its parts when ſe'parated, we cannot hence conclude, that they are not owing to 'any ſuch power; but only that our ignorance of the nature of 'immaterial Beings, and of their particular union with, and 'manner of acting upon, bodies, throws a veil of obſcurity over 'theſe things which the moſt enlightened philoſopher will 'never be able to remove.'---With regard to Dr. Haller's reflection on his manner of writing, and the paucity of his experiments, he contents himſelf with modeſtly ſaying, that he ſhall 'paſs them by unnoticed, from a conſciouſneſs of their being 'ill-founded, a diſlike of introducing any thing perſonal into 'a philoſophical diſpute, and a perſuaſion that the Doctor him'ſelf will not, upon a *cool* review, entirely approve them.'

Thus have we endeavoured to give a ſummary of the evidence and arguments urged by two learned medical diſputants, in favour of their reſpective ſyſtems: The acknowleged abilities of both may ſerve to excuſe our not interpoſing any judgment of our own on either ſide. Should we be thought to have allowed the ſubject too much room, we have only this apology to make, that as we are expected to give an account of whatever is moſt remarkable in the literary world, many of our readers may, poſſibly, think this controverſy of no little importance.

ART. XVI. *Concluſion of the Account of* Macknight's *Harmony of the Goſpels.*

IN our laſt we gave the reader a general view of the plan upon which Mr. *Macknight* has proceeded in his *Harmony:* our buſineſs in this article will be, to ſhew how he has executed his plan. Properly ſpeaking, his work conſiſts of four parts, viz. the preliminary obſervations, the harmony, the paraphraſe, and the notes. As to the preliminary obſervations, nothing needs be added to the account already given, becauſe enough has been ſaid, to make the intelligent reader ſenſible of what importance thoſe obſervations muſt be to the right underſtanding of the goſpels. Nevertheleſs, in juſtice to our author, we cannot but take notice, that whoever reads his obſervations in the book itſelf, will have a much higher idea of their worth and uſefulneſs than he can form from any abſtract that can be given of them.

In the *Harmony*, the texts are ſo diſpoſed, that it would be very difficult to comprehend any ſpecimen of it in ſuch a page as ours: an example of this part of the work, therefore, cannot be expected from us. In the general, however, we can aſſure our readers, that the diſpoſition of the texts is not only new, but ingenious, and very diſtinct. Thoſe, indeed, who have ſtudied the harmony of the goſpels, knowing what perplexity the ſubject is involved in, may be apt to conſider a harmony without tranſpoſitions as an impracticable project: but our author's illuſtration of his fourth preliminary obſervation, properly attended to, will remove this prejudice: and the ſucceſs with which he has applied the different branches of that obſervation, will ſtrongly incline impartial judges to adopt his plan. The following examples are deſigned to give our readers a notion of what he has actually done, in ſupport of his ſcheme.

Matthew and Mark relating the miracle performed on the two blind men near Jericho, ſay, that their ſight was reſtored to them as Jeſus departed from Jericho; but Luke expreſly affirms,

that it was done as he drew nigh to the town: and that no doubt might be left, he tells us, that after the miracle was performed, Jeſus entered and paſſed through Jericho. This difficulty, which has greatly perplexed the commentators and harmony-writers, our author removes, not by ſuppoſing that the miracles were different, but by proving clearly, from the Old Teſtament, and from Joſephus, that there were two towns of the name of Jericho, an old and a new town, ſituated at a ſmall diſtance from each other. Now if this be true, the beggars ſitting on the road between the two towns, might be ſaid to have received their cure, either as Jeſus departed from the one, or as he drew nigh to the other, according to the pleaſure of the hiſtorian.

Mark, chap. xi. 13. tells us, that Jeſus curſed the fig-tree as he went into Jeruſalem to purge the Temple; but Matthew, chap. xxi. 18. ſays, that this happened after he went. To reconcile the evangeliſts, our author does not ſuppoſe that there were two fig-trees curſed at different times; but he ſhews, that Matthew agrees entirely with Mark, in the time which he has aſſigned to this miracle. For he very ingeniouſly obſerves, that in relating the miracle of the fig-tree, Matthew is ſtill treating of the tranſactions of the day on which the Temple was purged; and tho' the fig-tree was curſed on the morning of that day, the evangeliſt very properly mentioned it laſt of all, becauſe he intended to relate, at the ſame time, the conſequence of the curſe, which was the firſt tranſaction of the next day. Hence the words, Matt. xxi. 18. Πρωιας δε επαναγουσης την πολιν επεινασε, are juſtly tranſlated by our author, *But in the morning*, (viz. of the day, the tranſactions of which the evangeliſt had been relating, not the morning of the day following, as is commonly ſuppoſed) *as he returned into the city, he had hungred, &c.*

All the evangeliſts make mention of Pilate's ſcourging Jeſus, and delivering him to the ſoldiers to be mocked. Matthew, Mark, and Luke affirm, that the ſcourging happened in conſequence of Pilate's paſſing the ſentence of condemnation on Jeſus; but John tells us, that after Jeſus was ſcourged and mocked, Pilate brought him forth to the Jews, declared he would not crucify him, and offered to releaſe him; that in anſwer to the governor's declaration, the Jews threatned to accuſe him before the emperor, if he let Jeſus go; and that upon this, Pilate paſſed the ſentence which they deſired. This important difficulty our author removes by a ſuppoſition, which, tho' it has not hitherto been made, muſt appear extremely natural. He imagines, that when Pilate beheld Jeſus ſcourged, and cloathed with old purple robes, crowned with thorns, and beſmeared with blood, buffetted and ſpit upon by the ſoldiers, in conſequence of the ſentence of condemnation which he had paſſed upon him, he was

exceedingly moved with the ſight; that this led him to hope the mob likewiſe might be ſo impreſſed by it, as to aſk his releaſe; that with this view he brought him forth to them, and notwithſtanding he had paſſed ſentence upon him, declared again that he was innocent, refuſed to crucify him, and offered to releaſe him; but that when the prieſts threatned to accuſe him before the Emperor, he gave over all thoughts of ſaving Jeſus, and ordered the ſoldiers to prepare for his execution.

By theſe three examples the diſcerning reader may form ſome judgment of what Mr. Macknight has done towards clearing the harmony of the goſpels. In the mean time, that by which he has moſt diſtinguiſhed himſelf, is his harmony of the reſurrection, which is entirely new, and we dare ſay will be found to reconcile the evangeliſts fully, in this fundamental branch of their hiſtory. But to give a proper abſtract of his ſcheme would exceed the bounds we have preſcribed to ourſelves; and to give it imperfectly, would be doing injuſtice to Mr. Macknight: for which reaſon we refer our readers to the book itſelf.

In the paraphraſe our author has often departed from the common ſtrain of commentators, but never without ſtrong reaſons. Beſides explaining the meaning of the ſacred texts in a clear and perſpicuous manner, he has ſuggeſted a number of circumſtances, which, tho' they do not occur to the bulk of readers, are yet ſo natural, that, being propoſed, they can ſcarce be rejected. The ſubjects treated of by the evangeliſts, together with the known ſentiments and diſpoſitions of the perſons whoſe hiſtory they relate, ſuggeſted theſe circumſtances to our author: hence they are of ſuch a kind, that they ſeldom fail to throw a new and beautiful light on the paſſages explained; and at the ſame time that they inſtruct and pleaſe, ſhew with what attention the author has ſtudied the goſpels. A remarkable example of this we have in ſection 62, where our Lord's ſermon in the ſynagogue of Capernaum is paraphraſed. For by pointing out the connection of the ſeveral branches of the diſcourſe, and by a cloſe attention to the chain of the argument, and to the ſentiments of the perſons to whom our Lord ſpake, he has affixed a clear and determinate ſenſe to all the obſcure expreſſions which occur in that diſcourſe.—But of his ſucceſs in this way, the following may ſerve inſtead of many examples which might be given: it is in the beginning of ſection 122, and runs thus:

'Our Lord, in the concluſion of his lamentation over Je-
'ruſalem, had declared that the Temple ſhould never be fa-
'voured with his preſence any more. *Behold, your houſe is left*
'*unto you deſolate. For I ſay unto you, ye ſhall not ſee me hence-*
'*forth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the*
'*Lord.* A reſolution of this kind appeared very ſtrange to the
'diſciples, and affected them much. For which reaſon they

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'ſtopped him as he was going away, and deſired him to ſee what
'a fine building the temple was: inſinuating, that they were
'ſurprized to hear him talk of leaving it deſolate; that ſo glo-
'rious a fabric was not to be deſerted raſhly; and that they
'ſhould all be very happy, when he, as Meſſiah, took poſſeſſion of
'it, with the other palaces which of right belonged to him.—
'But at this time none of our Lord's followers had the leaſt
'apprehenſion that he was to take away the ſacrifices, and make
'ſuch a change in religion, as would render the Temple of no
'uſe. And therefore, hearing him ſpeak of its demolition,
'they no doubt ſuppoſed, that the fabric then ſtanding was too
'ſmall for the numerous worſhippers who ſhould come up, when
'all nations were ſubjected to the Meſſiah, and thought it was
'for that reaſon to be pulled down, in order to be erected on a
'more magnificent plan, ſuitable to the idea they had con-
'ceived of the greatneſs of his future kingdom. Entertaining
'theſe imaginations, they received the news with pleaſure, and
'fancied to themſelves very glorious things as they travelled
'along.—Accordingly, when Jeſus was come to the Mount of
'Olives, and had taken a ſeat on ſome eminence, from whence
'the Temple and part of the city could be ſeen, they drew near
'and expreſſed their joy by deſiring to know when the demo-
'lition of the old ſtructure was to happen, and what were to
'be the ſigns of his coming, and of the end of the world.—By
'their maſter's coming, the ſigns of which the diſciples aſked,
'it is probable they meant his coming to erect that great ſecular
'empire, over which they ſuppoſed the Meſſiah was to reign.
'For in this ſenſe they took the phraſe on all other occaſions,
'till they received the gifts of the ſpirit, and underſtood the
'true nature of the Meſſiah's kingdom. They connected the
'demolition of the Temple, and the end of the world, or, as
'it ſhould rather be tranſlated, *the end of the age*, (See Whitby
'in loc.) with their maſter's coming, altho' they had not at that
'time the leaſt notion of his being to deſtroy the nation, nor
'the leaſt ſuſpicion of any change to be made in religion. By
'the end of the age therefore, to happen at his coming, they
'could mean nothing elſe but the end of the political oecono-
'my, or form of government by heathen procurators, which
'then ſubſiſted; and they would look on their maſter's com-
'ing to deſtroy the age, or political conſtitution of the nation
'then ſubſiſting, as a very agreeable event. And for the
'demolition of the Temple, to happen at the ſame time, they
'might think it proper, if they expected a larger and more ſu-
'perb building in its ſtead, proportionable to the number of
'the Meſſiah's ſubjects, who ſhould come up to worſhip. In
'any other view the end of the world, or age, and the de-
'ſtruction of the Temple, would have been a moſt melancholy
'prof-

'proſpect, and ſuch as the diſciples, in their preſent temper, 'could not have looked on, but with the greateſt uneaſineſs.'—

In many places the narrations of the evangeliſts are ſo ſimple, that to paraphraſe them would be of no uſe. In ſuch caſes the author wiſely judged it more proper to make reflections upon the hiſtory: theſe reflections the reader will always find to be ſolid and inſtructive. For inſtance, at the end of ſection 37, where the hiſtory of the election of the twelve apoſtles is given, after relating the various particulars contained in the ſacred writings, concerning the lives and characters of the twelve, he concludes with this excellent reflection.

'Thus were the foundations of the church laid in twelve il-'literate Galileans, who being at firſt utterly ignorant of the 'nature and end of their office, and deſtitute of the qualifica-'tions neceſſary to diſcharge the duties of it, integrity excepted, 'were the moſt unlikely perſons in the world to confound the 'wiſdom of the wiſe, to baffle the power of the mighty, to over-'turn the many falſe religions which then flouriſhed every where, 'under the protection of civil government, and, in a word, to 'reform the univerſally corrupted manners of mankind. Had 'human prudence been to make choice of inſtruments for ſo 'grand an undertaking, doubtleſs ſuch as were remarkable for 'deep ſcience, ſtrong reaſoning, and prevailing eloquence, 'would have been pitched upon; and theſe endowments pro-'bably would have been ſet off with the external advantages of 'wealth and power. But lo! the wiſdom of God, infinitely 'ſuperior to that of men, acted quite differently in this matter. 'For the treaſure of the goſpel was committed to earthen veſ-'ſels, that the excellency of its power might in all countries 'be ſeen to be of God. Accordingly the religion which theſe 'Galileans taught through the world, without having at all ap-'plied themſelves to letters, exhibited a far juſter notion of 'things than the Grecian and Roman Philoſophers were able to 'attain, tho' their lives were ſpent in contemplation and ſtudy. 'Hence, by its own intrinſic ſplendor, as well as by the exter-'nal glory of the miracles which accompanied it, this religion 'ſhewed itſelf to be altogether of divine original. Beſides, it 'was attended with a ſucceſs anſwerable to its dignity and truth. 'It was received every where by the bulk of mankind with the 'higheſt applauſe, as ſomething they had hitherto been ſeeking 'in vain: while the maxims and precepts of the philoſophers, 'never ſpread themſelves farther than their particular ſchools. 'It was therefore with the higheſt wiſdom, that the founda-'tions of the church were thus laid in the labours of a few weak 'illiterate fiſhermen. For with irreſiſtible evidence it demon-'ſtrated, that the immenſe fabric was at firſt raiſed, and is ſtill

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'ſuſtained, not by the arm of fleſh, but purely by the hand of 'Almighty God.'

Another example we have, ſect. 144, where, after having related the inſults that were offered to Jeſus on the croſs, by the rulers, the prieſts, the mob, the ſoldiers, and the thieves, our author concludes the whole thus. 'This paſſage of the hiſtory 'offers to our view events moſt aſtoniſhing. For when we call 'to mind the perfect innocence of the Lord Jeſus, the uncommon love that he bare to mankind, and the many ſubſtantial 'good offices which he did to multitudes, groaning under the 'burthen of their afflictions; when we think of the eſteem in 'which the common people held him all along, how chearfully 'they followed him to the remoteſt corners of the country, and 'with what pleaſure they heard his diſcourſes; it cannot but be 'matter of the greateſt ſurprize, to find them, at the concluſion, 'ruſhing all of a ſudden into the oppoſite extremes, and every 'body, as it were, combined to treat him with the moſt barbarous cruelty. When Pilate aſked the people if they inclined 'to have Jeſus releaſed, his diſciples, tho' they were very numerous, and might have made a great appearance in his behalf, remained quite ſilent, as if they had been ſpeechleſs and 'infatuated. The Roman ſoldiers, notwithſtanding their general had declared him an innocent perſon, moſt inhumanly 'inſulted him. The Scribes and Phariſees ridiculed him. The 'common people, who had received him with Hoſannas a few 'days before, wagged their heads at him as they paſſed by, and 'railed on him as a deceiver. Nay, the very thief on the croſs 'reviled him. This ſudden revolution in the humours of the 'nation, may ſeem unaccountable; yet if we could aſſign a 'proper reaſon for the ſilence of the diſciples, the principles 'which influenced the reſt might be diſcovered in their ſeveral 'ſpeeches. Chriſt's followers had attached themſelves to him 'in expectation of being raiſed to great wealth and power in his 'kingdom, which they expected would have been ſet up long 'before this time. But ſeeing no appearance at all of what 'they looked for, they permitted him to be condemned, perhaps, becauſe they thought it might have obliged him to break 'the Roman yoke by miracle. If the reader can trace out a 'more probable reaſon for their ſilence, when Pilate offered 'thrice to releaſe their maſter, and in a manner begged them 'to aſk his life, his pains in ſuch an enquiry will certainly be 'well beſtowed. With reſpect to the ſoldiers, they were angry 'that any one ſhould have pretended to royalty in Judea, where 'Cæſar had eſtabliſhed his authority. Hence they inſulted him 'with the title of king, and paid him mock honours. As for 'the common people, they ſeem to have loſt their opinion of 'him, probably becauſe he had neither convinced the council,

'nor reſcued himſelf, when they condemned him. They began, therefore, to look upon the ſtory that was induſtriouſly 'ſpread abroad of him, viz. his having boaſted, that he could 'deſtroy and build the Temple in three days, as a kind of 'blaſphemy, becauſe it required divine power to execute ſuch 'an undertaking. Accordingly, in deriſion, they ſaluted him 'by the title of, *The deſtroyer and builder of the Temple in three 'days*; and with a malicious ſneer bad him ſave himſelf, and 'come down from the croſs; inſinuating, that the one was a 'much eaſier matter than the other. The prieſts and ſcribes 'were filled with the moſt implacable and diabolical hatred of 'him, becauſe he had torn off their maſks, and ſhewed them 'to the people in their true colours. Wherefore they ridiculed 'his miracles, from whence he drew his reputation, as a parcel 'of tricks, by pretending to acknowlege them, but at the ſame 'time adding a reflection which they thought entirely confuted 'them, *He ſaved others, himſelf he cannot ſave.* To conclude, 'the thief alſo fancied, that he muſt have delivered both himſelf and them, if he had been the Meſſiah. But as no ſign of 'ſuch a deliverance appeared, he upbraided him for making pretenſions to that high character, ſaying, *If thou be Chriſt, ſave 'thyſelf and us.*'

In treating of the parables, our author has ſhewn the propriety of their ſeveral circumſtances, and by carefully attending to the occaſion on which they were ſpoken, has pointed out the true moral application of them. His explication and application of the parable of the prodigal; or, as he more properly terms it, *the loſt* ſon, may be offered as an example of this.

'He ſpake next the parable of the loſt ſon, which of all his 'parables,' ſays our author, 'is the moſt delightful, not only 'as it enforces a doctrine incomparably joyous, but becauſe it 'abounds with the tender paſſions, is finely painted with the 'moſt beautiful images, and is to the mind what a charming 'diverſified landſcape is to the eye. 11. *And he ſaid, a certain 'Man had two ſons:* 12. *And the younger of them,* being impatient of the reſtraint he lay under at home, came and *ſaid 'to* his *father, Father, give me the portion of goods that falleth to 'me.—And he divided unto them his living.* The indulgent parent liſtened to his ſon's deſire, made an eſtimate of his eſtate, '(ſee ver. 29.) and gave him his portion, perhaps, becauſe he 'pretended that he was going to follow buſineſs.—The younger 'ſon therefore having thus gotten poſſeſſion of his fortune, loſt 'no time: he gathered all together; and that he might be 'wholly from under the eye of his parent, who was a perſon of 'great piety, and be freed from the reſtraints of religion, he went 'into a far country, among heathens, (ſee ver. 15.) where was 'neither the knowlege nor worſhip of God, chuſing ſuch com-

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'panions as were moſt agreeable to his vicious inclinations. 'Here he wallowed in unbounded riotouſneſs and debauchery. 'But the ferment produced in his body by riotous living, ſoon 'clouded his underſtanding, and confounded any little ſenſe he 'was poſſeſſed of: his mind was ſtimulated by mad deſires, 'which puſhed him from one extravagancy to another, till he 'quickly ſpent all. 13. *And not many days after, the younger 'ſon gathered all together, and took his journey into a far country, 'and there waſted his ſubſtance with riotous living.* 14. *And 'when he had ſpent all, there aroſe a mighty famine in that land, 'and he began to be in want.*—Having ſpent all, to keep himſelf 'from ſtarving in the famine, he ſubmitted to the moſt diſ-'graceful work that a Jew could be employed in: he hired 'himſelf to feed ſwine; he who the other day had been ſo re-'markable for his luxury, extravagance, and foppiſh delicacy. '15. *And he went and joined himſelf to a citizen of that country; 'and he ſent him into his fields to feed ſwine.*—But the wages he 'earned by this ignominious ſervice, were not ſufficient, in a 'time of ſo great ſcarcity, to purchaſe him as much food of any 'kind, as would ſatisfy the cravings of his appetite. It ſeems 'his maſter gave him wages without victuals. This appears 'from ver. 16. *And he would fain have filled his belly with the 'huſks that the ſwine did eat: and no man gave unto him.* In 'the original it is και ουδεις εδιδου αυτω, *for no man gave him* meat. 'So the clauſe ſhould be ſupplied and tranſlated, the words 'φαγειν, or αρτον, being underſtood, as is plain from this, that 'the clauſe contains a reaſon for his deſiring to fill his belly 'with the huſks, and not for his abſtaining from them. His ab-'ſtaining from the huſks was owing to their being the food of 'beaſts, and not to his wanting permiſſion to eat them; for 'this debauched youth cannot be ſuppoſed to have poſſeſſed ſuch 'a principle of honeſty, that he would rather die with famine, 'than, without his maſter's leave, take ſo ſmall a matter as a 'huſk, which the herd ſeems to have had in plenty,' &c.

Nor have the miracles miſſed the attention that was due to them in a work of this kind. For as they are the great external proofs of our Lord's miſſion, it is without doubt of the utmoſt importance that they be rightly underſtood. Our author has therefore laboured to ſet them in their true light, and with great ingenuity has ſhewn, that the few circumſtances of the miracles which the evangeliſts have mentioned, ſuggeſt many ſtriking ideas, which unattentive readers paſs over altogether unobſerved. His account of the curing of perſons deaf and dumb, and of the reſurrection of Lazarus, might be produced as proofs of this. But we ſhall content ourſelves with giving our readers a paſſage taken from his account of the miracle of the loaves.

'When the loaves and the fiſhes were brought, he command-
'ed them to make the whole multitude ſit down by companies,
'each conſiſting of two rows, with their faces * oppoſite, and
'their backs turned to the backs of the next companies.—No
'ſooner did the Diſciples intimate Chriſt's intention to the mul-
'titude, than they ſat down as they were ordered: for altho'
'what he propoſed ſeemed, in the opinion of all, next to an
'impoſſibility, both the Diſciples and the multitude chearfully
'obeyed; ſo great an opinion had they of Chriſt's wiſdom and
'power. He ordered them to be ranged in the manner men-
'tioned above, that they might ſit compactly, that their num-
'bers might appear, that the meat might be divided among them
'with eaſe, and that none might be neglected in the diſtribu-
'tion.—The multitude therefore being placed, Jeſus took the
'meat in his hands, and looking up to Heaven, returned thanks
'to God, the liberal giver of all good, for his infinite benefi-

'* *With their faces oppoſite.*] This diſpoſition appears from the
'words of the text, Mark vi. 39. *And he commanded them to make all*
'*ſit down by companies* (συμποσια συμποσια) *on the green graſs.* 40.
'*And they ſat down in ranks*, the original has it, in oblong ſquares,
'*by hundreds and by fifties*, πρασια πρασια, ανα εκατον ανα πεντηκοντα.
'Luke repreſents it thus, ch. ix. 14. *And he ſaid to his diſciples,*
'*make them ſit down by fifties in a company*; κατακλιναται αυτους κλισιας
'ανα πεντακοντα. Συμποσιον, the word uſed by Mark, ſignifies a com-
'pany of gueſts at table; but κλισια, the word in Luke, denotes pro-
'perly, as many of them as lie on one bed, according to the antient
'manner of eating. By Chriſt's order, therefore, the people were
'to ſit down to this meal in companies, conſiſting ſome of fifty perſons,
'ſome of a hundred, according as the ground would admit. The
'members of each company, I ſuppoſe, were to be placed in two
'rows, the one row with their faces towards thoſe of the other, as if
'a long table had been between them. The firſt company being
'thus ſet down, the ſecond was to be placed beſide the firſt in a like
'form, and the third by the ſecond, till all were ſet down, the di-
'rection of the ranks being up the hill. And as the two ranks of
'every diviſion were formed into one company, by being placed with
'their faces towards each other, ſo they were diſtinguiſhed from the
'neighbouring companies by lying with their backs turned to their
'backs. And the whole body thus ranged, would reſemble a garden-
'plot, divided into ſeed-beds, which is the proper ſignification of
'πρασιαι, the name given by Mark to the ſeveral companies after
'they were formed. The difference of number found in the com-
'panies, aroſe probably from the ſituation of the ground. They were
'ranged on the declivity of a hill, where it happened, that on the
'one ſide ranks of twenty-five perſons only could be admitted, and
'conſequently the companies there conſiſted of no more than fifty
'each, and the ranks of twenty-five. Luke deſcribes their diſpoſi-
'tion from that which was moſt prevalent, the greateſt part of the
'people lying together by fifties in a row.'

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'cence, in furniſhing food to all fleſh, and for the power he 'had conferred on him of relieving mankind by his miracles, 'particularly that which he was about to work; and which, 'perhaps, he prayed for, to raiſe the curioſity and attention of 'the multitude, as we find him doing before the reſurrection 'of Lazarus.—*And Jeſus took the loaves, and when he had given 'thanks, he diſtributed to the Diſciples, and the Diſciples to them that 'were ſet down; and likewiſe of the fiſhes, as much as they would.* 'It is not to be ſuppoſed, that twelve perſons could put firſt a 'piece of bread, and then a piece of fiſh, into the hands of 'five thouſand men, beſides women and children, who were all 'fed with ſuch expedition, that notwithſtanding the thing was 'not ſo much as propoſed to the Diſciples till about three, all 'was over by five o'clock † in the afternoon. Wherefore it is 'natural to conclude, that in diſtributing the meat, the Diſ-'ciples uſed the moſt expeditious method, putting the bread 'firſt, and after that the fiſh, into the hands of thoſe only who 'ſat at the ends of the ranks, with orders to give it to their 'companions. On this ſuppoſition the meat muſt have ex-'tended its dimenſions, not in our Lord's hands only, but in 'the hands of the multitude likewiſe ‡, continuing to ſwell till 'there

'† *All was over by five o'clock.*] This may be gathered from a 'circumſtance mentioned, John vi. 16. namely, that when the Diſ-'ciples departed ſome time after the dinner, the ſecond evening ap-'proached; that is, it was a little before ſun-ſetting, at which time 'the ſecond evening began. But at that ſeaſon of the year, the ſun 'ſet before ſix o'clock in the afternoon; for the paſſover, and conſe-'quently the vernal equinox, was not come, John vi. 4. Beſides, 'they were in the midſt of the lake by the time the ſun was ſet, 'Matth. xiv. 23. Mark vi. 47.

'‡ This ſuggeſts more reaſons for the people's being ſet down in 'the manner above explained. For as they were fed on a mountain, 'we may reaſonably ſuppoſe that the ground was ſomewhat ſteep, and 'that they lay with their heads pointing up the hill, in ſuch a manner 'that reclining on their elbows, they were almoſt in a ſitting poſture, 'and had their eyes fixed on Jeſus, who ſtood below them in a place 'that was more plain, at a little diſtance from the ends of the ranks. 'Without doubt, therefore, they all heard his thankſgiving and prayer 'for the miracle, ſaw him give the Diſciples the meat, and were aſto-'niſhed above meaſure when they perceived, that inſtead of diminiſh-'ing, it increaſed under his creating hands. Moreover, being ſet 'down in companies, conſiſting ſome of fifty, ſome of one hundred 'perſons, according as the ground would admit; and every company 'being divided into two ranks, which lay fronting each other, the ranks 'of all the companies were parallel, and pointed towards Jeſus; and 'ſo were ſituated in ſuch a manner, that the Diſciples could readily 'bring the bread and fiſh to them that ſat at the extremities of the 'ranks. To conclude, by this diſpoſition there muſt have been ſuch

'there was a greater quantity than they who held it could make 'uſe of: ſo that breaking off what was ſufficient for themſelves, 'they gave the remainder to the perſons next them, who, in 'like manner, ſaw the bread and fiſh ſwell in their own hands, 'till they alſo had enough to ſpare.—The meat being thus 'created among the hands of the multitude, and before their 'eyes, as long as their was a ſingle perſon to be fed, they did 'all eat and were filled, to their unſpeakable aſtoniſhment. 'Matthew ſays, there were about five thouſand men preſent at 'this meal. If they were not that number preciſely, one of the 'ranks incomplete will make them leſs, and an additional rank, 'or part of a rank, will make them more.—But beſides the men, 'there were women alſo, and children, who, we may ſuppoſe, 'were not inferior in number to the men; and who, if they 'were not fed with the men, as is probable from John x. muſt 'have been ſet down by themſelves to a ſeparate meal, ſome 'of the Diſciples being appointed to wait on them, and ſerve 'them.—This vaſt multitude of people finding their hunger re-'moved, and ſpirits recreated, as well as their taſte delighted, 'by the meal, were abſolutely ſure it was no illuſion. As John 'expreſſes it very properly, verſe 14. *They had ſeen the miracle*; 'ſo could not entertain doubts, or form objections.—In this 'manner did he, who is the bread of life, feed upwards of ten 'thouſand people with five loaves, and two ſmall fiſhes, giving 'a magnificent proof, both of his power and goodneſs. For 'after all had eaten to ſatiety, the Diſciples took up twelve 'baſkets full of the broken pieces of meat, each Diſciple a baſ-'ket; in which, as every one of the multitude may be ſuppoſed 'to have left a little, there muſt have been much more than 'the quantity at firſt ſet before the Lord to divide. The ſtu-'pendous miracle therefore, without all doubt, was conſpicu-'ous, not to the Diſciples only, but to every individual gueſt 'at this divine feaſt.—Antiently Eliſha fed an hundred men 'with twenty barley-loaves; but the quantity of the food di-'vided was greater, and the people fed therewith incomparably 'fewer, than at our Lord's miracle.—This being one of the

'a ſpace between the two ranks of each company, that every indi-'vidual in it could eaſily ſurvey the whole of his own company, as 'well thoſe above him, as thoſe below him: and therefore when the 'meat was brought, and handed from one to another, they would 'all follow it with their eye, and ſee it ſwelling, not only in their 'own hands, but in the hands of their companions likewiſe, to the 'amazement and joy of every perſon preſent. The evangeliſts, in-'deed, give very ſhort accounts of our Lord's miracles. Neverthe-'leſs, the nature of thoſe miracles, and the few circumſtances which 'they have mentioned, oftentimes ſuggeſt many aſtoniſhing ideas, 'which vulgar and unattentive minds altogether overlook.'

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'moſt aſtoniſhing, and at the ſame time the moſt extenſively con-
'vincing, of all the miracles Jeſus performed during the courſe
'of his miniſtry; every one of the evangeliſts has recorded it,
'and, which is remarkable, it is the only one found in each of
'their hiſtories.'

In the notes, as was obſerved in our former article, the opinions of different commentators are given on the difficult paſſages, and the ſenſes offered in the paraphraſe are ſupported ſometimes by critical obſervations on the words of the text, and ſometimes by reaſonings drawn from the context.—The following is an example which will ſhew our author's ſkill in criticiſm. In the hiſtory of our Lord's reſurrection from the dead, having offered arguments to ſhew that the women made their firſt viſit to the ſepulchre on Saturday evening, according to our form of the day, he thus proceeds.

'The reader will be pleaſed to take notice, that the time here
'fixed for the women's firſt viſit to the ſepulchre, is capable of a
'direct proof likewiſe from the words of the text, Matth.
'xxviii. 1. *In the end of the Sabbath, as it began to dawn to-*
'*wards the firſt* day *of the week, came Mary Magdalene, and the*
'*other Mary, to ſee the ſepulchre.* According to the Jewiſh form
'of the day, the Sabbath ended, and the firſt day of the week
'began, at ſun-ſetting. Levit. xxiii. 32. *From even unto even*
'*ſhall ye celebrate your Sabbaths.* If ſo, Matthew's deſcription
'of the time when the women ſet out for the ſepulchre, fixes it
'expreſly to the evening, notwithſtanding the word *dawn* in our
'tranſlation falſely protracts it to ſome hour after midnight, be-
'ing very improperly uſed in this paſſage. The word in the origi-
'nal is επιφωσκουσῃ, which, applied to the Jewiſh day, ſignifies
'ſimply that *the day began*, without conveying any idea of light
'at all; contrary, I own, to its primary meaning, which, doubt-
'leſs, includes the notion of light gradually increaſing, in confor-
'mity to the commencement of the day among the Greeks,
'who formed the word ſo as to denote their own idea. But
'however contrary to the analogy of the Greek language, this
'ſignification of the word επιφωσκουσῃ may ſeem, it could have
'no other in the mouth of a Jew, whoſe days all began at ſun-
'ſetting. Beſides, it has this meaning without diſpute, Luke
'xxiii. 54, where, in the hiſtory of our Lord's burial, it is ſaid,
'*and that day was the preparation, and the Sabbath* (επεφωσκε)
'*dawned*, that is, was about to begin, or, as it is well rendered
'in our verſion, *drew on:* for no body ever fancied, that Joſeph
'of Arimathea and Nicodemus, laid Jeſus in the ſepulchre
'when the Jewiſh Sabbath *dawned*, in the ſenſe of its becoming
'light. But the meaning which this Greek word hath in
'Luke, it may have in Matthew, or rather muſt have; as it
'cannot be imagined that an hiſtorian capable of common ac-

curacy, much leſs an inſpired writer, would ſay, *it dawned toward the firſt day of the week*, nine or ten hours after the firſt day of the week began. Nor would he ſay, that the women made their viſit in the end of the Sabbath, if they really made it towards the middle of the day following.---Farther, altho' οψε is uſed by the ſacred writers with all the latitude of οψια, I apprehend, that no paſſage of their writings can be produced, in which either the one or the other ſignifies the middle of the night, far leſs the morning. As the Jewiſh day began at ſun-ſetting, they diſtinguiſhed the evening into two parts, which they called the firſt and ſecond evenings; the *firſt* being the evening with which the precedent day ended, and the *ſecond* the evening with which the new day began. Hence the expreſſion in the inſtitution of the paſſover, Exod. xii. 6. *between the two evenings.* So it is in the original. See the marginal tranſlation. Compare alſo Matt. xiv. 15. with ver. 23. where both evenings are mentioned. The firſt evening was the ſpace from three in the afternoon to ſun-ſetting, the ſecond began at ſun-ſetting, and laſted till nine, comprehending the whole firſt watch of the night, which was therefore called οψε. See Mark xiii. 35. ſect. 122, where all the four watches are enumerated. But in the paſſage under conſideration, οψε ſignifies the firſt evening, being *the evening of the Sabbath that drew on towards the firſt day of the week*; οψε των σαββατων τη επιφωσκουσῃ εις μιαν σαββατων. The truth is, tho' οψια, with its primitive, οψε, was applied by Jewiſh writers indifferently to the firſt and ſecond evenings; theſe words, as far as I know, were never uſed to denote any time later than nine o'clock at night, when the firſt watch ended.'

The concluſion of the work, in which our author draws the character of Jeſus, deſerves the reader's attention: it is as follows. 'Thus endeth the hiſtory of of the life of Chriſt; a life the greateſt and beſt that ever was led by man, or ever was the ſubject of any hiſtory. The human character of Jeſus, as it reſults from the accounts which the evangeliſts have given of him, for they have not formally drawn it, is entirely different from that of all other men whatſoever. For, whereas, they have the ſelfiſh paſſions deeply rooted in their breaſts, and are influenced by them in almoſt every thing they do, Jeſus was ſo entirely free from them, that the narroweſt ſcrutiny cannot furniſh one ſingle action, in the whole courſe of his life, wherein he conſulted his own intereſt only. The happineſs of others was what he had chiefly at heart. And while his contemporaries followed, ſome one kind of occupation, ſome another, Jeſus had no other buſineſs but that of promoting the welfare of men. *He went about doing good.*

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'He did not wait till he was ſollicited, but ſought opportunities 'of conferring benefits on ſuch as ſtood in need of them, and 'always *reckoned it more bleſſed to give than to receive*; in which 'reſpect he differed exceedingly from the reſt of mankind, and 'was much more like to God than to man.—In the next place, 'whereas it is common even for perſons of the moſt exalted fa-'culties, on the one hand, to be elated with ſucceſs and ap-'plauſe, and, on the other, to be dejected with great diſap-'pointments, it was not ſo with Jeſus. He was never more 'courageous than when he met with the greateſt oppoſition, 'and the worſt treatment, nor more humble than when men 'fell down and worſhipped him. He came into the world in-'ſpired with the grandeſt purpoſe that ever was formed, even 'that of ſaving, not a ſingle nation, but the whole world; 'and, in the execution of it, went through the longeſt and 'heavieſt train of labours that ever was ſuſtained; and that 'with a conſtancy and reſolution, on which no diſadvantageous 'impreſſion could be made by any accident whatſoever. Ca-'lumny, threatnings, oppoſition, bad ſucceſs, with the other 'evils befalling him, ſerved only to quicken his endeavours in 'this glorious enterprize, which he purſued unweariedly till he 'finiſhed it by his death.—In the third place, whereas moſt 'men are prone to retaliate the injuries that are done them, and 'all ſeem to take a ſatisfaction in complaining of the cruelties 'of thoſe who oppreſs them; the whole of Chriſt's behaviour 'breathed nothing but meekneſs, patience, and forgiveneſs, 'even to his bittereſt enemies, and in the midſt of extreme ſuf-'ferings. The words, *Father forgive them, for they know not 'what they do*, uttered by him when his enemies were nailing 'him to the croſs, fitly expreſs the temper which he maintained 'thro' the whole courſe of his life, even when aſſaulted with the 'heavieſt provocations. The truth is, on no occaſion did he 'ever ſignify the leaſt reſentment by ſpeech or by action, nor, 'indeed, any emotion of mind whatever, except ſuch as flow-'ed from pity and charity, conſequently ſuch only as expreſſed 'the deepeſt concern for the welfare of mankind.---To con-'clude, the greateſt and beſt men have had failings, which darken 'the luſtre of their virtues, and ſhew them to have been men. 'This was the caſe with Noah, Abraham, Moſes, Job, Solo-'mon, Paul, and the other heroes celebrated in hiſtory. But it 'was otherwiſe with Jeſus. He was ſuperior to all the men 'that ever lived, both in the purity of his manners, and in the 'perfection of his virtues. He *was holy, harmleſs, undefiled, 'and ſeparate from ſinners*. Whether you conſider him as a 'teacher, or as a man, *he did no ſin, neither was guile found in 'his mouth*. His whole life was perfectly free from ſpot, or 'weakneſs, at the ſame time that it was remarkable for the

'great-

'greateſt and moſt extenſive exerciſes of virtue. But never to 'have committed the leaſt ſin, in word, or in deed; never to 'have uttered any ſentiment that could be found fault with, 'upon the various topics of religion and morality, which were 'the daily ſubjects of his diſcourſe, and that through the courſe 'of a life filled with action, and led under the obſervation of 'many enemies, who had always acceſs to converſe with him, 'and who often came to find fault; is a pitch of perfection 'plainly above the reach of humanity. And therefore he who 'poſſeſſed it, muſt certainly have been divine. Accordingly, 'the evidence of this proof being undeniable, both as an argu-'ment and as a matter of fact, Jeſus himſelf publickly appealed 'to it, before all the people in the Temple, John viii. 46. '*Which of you convinceth* (or rather convicteth) *me of ſin? And 'if*, in affirming that I am perfectly free from ſin, *I ſay the 'truth, why do ye not believe me?*

'Such was the perſon who is the ſubject of the evangelical 'hiſtory. If the reader, by viewing his life, doctrine, and 'miracles, as they are here preſented to him, united in one ſe-'ries, has obtained a clearer notion of theſe things than be-'fore; or diſcerns a beauty in his actions thus linked together, 'which, taken ſeparately, does not ſo fully appear: if he feels 'himſelf touched with the character of Jeſus in general, or with 'any of his ſermons and actions in particular, thus ſimply de-'lineated in writings, whoſe principle charms are the beauties 'of truth: above all, if his dying ſo generouſly for men ſtrikes 'him with admiration, or fills him with joy, in the proſ-'pect of that pardon, which is thereby purchaſed for the world; 'let him ſeriouſly conſider with himſelf what improvement he 'ought to make of the divine goodneſs.

'Jeſus, by his death, has ſet open the gates of immortality 'to men, and by his word, ſpirit, and example, graciouſly of-'fers to make them meet for, and conduct them into, the in-'heritance of the ſaints in light. Wherefore, being born under 'the diſpenſation of his goſpel, we have, from our earlieſt years, 'enjoyed the beſt means of acquiring wiſdom, virtue, and hap-'pineſs, the lineaments of the image of God. We have been 'called to aſpire after an exaltation to the nature and felicity of 'God, ſet before mortal eyes in the man Jeſus Chriſt, to fire 'us with the nobleſt ambition. His goſpel teaches us that we 'are made for eternity: and that our preſent life is, to our af-'ter-exiſtence, what childhood is to man's eſtate. But as in 'childhood, many things are to be learned, many hardſhips to 'be endured, many habits to be acquired, and that by a te-'dious courſe of exerciſes, which in themſelves, tho' painful, 'and, it may be, uſeleſs to the child, yet are neceſſary to fit 'him for the buſineſs and enjoyments of manhood: juſt ſo,

'while

'while we remain in this infancy of human life, things are to 'be learned, hardſhips to be endured, and habits to be acquired, 'by a laborious courſe of diſcipline, which, however painful, 'muſt chearfully be undergone, becauſe neceſſary to fit us for 'the employments and pleaſures of our riper exiſtence above. 'Our Father, ever mindful of us, has ſent down Jeſus, the ex-'preſs image of his own perſon, to initiate us into, and carry 'us through, this courſe of education for eternity. Inflamed 'therefore with the love of immortality, and its joys, let us 'ſubmit ourſelves to our heavenly teacher, and learn of him 'thoſe graces which alone can make life pleaſant, death de-'ſireable, and fill eternity with extatic joys.'

Thus have we given a pretty full, and, we hope, diſtinct, account of this work; to which, in juſtice to its author, we muſt acknowlege ourſelves indebted for a more ſatisfactory, and better connected view of the goſpel hiſtory, than we have been able any were elſe to meet with. Mr. Macknight appears to have ſtudied the goſpels with the utmoſt attention, which (tho' he ſeems to have ſometimes given rather too much way to conjecture) has enabled him to clear up many ſeeming contradictions and inconſiſtencies in them, and to illuſtrate a variety of paſſages which have greatly puzzled and perplexed the commentators. His ſtile and manner of writing, too, is well ſuited to his ſubject; being always clear and conſpicuous, and where the ſubject requires it, animated and ſprightly. Nor is this his only merit; he recommends himſelf to every well-diſpoſed reader, by what muſt be allowed to be of ſtill ſuperior value, viz. great candor and modeſty: for, at the ſame time, that he ſhews himſelf well acquainted with the nature and genius of Chriſtianity, he ſeems to have imbibed its true ſpirit, and to write under the influence of ſome of its moſt exalted principles.

ART. XVII. *An Eſſay towards a new Engliſh Verſion of the Book of Job, from the original Hebrew, with a commentary, and ſome account of his Life. By* Thomas Heath *Eſq; of Exeter.* 4to. 5s. Millar.

IT is to the honour of this country, and the credit of revelation, that many learned men among the LAITY have not only wrote in defence of the Chriſtian religion, but have publiſhed commentaries on ſome of the moſt obſcure books of the Old and New Teſtament. Sir Iſaac Newton and Mr. Locke, were not more eminent for their great diſcoveries in philoſophy, and their knowlege of the extent of human underſtanding, than for their regard to the ſacred writings, and their obſervations upon them.

them. The preſent age is obliged to Mr. Weſt, for his critical illuſtrations of the caſe of the reſurrection of Jeſus; to another gentleman, for his argument in defence of Chriſtianity, from the converſion of St. Paul; and now, to Mr. Heath, for his commentary on Job: nor is leſs praiſe due to his Brother, for the very ingenious defence he publiſhed ſome years ſince, of the argument *à priori*.

It is but juſtice to this new eſſay upon Job, to obſerve, that the tranſlation is in many places very different from that in common uſe, and that in the notes, there are many obſervations entirely new: all of them ingenious, and many of them true.

As Mr. Heath has ſhewn a very extenſive knowlege in the oriental dialects, the learned reader will lament the author's diſtance from the preſs, which has occaſioned ſuch errors in the uſe of the eaſtern types, that the Syriac is not legible, and very few of the Arabic words correctly printed: there is indeed a large table of errata at the end, but it does not contain them all.

The preface to this eſſay opens with an account of the deſign of the book of Job. 'To account for the various apparent 'inequalities of the Divine Providence, and in the ſtyle of our 'late admirable poet,

"To vindicate the ways of God to man,"

'hath been in all ages the ſtudy of the wiſeſt and the beſt of 'men. Of thoſe diſquiſitions, if not the moſt antient, at leaſt 'the moſt ſublime is contained in this book; and the conclu'ſion pronounced by the Almighty, is the only reſult, which 'can ever flow from ſuch reſearches: to wit, that the mind of 'man not being capable of comprehending the leaſt part of the 'works of the Creator, is much leſs able to form a judgment of 'the whole plan of his providence, and the government of the 'world,' &c. The conteſt between Job and his friends is certainly this, whether Job was an honeſt man? He inſiſts upon his integrity, and they urge his being a ſinner; not ſuppoſing it poſſible that God ſhould ſuffer a righteous man to be ſo grievouſly afflicted. The event is, Job is juſtified, and his friends condemned: the mind of man is declared to be no adequate meaſure of the deſigns of providence. Man is juſtly reproved, and admoniſhed not to determine poſitively on the afflictions of men who may be good, notwithſtanding their ſufferings; and tho' they ſeemed to be overwhelmed and preſſed, almoſt down to the grave, they may recover, and be bleſſed with riches, and a numerous and happy offspring. It is much to be wiſhed, that men would think and ſpeak with more reverence of their Maker, and not charge God fooliſhly.

We

We cannot ſee the neceſſity or propriety of introducing the ſubject of a future ſtate of retribution, in another world, into the book of Job, if we have rightly delineated the plan of it. And therefore think the ſilence of this book no more than that of any other book, a proof of the Jews having diſbelieved, or not known, a future ſtate till 'about the times of our Saviour, and a 'little before, when they ſeem to have had ſome *faint* notions of 'it,' p. 80. See alſo the preface, p. 1. 'The *revelation* of *im-* 'mortality and eternal life by our Saviour.'—Was then *immortality* unknown till our Saviour's time? And is this the real ſenſe of theſe words, φωτισαντος δε ζωην και αφθαρσιαν δια του ευαγγελιου. 2 Tim. i. 10? Is not φωτιζειν to enlighten, throw a light upon, bring to the light, or illuſtrate? Does not Daniel diſcover belief in a future ſtate and reſurrection in theſe words, c. xii. 2. *Many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt*? If the Jews only about, or a little before, the times of our Saviour, believed in a future ſtate, what can be the meaning of theſe words, Maccab. vii. 9—23. *The King of this world ſhall raiſe us up, who have died for his laws unto everlaſting life.—Theſe* (tongue and hands) *I had from heaven: for his laws I deſpiſe them, and from him I hope to receive them again. It is good, being put to death by men, to look for hope from God, to be raiſed up again by him.—Doubtleſs the Creator of the world, who formed the generation of man, and found out the beginning of all things, will alſo, of his own mercy, give you breath and life again, as you now regard not your ownſelves for his laws ſake.* It is not undeſerving notice, that our Saviour reaſons in the ſame manner. Matt. x. 39. *He that loſeth his life for my ſake, ſhall find it.*

Nor is it to be doubted, that the Jews had knowlege of a future ſtate, and believed the exiſtence of perſons departed, ſince they are expreſly ſaid to have conſulted with the dead, ודרש לא המתים επερωτων τους νεκρους, *aſking or enquiring, of or from the dead.* Could they conſult with, or aſk of thoſe whom they believed to have no exiſtence, and, therefore, to have been abſolutely incapable of returning any anſwer? And when we conſider the number of deified perſons among the antients, the high antiquity of the worſhipping of ghoſts, or departed heroes, the whole demonology of the old heathen world, it muſt be very difficult to think that they did not believe in ghoſts. Nor will it be eaſy to confute all that is ſaid in favour of this opinion, by Dr. Windet in his book, *de vita functorum ſtatu*; and Pococke, in the ſixth chapter of miſcellaneous notes upon the *Porta Moſis of Maimonides. In quo variæ Judæorum de reſurrectione mortuorum ſententiæ expenduntur.*

As

As we cannot but have a great regard for the opinions of thoſe learned men, founded upon many antient authorities, ſo we hope to give no offence to the candid and ingenious, as well as learned author of the eſſay upon Job, by thus modeſtly propoſing our reaſons for not aſſenting to his opinion, concerning the novelty of a future ſtate to mankind. And if we ſhould take the ſame liberty to diſſent from him, as he does from Schultens, concerning the antiquity of the book of Job, it is a matter of free debate in which learned men have differed.

One argument to prove the book of Job to have been wrote at or after the captivity, is taken from the uſe of the letter ש for אשר, ſee note, verſe xxx. p. 64. alſo p. 82. col. 2. 'The præ-'fix ש is a pretty ſure mark of the lateneſs of the book, that 'abridgment of אשר not being to be found in the books un-'doubtedly of early date.' But it appears from *Noldius's Concordant. Particularam.* Jenæ 1734. p. 590. That ש is uſed for אשר above one hundred times, and not rarely in the books of acknowleged antiquity; the books of Judges, Pſalms, &c.

The firſt note ſeems to convey an argument againſt the book of Job, as having been wrote prior to the law of Moſes. 'The 'word תם is a *legal* word, and ſignifies a perfect diſcharge of 'all duties towards God and our neighbour, according to the 'Moſaic law.—The author is a Jew, who writes in the terms 'of his own law.' But it often ſignifies ſimplicity of manners and integrity of heart; and 1 Kings xxii. 34. alſo 2 Chron. xviii. 13. The Engliſh tranſlation renders it *at a venture*; the lxx. ἐυσοχως *with dexterity or ſkill*; beſides the ſame word is applied to Noah, Gen. vi. 9. who cannot be ſaid to have been perfect in the diſcharge of duties according to the Moſaic law.

P. 46. סגר is mentioned as another legal term, alluding to the Jewiſh law, becauſe the prieſt was to *ſhut up* the leprous perſon for ſeven days, &c. But this very word is uſed, Job iii. 10. for *cloſing the doors of the womb.* Again, Job xii. 14. He *ſhutteth up* a man, and there can be no opening. Alſo, Job xli. 7. Strong ſcales cover his back, *ſhut up with a cloſe ſeal.* And p. 46. where this word is ſuppoſed to be a *legal term*, it is manifeſtly put in oppoſition to the being *brought into the congregation.* See Job xi. 10.

Some ſtreſs ſeems to be laid on the frequent alluſions and glances to moſaic rites and circumſtances of the Jewiſh hiſtory. But theſe alluſions are ſo very faint, that neither Schultens nor Peters could ſee them, and if conſidered alone, would not, we believe, induce any one to think the book was wrote ſo late as after the captivity. There is more of fancy than found criticiſm in this argument.

There

There is one paſſage indeed, Job xxxi. 28. *If I looked up to the ſun, &c. this alſo were a crime for the judges.* See p. 129. 'Which ſeems to our author a deciſive argument againſt the 'great antiquity of this book. The laws of the Moſaic polity 'were, I apprehend, the only ones in the world which puniſhed 'idolatry; and it was the only nation, before whoſe judges a 'man could be accuſed for paying adoration to the ſun and 'moon; this book therefore muſt have been written after their 'government was ſettled.' Is it to be imagined, that Noah or Abraham, or any of the great and good, and pious, and perfect men before Moſes, were not judges over their families and tribes, or that they could not, as ſuch, puniſh idolatry? But why muſt *Pelili* ſignify judges? from the general interpretation of a very common word תפלה prayer, we ſhould think עון פלילי which Arias Montanus renders *iniquitas judicata*, may ſignify a crime *to be deprecated*, rather than a crime to be *puniſhed by the judge*. In the Arabic it ſignifies *arbitrari, reputare*, as an arbiter, or *ſummus judex*. Gen. xlviii. 11. and Iſai. xvi. 8.—xxviii. 7. It ſignifies a diſtinguiſhing judgment, or right eſtimation of any thing; and theſe ſenſes will help to ſupport either Schultens or Peters.

In the preface, p. ix. the author has another argument to prove Job to be a book of no great antiquity. 'The many 'Chaldaiſms, Syriaſms, and Arabiſms, with which this book 'abounds, are alſo a very certain mark of its being of later 'date than moſt of the other books of the Old Teſtament; 'ſince, according to all rules of right criticiſm, the nearer the 'language was to its fountain, the purer it would be, and fewer 'deviations towards the other dialects would be found, than 'could be expected after a converſe with other nations for a 'number of years, had gradually infuſed a taint of their ſeveral 'languages in it. Now that this book abounds with thoſe dif-'ferent dialects, above moſt other books of the Old Teſtament, 'is acknowleged by all learned men who have written on the 'ſubject.'

The misfortune is, that by this way of reaſoning, and this rule of criticiſm, Old Homer may be proved to be a book of no great antiquity, becauſe it abounds with frequent examples of every dialect. The truth ſeems to be, that the old language contained theſe dialects in it, which in time were ſeparated, and many words and phraſes after ceaſing to belong to the general language, became provincial expreſſions. Thus are the meaning of many words in the Hebrew now diſcoverable only from the Arabic, and other of the oriental dialects. In the interpretation of the Greek, we ſometimes enquire of the Dorians, Ionians and Macedonians, &c. for the meaning of words. In Italy,

the peaſants of Tuſcany retain words that may be of ſervice to the Cruſca. The origins of the French language are not diſcoverable, without a thorough knowledge of the provincial dialects. And the gloſſaries to Gawin Douglas and Chaucer, are formed from the remnants of the old language, yet in uſe in ſome of the provinces in Britain. This way of reaſoning ſeems to determine for the antiquity of Job. And Schultens, that great maſter of oriental learning, is very clear from his knowlege of the language, that it is a book of the greateſt antiquity. The majeſty and ſublimity of the ſentiments and expreſſions, manifeſtly prove it to be a work wrote in the pureſt language, and not in a *lingua franca*, or medley of different languages. But after all, it may perhaps have been too great a conceſſion in learned men, if they have acknowleged more Arabiſms, &c. in Job, than in many other of the poetical books.

And therefore, upon the whole, we cannot but think that Job is not yet proved to be a modern book.

The famous paſſage concerning the Redeemer and the Reſurrection, Job xix. 25. is, we think, truly rendered by Mr. Heath, and his new verſion of it critically and ably defended in the notes. We cannot ſay ſo much in favour of his tranſlation of the xxivth Ch. tho' it is incomparably better than that of the learned Schultens. But there are paſſages in this, as well as in ſeveral other chapters, for the true interpretation of which, we muſt wait ſome time longer.

To his note, p. 125. col. 1. where he ſpeaks of the cuſtom of anointing pillars, as very antient, may be added, theſe words of Homer, ſpeaking of the ſtone ſeats before Neſtor's houſe, which he ſays ſhined of ointment.

Ασυκει, αποςιλβοντες αλειφατος, Odyſ. 3. v. 408.

In the note to v. 6. Ch. vi. p. 25. it is perhaps a refinement to ſuppoſe, that 'Job alludes to thoſe medicinal potions, 'which were adminiſtred to him by way of *alterative*.' Nor do we think that the uſe of ל, ſee note, p. 12. col. 1. as it ſignifies *befitting*, is a diſcovery of the learned Mr. Mudge, becauſe we find theſe ſignifications given to it in Noldius. *Quantum ad. Quod attinet ad.*

Theſe remarks upon our author, may make his readers more attentive, and promote his deſign in critically examining into the meaning of the good old book: towards the thorough underſtanding of which, all the helps we can get from this, and every other learned author, will be very uſeful; but not as yet ſufficient to clear up every paſſage, or remove every reaſonable doubt.

AR-

ARTICLE XVIII.

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

SINCE you were pleaſed to give a place to my firſt letter, in your Supplement to the Reviews of the paſt year, I am encouraged to proceed in my abſtracts of ſuch foreign books as may deſerve the attention of your readers.

I have lately met with nothing more remarkable than a ſmall pamphlet, bearing this title—*Eloge de Monſieur de* MONTESQUIEU, *par M. de* MAUPERTUIS. *Hambourg.** 12mo. It has always been the laudible cuſtom of the French academicians, to celebrate their deceaſed Members in an eloge, or panegyric; and in this they are imitated by the royal academy at Berlin; to which the great MONTESQUIEU belonged. I need not inform you, that M. Maupertuis is the preſident of that academy; nor are you unacquainted with his fame in the mathematical world. If your readers, ſuch of them, I mean, as underſtand the French language, are inclined to ſee ſeveral excellent orations of this kind, I will recommend to them, thoſe of M. de Fontenelle, which are printed with the reſt of his works.

As the moſt minute intelligence concerning the lives or writings of great men, will always engage the attention of the Literati, ſo there are, doubtleſs, many of your readers who will not be diſpleaſed with me for extending my account of this little volume, beyond the limits which, to ſome, it may ſeem to require.

Our author thus begins his oration---"It is not, ſays he, the cuſtom of this academy, to lament the death of her foreign members in a particular panegyric: this would be, in ſome meaſure, to invade the rights of thoſe nations to which they more immediately belonged. But there *are* men ſo much ſuperior to the reſt of mankind, that no *one nation* has a better claim to them than *another*; as they ſeem to be given to the whole UNIVERSE. We, then, claim our right in common with the reſt of the world.

If any thing could prevent our attempting the praiſes of M. de MONTESQUIEU, it would be, the greatneſs of the ſubject, and the conſciouſneſs of our own inſufficiency. Every other academy, however, that was honoured with his name, will not fail to do juſtice to his memory, and they may more happily acquit themſelves of the taſk, than we ſhall. But it is impoſſible to ſpeak too much, or in too many places, of a man, who was ſo great an honour to ſcience, and to humanity; nor can we too often preſent the image of a MONTESQUIEU, in an age, when men of letters ſeem ſo regardleſs of morals; in an age,

* Some copies have been imported by Mr. Vaillant, bookſeller in the Strand.

when they have endeavoured to perſuade mankind, with but too much ſucceſs, that the virtues of the mind and of the heart are incompatible. Let them caſt their eyes on the character of MONTESQUIEU. When they find ſo many virtues united in a man, whoſe underſtanding was both ſublime and juſt; when they find a man of his penetration to have been a ſtrictly moral man, they will then, perhaps, be convinced, that vice is the natural effect of an imperfect underſtanding.

M. MONTESQUIEU was born in the year 1689, in the Chateau de la Brede, within three leagues of Bordeaux, of an ancient and noble family. He applied himſelf, almoſt from his infancy, to the ſtudy of civil law. The firſt product of his early genius was, a work, in which he undertook to prove, that the idolatry of moſt part of the pagans did not deſerve eternal puniſhment. But this book his prudence thought fit to ſuppreſs. In 1714 he was made counſellor of the parliament of Bourdeaux; and in 1716 preſident à mortier. In this year he was alſo created member of the new founded academy of the ſame city. In 1725 he opened the parliament with a ſpeech, the depth and eloquence of which were convincing proofs of his great abilities as an orator. The year following he quitted his charge; which, in ſo excellent a magiſtrate, would have been inexcuſable, if, in ceaſing to execute the law, he had not put it in his power to render the law itſelf more perfect.

In 1728 he offered himſelf a candidate for a ſeat in the *Academie Françaiſe*; to which his *Lettres Perſannes* (publiſhed in 1721) ſeemed to give him a ſufficient title: yet ſome, rather too bold, ſtrokes in that work, together with the great circumſpection of that ſociety, rendered the matter dubious. Cardinal Fleury, alarmed with what he had heard concerning theſe letters, wrote, to let the academy know, that the King would not have them admit the author, unleſs he thought proper to diſavow the book. M. MONTESQUIEU declared that he had never owned himſelf to be the author it; but that he ſhould never diſavow it. The Cardinal read the *Lettres Perſannes*, found them more agreeable than dangerous, and MONTESQUIEU was admitted.

Our orator proceeds to give us a ſhort account of M. MONTESQUIEU's travels. When he left France, he accompanied his intimate friend, Lord Waldegrave, in his embaſſy to Vienna; and after ſeeing alſo Hungary, Italy, Switzerland, and Holland, he ended his tour in Great-Britain; where, meditating upon the ſprings of that government, in which, ſays M. Maupertuis, ſo many, ſeemingly, incongruous advantages are united, he found all the materials that were wanting to complete the great works which lay wrapt in his imagination.

No ſooner was he returned to France, than he retired to La Bréde: where, for the ſpace of two whole years, ſeeing no thing

thing but books and trees, he wrote his *Conſiderations on the cauſes of the grandeur and decline of the Roman Empire*, which was publiſhed in 1733. To this work he deſigned to have added a book on the *Engliſh government*; but this moſt excellent treatiſe has ſince found a more proper place in his *Eſprit des Loix*, with which he obliged the world in the year 1748. The preceding works of M. MONTESQUIEU may be regarded as ſo many ſteps leading up to this great temple which he erected to the felicity of mankind. How happy was it, that a man of his enlightened underſtanding applied himſelf ſolely to the ſtudy of that ſcience, which is, of all others, the moſt uſeful! His *Lettres Perſannes* have, no doubt, been frequently miſtaken for books of mere amuſement; but an intelligent reader will ſee them in a very different light. Some parts of them, indeed, are, perhaps, not wrote with ſo much caution as might have been wiſhed. The ſofter paſſions are generally painted in colours rather too lively: but vices and follies are expoſed, in ſuch a manner, as to afford matter of ſpeculation and entertainment to thoſe of the moſt philoſophic turn. The ſtyle of theſe letters is laconic, pure, and brilliant; in which the chief merit of books may not, indeed, properly conſiſt; yet, it is to theſe ornaments they generally owe their ſucceſs. In ſhort, never was there ſo much wiſdom expreſſed in ſo agreeable a manner, nor ſo much good ſenſe *condenſed* into ſo few words.

After having ſhewn, continues our encomiaſt, the effect of the human paſſions in the breaſt of one man, he then proceeded to conſider mankind in the aſſemblage; and choſe, for his peculiar object the Roman nation, as the moſt conſpicuous. If it be a difficult thing, to trace the effects of our paſſions in an Individual, how much more ſo muſt it not be, to mark out thoſe of a whole People! Human ſenſe, to what extended degree ſoever it may be poſſeſſed, will, without experience, be found unequal to the taſk. There is required a perfect acquaintance with facts; that laboriouſly-acquired knowlege, which is ſo rarely united to a ſublime genius! M. MONTESQUIEU's reflections upon this ſubject, are evidently the reſult of a continued and complete ſtudy of hiſtory. It is from an exact ſeries of events that he draws conſequences the moſt juſt: Theſe *Reflections*, &c. ſo full of profound reaſoning, may be conſidered as an abridgment of the Roman hiſtory, capable of ſupplying what is wanting of Tacitus, or even what is wanting in Tacitus himſelf.

Theſe works, ſays Mr. Maupertuis, naturally led our author to a third, and much more important one; namely, his *Traité de L'Eſprit des Loix*. Amongſt the many different forms of government which exiſt, there are three principal ones, diſtinguiſhed from the reſt; *Democracy*, where the power is equally

diſtributed to every member of the community; *Monarchy*, where the power is centered in one perſon, but ſubject to the guidance and regulation of certain laws; and *Deſpotiſm*, where all the power is united in one individual, without laws or limitation. Each of theſe kinds of government have a peculiar principle or ſpring upon which the ſtate may be ſaid to move. That of a democracy is *virtue*; that of a monarchy, *honour*; and that of a deſpotiſm, *fear*. Theſe three motives are differently modified in every intermediate kind of government; but each of theſe will predominate in proportion as the government approaches towards that kind of which it is the ſpring. From this ſource M. MONTESQUIEU draws all the rules applicable to every kind of legiſlation that hath exiſted; ſolves every doubt that can ariſe, and diſplays every poſſible advantage and defect. This ſingle obſervation has thrown more light both upon our civil and political laws, than can be collected from many huge volumes that have been written upon theſe ſubjects.

From the firſt page to the laſt of this book, the nature of M. MONTESQUIEU's ſoul is diſtinctly viſible; his great love of mankind, his deſire for their happineſs, and his ſentiments of liberty. His picture of Aſiatick deſpotiſm, of that horrid government, where one ſees but one Lord, and all the reſt in ſlavery, is one of the beſt preſervatives from ſuch an evil. The ſame wiſdom appears in his advice how to guard againſt the evils that may ariſe from too extenſive an equality.

We may conſider M. MONTESQUIEU as one of thoſe ſages who gave laws to the people; and this without injuring the memory of Solon, or of Lycurgus. If his treatiſe be not that ſyſtem of legiſlation which would render mankind the moſt happy, it contains, at leaſt, all the materials of which that ſyſtem ſhould be formed. They are there, not like precious ſtones and metals in the mines, mingled with groſs heterogeneous matter; here all is pure, all is gold, or diamond. It were indeed to be wiſhed that a little more order had been obſerved in the poſition of theſe jewels, that none of them had ſhone out of their places: but then it would have been a more perfect ſyſtem of legiſlation, than will ever be formed by the human genius.

We confeſs, ſays our Orator, that M. MONTESQUIEU, in explaining the cauſes of that variety obſervable in the manners of different people, in their laws, in their form of government, and even in their religion, has attributed too much to climate, degree of heat, air, and aliment; and that ſome of his reaſonings, on which theſe explanations are grounded, have not the force which he ſuppoſed. True it is, that theſe phyſical principles may be admitted to a certain degree; and it is alſo as true, that in having ſometimes extended their influence a little too far, M. MONTESQUIEU does, by no means, deſerve the cenſure which

envy would have inſinuated. Yet theſe philoſophical and literary critics gave him little uneaſineſs. Reaſon was his ſufficient advocate. But there was another kind of critics, againſt whom the voice of reaſon was leſs to be depended on. Theſe gave him great uneaſineſs; for he was a man who ought not to have been ſuſpected. He was threatned with no leſs than to ſee his book condemned, or himſelf obliged to make certain retractations, which, to a man of his ſincerity, would have been extremely mortifying. Yet, after a long, and more judicious, examination, the *Sorbonne* thought proper to acquit him. How could it be imagined, that one who had done ſo much for the benefit of ſociety, could do harm to religion!

The number of criticiſms that have been written upon *l'Eſprit des Loix*, will be an eternal reproach to the learning of our times. It hath ſeldom been attacked with any ſhadow of juſtice; too often without decency. After having forgot what was due to reaſon, they grew unmindful of what they owed to the perſon of a man, of all others, the moſt reſpectable. He was torn by thoſe kind of vultures, who, not being able to ſubſiſt by their own productions, live on what they can ſnatch from the works of others. But he was defended by ſome very excellent pens.

The *Dialogue between Sylla and Eucrates*, *Lyſimaque*, and the *Temple de Gnyde*, were alſo written by M. MONTESQUIEU; and, though of a different kind, do not leſs indicate their author, than his more profound compoſitions. They prove to us, that wiſdom is no enemy to mirth.

No ſooner, ſays Mr. Maupertuis, had his Pruſſian Majeſty honoured me with the direction of his academy, than I propoſed M. MONTESQUIEU as a member. Our whole ſociety well knew the value of the acquiſition, and he received our offer with the moſt grateful ſenſibility. Theſe are his ſentiments, in a letter to me, on the occaſion: even the moſt careleſs and familiar lines from Mr. Monteſquieu will be always valuable whereſoever they are found.

My very dear and illuſtrious Brother,

You have received a letter from me, dated at Paris. I received one of yours written at Potzdam; which, as it was directed to Bourdeaux, ſpent above a month upon the road. Thus was I long deprived of the real pleaſure I feel at the receipt of every mark of your remembrance. I yet want conſolation that I did not find you here; and both my heart and mind are yet in continual ſearch of you. It is impoſſible I ſhould tell you with what reſpect, with what ſentiments of gratitude, and, if I may be allowed to ſay it, with what joy, I learn, by your letter, that the academy has done me the honour to admit me one of its members. Nothing but your friendſhip could have perſuaded the reſt that I might aſpire to a ſeat among them. This will

give me emulation to increaſe my worth. You would, indeed, long ſince have experienced my ambition, had I not feared to torment your friendſhip in rendering it conſpicuous. You muſt now finiſh the work you have begun, by informing me how I am to behave on the occaſion; to whom, and in what manner, I am to expreſs my gratitude. Do you conduct me, and I ſhall be well guided. If, in your converſation with the King, you could find a proper opportunity to ſignify my thankfulneſs, I beg you will not let it eſcape. I have nothing to offer to that great Prince, except my admiration; and in this I do nothing that will diſtinguiſh me from the reſt of mankind.

I am ſorry to ſee that you yet want conſolation for the death of your father. I myſelf am ſenſibly affected with it: it is one reaſon the more to diminiſh our hope of ſeeing you again. I know not whether I may attribute it to my moral or phyſical eſſence, but my ſoul is ſuſceptible of every ſenſation. I was happy at my country-houſe, where I ſaw nothing but trees, and I am no leſs ſo in Paris, amidſt crowds of people, numerous as the ſands of the ſea. I aſk nothing of this earth, but to continue my rotation round its center: not that I would willingly deſcribe circles equal in minuteneſs to yours when at Torneo. Adieu, my dear, and illuſtrious friend. I embrace you, &c.

Paris, Nov. 25, 1746.

Mr. Maupertuis proceeds to tell us, that the ſame candor which diſtinguiſhed M. MONTESQUIEU in his writings, was alſo his characteriſtic in his converſation with the world. He was the ſame man viewed in all lights. He appears even, if poſſible, more extraordinary when we conſider him as a member of ſociety, than as an author. Profound, ſublime, in his ſimplicity, he charmed, inſtructed, and never offended. I myſelf, ſays our Orator, having had the happineſs to frequent thoſe ſocieties of which he was a member, have been frequent witneſs of the impatience with which he was always expected, and the univerſal joy that appeared on his arrival. The modeſty and openneſs of his mein bore great reſemblance to his converſation.*

He was extremely negligent of his dreſs, deſpiſing every thing that went beyond being decent. His cloaths were always of the plaineſt kind, without any ornament of gold or ſilver. The ſame ſimplicity reigned at his table, and in every other part of his oeconomy. His paternal eſtate he left, as he found it, neither increaſed nor diminiſhed. On the 10th of February, in this year [1755] he died, as he had lived, without either often-

* Some particulars of his perſon are mentioned; as, that he was well proportioned; and that he had almoſt entirely loſt the ſight of one eye; tho' that defect was ſcarce obſervable.

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tation of puſillanimity, acquitting himſelf of every duty with the greateſt decency. During his indiſpoſition his houſe was inceſſantly crowded with people of the firſt diſtinction in France, and ſuch as were moſt deſerving of his friendſhip. Her Grace the Dutcheſs d'Aiguillon, who will permit me to mention her name upon this occaſion (M. MONTESQUIEU's memory would loſe too much were I not to name her) ſcarce ever left him a moment: ſhe received his laſt ſighs. It was in her houſe that I firſt ſaw him, and there began the friendſhip that hath afforded me ſo much delight. To this Lady I am alſo indebted for theſe circumſtances of his death. The ſweetneſs of his diſpoſition, ſhe tells me, continued to his very laſt moment. Not a ſingle complaint eſcaped his lips, nor even the leaſt ſign of impatience. Theſe were his words to thoſe that ſtood around him: *I always paid great reſpect to religion: The morality of the goſpel is a moſt excellent thing, and the moſt valuable preſent that could poſſibly have been received by man from his Creator.* The Jeſuits who were near him, preſſing him to deliver up his corrections of the *Lettres Perſannes*, he gave to me, and to Madame du Pré, his manuſcript, with theſe words---*I will ſacrifice every thing to reaſon and to religion: conſult with my friends, and decide whether this ought to appear.* He had a pleaſure in the preſence of his friends, and, as often as an interval of eaſe would permit, he would join the converſation. *His ſituation*, he told me, *was cruel, but not without many cauſes of conſolation:* ſo ſenſible was he of the public concern, and the affection of his friends. Myſelf and Madame du Pré were his attendants almoſt day and night. The Duke de Nivernois, M. de Buçley, the family of Fitzjames, the Chevalier de Jeaucourt, &c. In ſhort, the houſe was always full, and even the ſtreet was ſcarce paſſable. But all our care and anxiety was as ineffectual as the ſkill of his phyſicians. He died the thirteenth day of his illneſs, of an inflammatory fever, which had ſeized every part of him.

M. MONTESQUIEU was married in 1715, to Jeanne de Lartigue, daughter to Pierre de Lartigue, Lieutenant-Colonel of the regiment de Maulevrier. By this Lady he had a ſon and two daughters. His ſon, M. de Secondat, diſtinguiſhed for his phyſical and mathematical knowlege, was named to fill his father's place in the academy of Berlin. M. Chateaubrun, who has introduced the ancient Greek ſimplicity upon the French ſtage, ſucceeds him in the academy Françoiſe; and in that of Cortonne he is worthily replaced by his friend Mr. Condamine."

This, Gentlemen, is the ſubſtance of the panegyric before me. You will not think I have been too particular, when you conſider this article, not only as an account of Mr. Mau-

pertius' *Eloge*, but of that great man's writings who is the ſubject of it; that the beſt account of an author's life is the hiſtory of his works; and that the author of whom we have been ſpeaking, was Monſieur de MONTESQUIEU.

I have the honour to be, Gentlemen,
Your very humble ſervant, B——.

MONTHLY CATALOGUE
For FEBRUARY, 1756.

POLITICAL.

I. A *Conſtituent's Anſwer* to the Letter of a Member of Parliament to a Conſtituent. 8vo. 1s. Robinſon.

It appears, by the very firſt paragraph, that this Anſwer was wrote by a much better pen than belongs to any Conſtituent in the borough of B——. And it is moſt probable, that theſe two champions ſee each other much oftener in the Houſe of C———, than in any country borough.—The confeſſion of the Letter-Writer, that he entered into a ſort of conſpiracy againſt the miniſtry of the late Sir Robert Walpole, and reſolved, with many others, to oppoſe *all* his meaſures, right or wrong, (ſee our Appendix, p. 506.) was too fair an opening for an antagoniſt not to make uſe of. And, indeed, he not only deals his blows in plenty upon that occaſion, but purſues his adverſary with fury and vengeance. Tho' it is moſt likely, if the Anſwerer was a ſenator at that juncture, that he *himſelf* acted upon the ſame righteous plan. For it is now no ſecret, that this was the baſis of the whole oppoſition. In the next place he flatly denies, that it was ever inſiſted upon, either within doors, or without, that Great-Britain ought, upon *no account*, to take any concern in the affairs of the Continent. He therefore allows, in expreſs words, that there may be ſome conjunctures, of ſo extraordinary a nature, as to make it our duty and intereſt to take a ſhare in theſe concerns: And yet the whole tenor and tendency of his arguments plainly lead to quite contrary concluſions. Nay, when he comes to illuſtrate his reaſonings by facts, he doth not ſcruple to aſſert, that when the Grand Monarch was upon the point of ſwallowing up all Holland, in the memorable year 1672, it was not our duty, or our intereſt, even *then*, to meddle with the affairs of the Continent. The following are his own words, 'The Grand-'Monarch durſt not venture to add that conqueſt to his crown. 'He was convinced, that the policy of Europe would not let him 'enjoy it in peace: and, therefore, *without the aid of an army in 'Britiſh pay*, Holland returned under the dominion of its own 'States: which, in *my opinion*, is a *ſtrong reaſon* againſt the mo-'dern practice of ſpilling ſo much blood, and ſquandering away 'ſuch vaſt ſums of money, to cover provinces, which, in *all pro-'bability*, ſuffer moſt from the diſtreſſes brought upon them by 'thoſe who are ſent to protect them from the enemy.' After ſuch

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a declaration as this, it is needleſs to enquire, what *verbal conceſſions* are made by this author; when it is ſo plain, that he intends them only as *covers*, and to mean nothing in reality. As to what he ſays about the conduct of Queen Elizabeth, that ſhe hired no army of mercenaries, made no ſubſidiary alliances, but acted, in all reſpects, as the Sovereign of a commercial nation, &c. &c. It may be greatly queſtioned, whether any one of the facts are exactly as here repreſented. Indeed, ſhe did not take the regular troops of any Prince into pay, in the ſame manner in which they are now taken; becauſe there were no *conſtant* ſtanding armies, or *regular* bodies of troops then on foot: But ſhe made no ſcruple of engaging foreigners in her pay, as they occaſionally offered: and had ſhe known where to have got a regular body of forces, of *equal* ſervice, and *leſs expence*, than her own, ſhe was too good an oeconomiſt, and knew too well the value of money, not to have embraced the offer. As, therefore, there were no regular troops then in being, in the ſenſe they are now, ſhe could not, of courſe, have given any money to foreign powers for the uſe of their troops. But, nevertheleſs, ſhe did give ſubſidies to diſtreſſed States on the Continent, in alliance with her, and did *not always* take towns or provinces, by way of caution or ſecurity for the payment. As to her acting as the *Sovereign of a trading nation*, &c. if this is intended as a compliment to the memory of Q. Elizabeth, and a reflection upon ſome of her ſucceſſors; the author was ill-adviſed to make it: for there was no Prince that ever did leſs for national commerce, conſidering the advantages ſhe had from the perſecution of the Walloons, and the great length of her reign, than Queen Elizabeth. And whoſoever will be at the trouble to peruſe Townſhend's Hiſtorical Collections, or Sir Simon D'Ewe's Parliamentary Hiſtory, or, even to conſult the Statute Books of the Realm, and compare the acts made in her reign relating to trade, with thoſe made in the reign of any of her ſucceſſors, will have little cauſe to ſay, that Queen Elizabeth was a favourer of commerce, or that ſhe acted, in any reſpect, like the Sovereign of a trading nation.

II. *The Occaſional Patriot*; or an Inquiry into the preſent Connections of Great-Britain with the Continent. 8vo. 1s. Payne.

This pamphlet is aſcribed, by the voice of the *Public*, (which, by the way, is not always the voice of *Truth*) to the ſame Right Honourable Perſon who is ſaid to have wrote the *Letter to a Conſtituent*. (See our Appendix to laſt year's Review.) And, indeed, if a ſimilitude of ſtile and ſentiment, together with an identity of ſubjects, (not to mention the identity of the printer) amount to any proof, it then appears, that the Occaſional Patriot, and the Letter to a Conſtituent, are the productions of the ſame author. The firſt part of the pamphlet contains a juſtification of the miniſtry of the late Sir Robert Walpole; whoſe character, by a very odd circumſtance, is growing whiter and whiter every day; whereas that of his opponents appear in very different colours. For it is obſervable, that when any of his former opponents fall out among themſelves, they fall not to reproach one another with their baſe, iniquitous

iniquitous views, in their oppoſition to, and clamours againſt, his miniſtry. 'The war with Spain (ſays the Author, p. 11.) was a 'meaſure ſo peculiarly circumſtanced, that *juſtice* ſeemed to direct 'him to one courſe, and *policy* to another; while both were equal-'ly incompatible with his ſafety. Nothing was more eaſy then, 'and nothing is more eaſy now, than for thoſe who are under the 'influence either of miſtake or intereſt, to impoſe upon a Britiſh 'Houſe of Commons, when their evidence is ſtrongly recommend-'ed and warmly ſupported, and where the circumſtance of *not* '*ſpeaking upon oath*, is very quieting to the conſcience, if its owner, 'as often happened at that time, has been irritated or provoked 'by the party complained of. In ſuch a caſe, the *ear* that, per-'haps, has been loſt in a *pillory*, claims the veneration that is due 'to a *relic*; and the puniſhment of a *pirate* is conſtrued into the 'ſufferings of a *patriot*. To ſpeak plainly, and what are really 'my own ſentiments, I believe many things that never happened, 'appeared as facts to the legiſlature, and many well-meaning mem-'bers entertained reſentments, of which they were afterwards a-'ſhamed.' By the bye, may we not put a Quere, whether the author, by this lively deſcription of paſt occurrences, did not intend a glance likewiſe at our preſent meaſures; which, in the opinion of ſome ſober people, will appear as ſtrange as the former, when the preſent heats are ſubſided, and things are viewed at an equal diſtance of time?

As to the great point in controverſy between this Author and his Antagoniſt, viz. Whether England ſhould be at the expence of hiring troops to defend Hanover, if a by-ſtander might be allowed to interpoſe, he would ſay, That, as far as regards the *propriety of ſubſidiary treaties*, both of them have miſſed the mark, and are diſputing about an affair which is not eſſential to the main queſtion. We will therefore ſuppoſe, that there is no ſuch country as Hanover in being, and that the King of Great-Britain hath not one foot of land upon the continent: the queſtion therefore turns upon this, *What has England to do, by way of ſelf-defence, in caſe France ſhould threaten to invade her?* England cannot return the compliment, and threaten to invade France, for two reaſons; 1ſt, It is not *practicable*; and 2dly, if it was, it is not *deſirable*. It is not practicable; becauſe a body of 20 or 30,000 men, which is the utmoſt that we could ſpare, cannot pretend to make a conqueſt of ſuch a country as France, covered with innumerable fortreſſes, and full of a Nobleſſe who prefer the glory of war to the arts of commerce; and, at the ſame time, guarded by a ſtanding army of near 300,000 men. But if it were practicable, the thing is not at all *deſirable*; becauſe it would prove the ſame in the event, whether France conquered England, or England conquered France, inaſmuch as the governing powers would always reſide in France, and treat England as a province. If, therefore, we muſt not think of making conqueſts, what is next to be done? Raiſe the militia, you will ſay, and train up your people to arms, and rely on your ownſelves for defence. Very well; but if you do that, you take your own people off from their induſtry, you ſpoil them in the capacity of ma-

manufactures, you give a ſtab to the very vitals of trade, you create a vaſt expence, at the ſame time that you *diſable* and *diſqualify* your people from paying it; and what is ſtill more, *incidis in Scyllam*, you ruſh into the jaws of one military government, (for a military government there muſt be where there is an uſeful militia) in order to avoid another. Think, therefore, of theſe things, before you talk of raiſing the militia, of converting a manufacturing nation into a nation of ſoldiers, and of exchanging a *civil* conſtitution for a *military* one. In ſhort, when we are at war with France, there is no choice left, but to raiſe as many enemies as we can againſt her on the continent; and if we cannot procure them without paying, we *muſt pay*. And even tho' matters might never come to a rupture between France and thoſe powers in alliance with us by *means of ſubſidies*, yet as it would be a means of obliging France to continue a large body of forces along all her extenſive frontiers, towards Spain, or Italy, or Germany, or Flanders, ſhe would have the fewer to march to the ſea-coaſts to attack us, ſhe would be the leſs able to ſupport the expences of a large marine, and the more incapable of proſecuting the project of an invaſion. Thus, therefore, it appears very plain, that without entering into the queſtion, whether we ought to hire troops to defend Hanover, we ought certainly to hire troops to annoy France, or, at leaſt, to create that jealouſy in her, which may prevent her from turning the whole united ſtrength and power of that great kingdom ſolely againſt this iſland. And if France is not threatned with an invaſion, from ſome part or other of the continent; if ſhe needs no troops or garriſons to guard her frontiers; and if ſhe is ſure, that we are neither *able* nor *willing* to raiſe up any powers, by means of ſubſidies, to give her diſturbance on that ſide on which ſhe is weakeſt, ſhe is not only an iſland, in the *political ſenſe*; but ſhe has more advantages in being ſo, than ever Great-Britain could pretend to.

III. *Reflections* on the Welfare and Proſperity of Great-Britain in the preſent Criſis. 8vo. 1s. Crowder.*

This pamphlet is one of thoſe which may be eſteemed by the few, but will not pleaſe the many. It abounds with nervous, ſtrong ſenſe: but as it is wrote in a ſtile not likely to captivate the paſſions, or inflame the natural prejudices of mankind, we are apt to believe it hath not near ſo many readers as it deſerves. The grand poſition of the author is, that war is the worſt method that can be taken towards either preſerving or extending commerce; and that induſtry, frugality, and emulation, are the only weapons to be employed in conteſts of this nature. Theſe, he ſays, are found, by experience, to be the only ſucceſsful ones in private life, between trader and trader: and theſe alone muſt do, for he demonſtrates that nothing elſe can do, in the public diſputes relating to commerce between nation and nation. In a word, if a nation cannot rival another, in point of trade, by the arts of peace, he ſays, that it will be only making bad worſe, by going to war. This

* This pamphlet hath been ſince republiſhed by C. Corbet, under this title, *An Enquiry into the preſent Syſtem.*

may

may be true doctrine, but the misfortune is, that people will never believe it till they are convinced by dear bought experience. The war with Spain ſet us down juſt where it took us up, only with this difference, that we expended fifty millions about ——. And it will be well for us, if the preſent diſputes with France end no worſe.

SINGLE SERMONS *continued from the Liſt in our laſt Number.*

16. *THE Double Deliverance.*—Preached at St. Paul's, before the Lord Mayor, Aldermen, &c. Nov. 5, 1755. By J. J. Majendie, one of the Preachers at the Savoy, and Prebendary of Sarum. 4to. 6d. Cooper.

The double deliverance here meant, is firſt, the Romiſh Gunpowder-plot; ſecondly, our eſcape from the horrors of popery, by the abdication of James II. on the arrival of William III. who landed on a fifth of November. Mr. Majendie has given a brave whig ſermon on theſe two memorable events.

17. *The Nature and Neceſſity of Faſting.* Being the Subſtance of two Sermons, preached in the pariſh-church of Weſt-Ham, Eſſex; and St. Olave's, Hart-ſtreet, London. By the Rev. William Dodd, Lecturer of thoſe pariſhes. To which are added, Two ſolemn Acts of private Devotion, proper for the day appointed for a general Faſt, from the pious Biſhop Ken's Practice of Divine Love. 8vo. 6d. Dilly.

18. *The glorious State of the Saints in Heaven.* Preached to the ſociety that ſupport the Wedneſday-evening lecture in Great Eaſt-cheap, Dec. 31, 1755. By John Gill, D. D. 8vo. 6d. Keith.

19. On occaſion of the late Earthquake, &c. at Daventry, Dec. 7, 1755. By S. Clark. 8vo. 6d. Buckland.

20. *Sympathy with our ſuffering Brethren, and an Improvement of their Diſtreſſes, ſhewn to be our Duty.* In two diſcourſes, occaſioned by the cruel oppreſſions of the proteſtants in France, and enlarged with a recent and particular account of the ſtate of the perſecution in that kingdom. To which are prefixed, Some ſerious reflections on the preſent ſituation of theſe nations, and our American colonies. By Thomas Gibbons. 8vo. 1s. Buckland.

21. *The late dreadful Earthquake no Proof of God's particular wrath againſt the Portugueſe.* Preached at Litchfield, Dec. 7, 1755. By T. Seward, Canon of Litchfield. 4to. 6d. Tonſon.

22. *Courage and Faithfulneſs in the Cauſe of Chriſt and his Goſpel recommended, both to Miniſters and People.* Preached at Exon, before the aſſembly of miniſters. By Joſeph Butler. 8vo. 4d. Dilly.

23. *The Advantages of religious Knowlege.* Preached in St. Thomas's, Jan. 1. 1756, for the benefit of the charity-ſchool in Gravel-lane, Southwark. By A. Kippis. 8vo. 6d. Waugh.

24. An

24. *An earneſt and affectionate Addreſs to young Perſons, of various Characters.* Preached at Silver-ſtreet, Jan. 1, 1756. To which is added, A ſhort addreſs to parents and heads of families. By S. Hayward. 8vo. 6d. Buckland.

25. *Nehemiah's Advice to the Jews recommended to the Inhabitants of Great Britain.* Occaſioned by the popular apprehenſions of an Invaſion. Preached at Cranbrook, in Kent, Dec. 14, 1755. By Robert Noyes. 8vo. 6d. Field.

26. *Les Devoirs du Mourant*, ou ſermon ſur ces paroles d'Iſaïe, chap. xxxviii. 1. *Diſpoſe de la maiſon, car tu t'en vas mourir.* On y a joint une lettre ſuppoſée venuë du Ciel de la part d'une epouſe, a ſon Mari affligé. 12mo. 6d. Vaillant.

It has been ſaid by ſomebody, that the great buſineſs of human life is to learn to die: thoſe who are converſant with the language in which this ſermon is written, will find it greatly uſeful towards the attainment of this neceſſary leſſon, as it contains ſome excellent practical directions, both how to prepare for, and to behave in, the important final ſcene.—The annexed letter, the author tells us, was wrote in a fit of the rheumatiſm, for the ſervice of a friend in real affliction; at the ſame time he ingenuouſly acknowleges, that the thought is borrowed from a Latin poem, wrote on a like occaſion by the late M. de Orville, Profeſſor of Eloquence at Amſterdam. As there is ſomething uncommon, and not unentertaining, in the turn of this letter, the following extract, perhaps, may not be diſagreeable.

'Vos gens du monde s'imaginent que dès que les ames ſont ici, 'elles n'ont plus de ſentiment pour ce qui les a touchées là-bas. 'Il eſt vrai qu'en ces lieux on ignore la crainte, les ſoupçons, les 'défiances, les tranſports violents, en un mot toutes ces agitations 'que je n'ai guere connuës que dans les autres: mais comme une 'nouvelle fiancée introduite dans la chambre nuptiale auprès de ce 'qu'elle aime, ne laiſſe pas de conſerver dans ſon cœur d'autres 'ſujets de joye qui concourent à la principale; ainſi, dans ce nou'vel état, des affections ſubordonnées n'en ſont point tout à fait ex'cluës. Comme la grace n'anéantit point la nature, la gloire 'n'anéantit point la grace. On s'intéreſſe pour ce qu'on a aimé 'raiſonablement. Ici le philoſophe ſe repaît encore, et mieux 'que jamais, de la ſubſtance de la vérité: c'eſt un pays fécond en 'découvertes: à quelque ſujet qu'il s'applique tout devient ſurface 'pour lui: le géometre y calcule, mais ſans mécompte: l'aſtronome 'y meſure la maſſe et le cours de ces aſtres qui vous éclairent, mais à 'l'oeil et ſans inſtruments; le poëte s'y livre à l'enthouſiaſme, mais 'ſans écarts et ſans langueurs; le peintre même y crayonne, mais 'c'eſt pour l'immortalité. Les Catons et les Ariſtides y maintien'nent l'ordre par un ſimple coup d'oeil, plus ſignificatif que le ſon 'de vos tambours ou les fanfares de vos trompettes; nos Ciceron 'et nos Démoſthenes y exercent encore leur eloquence; mais comme 'ils n'ont plus de tyrans à combattre, ni de conjurations a reprimer, 'ni de préjugez à détruire, ils s'etendent avec emphaſe, et même 'avec tranſport, ſur les douceurs de l'etude et de la paix, ſur le tri'omphe de juſtes, ſur la gloire des grands Princes et ſur-tout des ſages 'qui ont travaillé à délivrer les hommes des paſſions tumultueuſes qui

'le

' les tourmentent et les trahiſſent. A propos de bons Princes, ſi on en
' trouve peu ſur la terre, ſache qu' ici on en voit encore moins. Leur
' femmes et leur filles y ſont moins rares. Elles y jouïſſent d'une
' ſocieté choiſie, qui les conſole de toutes leurs amertumes paſſées.
' Les coeurs véritablement tendres y renouvellent et y perpétuent
' leurs anciennes amitiez, et comme ils n'ont plus d' intérêts à
' diſputer, ni de défauts à couvrir, leurs entretiens n'en ſont que
' plus délicieux. Les epoux même, heureuſement reunis, y bril-
' lent entre les autres et leurs empreſſements réciproques ont toute
' la vivacité de leurs premieres inclinations ſans en avoir les défauts.
' Pour moi, parfaitement tranquile dans l'azcnite de cette réunion,
' je ne ſaurois m'empêcher de penſer a toi.

27. *Religion and Patriotiſm the Conſtituents of a good Soldier.* Preached to Capt. Overton's independent company of voluntiers, raiſed in Hanover-county, Virginia, Aug. 17, 1755. By Samuel Davis, A. M. Miniſter of the goſpel there. Philadelphia: London reprinted, for J. Buckland, &c. 8vo. 6d.

28. *The good Man's Character and Reward.* Preached at the Charter-houſe Chapel, Dec. 11, 1755, at the aniniverſary commemoration of the Founder, Thomas Sutton, Eſq; By Robert Norton, M. A. Rector of Southwick, in Suſſex, and Chaplain to his Grace the Duke of Richmond. 4to. 6d. Bathurſt.

29. Preached at Sheffield, Jan. 1, 1755, at the ordination of the Rev. Mr. Cowper, and Mr. Monteith. By James Sloſs, A. M. 4to. 1s. Crowder. 2d. Edit.

30. *The Paſſages in Moſes and the Prophets, which are expreſſive of Eternal Life, illuſtrated:* at the viſitation at Derby, Aug. 7, 1755; before the Biſhop of Litchfield and Coventry. By Matthew Pilkington, L. L. B. Prebendary of Litchfield. 8vo. 6d. Whiſton.

31. Preached at the Evening Lecture, in the Old Jewry, Sunday, Nov. 30, 1755, on occaſion of the dreadful Earthquake at Liſbon, Nov. 1, 1755. By Charles Bulkley. 8vo. 6d. Payne.

32. *The Duty of Watchfulneſs enforced.* Preached Dec. 14, 1755, being the third Sunday in Advent, at St. Dunſtan's in the Weſt. By William Romaine, Lecturer. 8vo. 6d. Worral, &c.

33. *The Words of Knowlege.* Preached Dec. 25, 1755; and afterwards at Deadman's-place, Southwark, Jan. 4, 1756. By Timothy Lamb. 8vo. 6d. Keith.

34. *Serious Advice,* and *Fair Warning,* to all that live upon the ſea-coaſt of England and Wales, particularly to thoſe in the neighbourhood of Weymouth and Portland. Preached the 22d of December, 1754, in the churches of Fleet and Chickerill, on occaſion of ſeveral ſhipwrecks at that time upon the coaſt of England. By Thomas Francklyn, Rector of Langton-Herring, and Vicar of Fleet, in the county of Dorſet. 8vo. 1s. Linde.

This ſenſible and judicious diſcourſe is very proper to be put into the hands of thoſe who live on the ſea-coaſt, to impreſs their minds

minds with a becoming ſenſe of the ſhocking inhumanity and injuſtice of plundering ſhips that are ſtranded, of what might be ſaved for the merchants and owners. Mr. Francklyn has painted this ſcandalous enormity in ſuch ſtrong colours, as can ſcarce fail to affect every breaſt that has any ſenſe of juſtice, or any feelings of humanity. He has likewiſe given a ſhort account of the origin of this barbarous practice upon wrecks, which is not a native of this iſland, or the invention of our countrymen; and ſubjoined ſome extracts from the ſeveral acts of parliament relating to ſhips that are ſtranded, that thoſe who will not be perſuaded to deſiſt from plundering them, may ſee, at one view, what they are to expect as the reward of their iniquity.

36. The Biſhop of Norwich's Sermon, before the Society for the Propagation of the Goſpel in foreign parts, at St. Mary-le-Bow, Feb. 21, 1755. 8vo. 6d. E. Owen.

37. At the Cathedral Church of Worceſter, Auguſt 6, 1755, being the anniverſary Meeting of the Governors of the Worceſter Infirmary. By Bernard Wilſon, D. D. Canon of Worceſter. 4to. 6d. Sandby.

38. Dr. Philip Yonge's before the Commons, Jan. 30th, 1756. 4to. 6d. Whiſton.

SERMONS *on the late General* FAST, *Feb. 6th.* 1756.

1. *Repentance and reconciliation with God, recommended and enforced*, in two ſermons, preached at the pariſh-church of St. Saviour, Southwark, on Sunday Feb. 1. and on Friday the 6th, with an earneſt and affectionate addreſs to the inhabitants of the ſaid pariſh. By T. Jones, Chaplain. 8vo. 6d. Robinſon.

2. *The Nature and Neceſſity of National Reformation.* Preached at Barbican, Feb. 6th. By Charles Bulkely. 8vo. 6d. Payne.

3. *The Chriſtians Duty in time of public Prayer.* Preached at Cheſhunt, Hertfordſhire, Feb 6. By John Maſon, M. A. 8vo. 6d. Buckland, &c.

4. *A ſpeedy Repentance, the moſt effectual Means to avert God's Judgments.* Preached in St. Ann's, Weſtminſter, Feb. 6th. By Samuel Squire, D. D. F. R. S. Archdeacon of Bath, Rector of St. Ann's, and Vicar of Eaſt Greenwich, in Kent. 4to. 6d. Bathurſt.

5. *A ſerious and earneſt Addreſs to all orders and degrees of men amongſt us.* Preached, Feb. 6th, at Southſtoke and Leominſter. By Daniel Gittings, L. L. B. Rector of Southſtoke, and Vicar of Leominſter, Suſſex. 8vo. 6d. Cooper.

6. *The Deſtruction of Sodom improved, as a warning to Great Britain.* Preached, Feb. 6th, at Hanover-ſtreet, Long-acre. By the Rev. Dr. Allen, morning preacher there. 8vo. 6d. Millar.

7. *The practical Uſe of public Judgments.* At St. Paul's, Deptford, Feb. 6. By James Bate, M. A. Rector of Deptford. 8vo 6d. Owen.

8. At Somerſet Chapel, Feb. 6. By John Kidgell, A. M. Aſſiſtant-

Assistant-preacher to the Bp. of Bangor, and Chaplain to the Earl of March. 8vo. 6d. Davis.

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10. On occasion of the late Fast, by Thomas Ashton, A.M. Rector of St. Botolph, Bishopsgate. 4to. 6d. Whiston.

11. At St. John's Chapel, in the Parish of St. Andrew, Holborn, Feb. 8. being the first Sunday after the general Fast, on account of the dreadful Earthquake at Lisbon. By James Hallifax, M. A. Published at the request of the Trustees of St. John's Chapel. 4to. 6d. Cooper.

12. *God's Summons of despised Forbearance.* Preached Feb. 8. 1756. on Amos iv. 12. at the Parish-church of St. Olave, Southwark. Published for the use of such as would improve the late Fast. By Henry Lee, L.L.B. Lecturer. 4to. 6d. Keith.

13. *Aweful Providences, Calls to Repentance.* Preached at Stamford, Lincolnshire, Feb. 6. &c. By J. Williams. 8vo. 6d. Henderson.

14. *Religion a Nation's Safety.* Preached at Epsom, on Sunday, Feb. 8, 1756. By John Eyre, the Assistant at Epsom. 8vo. 6d. Withers.

15. *The Nature, Cause, and Designs of God's Judgments, &c. &c.* Preached at Ware, in Hertfordshire, by Dr. Webster. 8vo. 6d. Brotherton.

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19. *The Terms of National Happiness stated and recommended.* At Northampton, Feb. 6. By Robert Gilbert. 8vo. 6d. Buckland.

20. *Christ's Instructions to his Followers concerning the suffering Galileans.* Preached in the Parish-churches of Storrington and Parham, in Sussex, Feb. 6. By William Byas, Curate of those parishes. 8vo. 6d. Henderson.

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23. Preached at St. Nicholas's, Deptford, Feb. 6, 1756. By Thomas Anguish, A. M. Vicar of the said Church. 4to. 6d. J. Clarke.

[*N. B. This List will be continued in our next.*]

THE MONTHLY REVIEW,

For *MARCH*, 1756.

ART. XIX. *A Diſſertation on the Knowlege of the Antients, in Aſtronomy and Optical Inſtruments; on the phyſical Cauſes of the Earth's diurnal and annual Motions; on the Diſtance of the Planets from the Sun, and on its Magnitude. Wherein is demonſtrated, that a projectile and gravitating Force, cannot account for the Motions of the Planets; and that their Diſtances, and the Magnitude of the Sun, cannot be by much ſo great as is generally eſteemed.* By J. Rogers, M. D. 8vo, 3s. Rivington.

AMONG all the branches of human knowlege, it may be queſtioned if any has been more generally cultivated, or has had more admirers than Aſtronomy.

Yet, notwithſtanding this, we have but imperfect accounts of the progreſs and diſcoveries of the antients in this moſt excellent and moſt uſeful ſcience. We are ſtrangers to the opinions of the ancient Egyptians concerning the nature of the Sun, Fixed Stars, Planets, Comets, &c. and even the ſyſtem they embraced. The corroding hand of time hath long ſince deſtroyed thoſe writings of the old ſages of the eaſt, which, we ſuppoſe, contained the theory of this ſcience, and the principal diſcoveries made in it.

Dr. Rogers, with no ſmall labour, has collected what the Greek and Latin authors have mentioned, with regard to the ancient Egyptian, Jewiſh, and Chaldean Aſtronomers; and alſo thoſe of the Greeks and Romans, particularly Pythagoras,

to whom we are certainly indebted for the foundation on which the modern Aſtronomy is erected.

'He,' ſays our author, 'firſt taught that the earth was 'round and globular, inhabited on every ſide; that it moves 'in an orbit round the ſun, as do likewiſe the other planets; 'that the variety of the ſeaſons was owing to the obliquity of 'the Zodiac, thro' which the ſun paſſes from tropic to tropic; 'that the viciſſitude of day and night, is owing to the di-'urnal motion of the earth; that the ſun may be reckoned 'among the fixed ſtars; that the ſtars were globular bodies 'like the ſun, moon, and earth, and at different diſtances; 'that every ſtar was a world, ſurrounded by its earth, air, and 'æther in the infinite ſpace: And again, that every particular 'ſtar made a world; that the eclipſes of the moon came from 'her running into the earth's ſhadow, and of the earth from 'its entering the moon's; that the moon was compoſed of 'the ſame kind of matter as our earth, and, like it, inhabited; 'but by animals fifteen times larger, from its days being ſo 'much longer than ours; that it had plains, hills, and val-'lies; that it was illuminated by the ſun; that it was diſtant 'from the earth ſeven hundred and eighty thouſand ſtadia, (or 'ninety-ſeven thouſand five hundred miles) and eighteen 'times farther from the ſun; that the comets are of the 'number of thoſe ſtars that do not continually appear in the 'heavens, but which, at ſtated times, having finiſhed a cer-'tain circuit, uſe to ariſe anew; that the whiteneſs of the 'milky-way was owing to the light of a vaſt number of ſtars 'cloſe ſet, and ſhining therein: He too firſt diſcovered the 'nature of Venus, viz. That Veſperus, or the evening ſtar, 'and Phoſphorus, or the morning, were one and the ſame; 'and this was looked upon as ſo great a diſcovery, that the 'time it was made is recorded by Pliny: he allowed a Va-'cuum, and that matter was diviſible *in infinitum*, and the 'gravity of matter; and that the planets were kept in their 'orbits by gravitation.'

Such were the doctrines of Pythagoras, which our author has collected from various writers, whoſe own words are added in notes at the bottom of the page. And hence we may obſerve, that moſt of the principles of the modern aſtronomy are the ſame with thoſe delivered by Pythagoras; and alſo, that he could not have diſcovered ſome of them without the aſſiſtance of a Teleſcope, or ſome ſimilar machine which had the property of extending the ſphere of ſight.

'Without optical aſſiſtance, how could he imagine that 'there were plains, hills, and valleys in the moon, as good

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' teleſcopes have demonſtrated there are; that the milk of ' the Via Lactea was owing to the light of a number of ſtars, ' which we call telleſcopical, from their being diſcoverable only ' with a good teleſcope; or that the morning and evening ' ſtars were both one, tho' the former never appears but in ' the eaſt, and the latter only in the weſt? Nothing but its ' being manifeſt to ſenſe, the different phaſes being viewed ' and judiciouſly compared, could ſuggeſt ſuch a thought.

' The ſame ſagacity that made this diſcovery, neceſſarily ' demonſtrates, that the planet moves round the ſun, becauſe ' we ſee it both to the eaſt and weſt thereof; the ingenious ' Dr. Gregory has obſerved, " That the variety of phaſes " gave occaſion to the inhabitants of the earth to find out, " that Venus and Mercury move about the ſun." ' Now it ' muſt be a very good teleſcope that ſhews diſtinctly theſe ' phaſes.—

' There is a paſſage in Jamblicus that plainly inſinuates ſome ' ſuch inſtrument was known to Pythagoras; for giving an ' account how he came to find out his harmonics, and their ' ratios, he ſays, " As he was moſt intenſely ſtudying to " find out ſome inſtrument that would be an efficacious and " infallible aſſiſtance to the hearing; as the ruler and com- " paſſes, or more particularly (Dioptra) optic glaſſes were to " the ſight, or weights and meaſures were to the touch, he " paſſed by a ſmith's ſhop," &c.

' I muſt allow that dioptra may be tranſlated, the ſights of ' any geometrical or aſtronomical inſtrument, as of a qua- ' drant, or aſtrolabe, &c. Now as aſtronomers are very con- ' verſant in circles and right-lines, the ruler and compaſſes are ' very efficacious and infallible aſſiſtants; without them the ' eye would be much fatigued to deſcribe either to any thing ' like exactneſs; but I do not ſee how the dioptra, taken in ' any other ſenſe than optic glaſſes, can be ſo particularly ' more infallible and efficacious to viſion than either the ruler ' or compaſs.——

' There is a paſſage in Plutarch, where he gives a kind of ' explication of viſion, which, I hope, may clear up this ' affair. " We ſee bodies, ſays he, either in right-lines, in bent " or crooked ones, or laſtly, in refracted: ſuch things as we " ſee in the air, or through pellucid gems, or tranſparent " horn, are by ſtrait lines; thoſe we ſee in water, by reaſon " of the greater denſity of the matter, are by bent ones; " wherefore the oars of a boat appear bent in the ſea; and " thirdly, we ſee them refracted as through Dioptra;" ' which ' here muſt mean an inſtrument furniſhed with convex or

'concave ground glaſſes, or ſomething analogous thereto, 'perhaps of talc, cryſtal, or iſinglaſs, as they are the only 'kind of ſights that do refract.

'Plutarch, in his life of Marcellus, ſays, that on the tak-'ing of Syracuſe, "as Archimedes was carrying a dial, "ſpheres, an angle or quadrant, and ſome other mathemati-"cal inſtruments, wherewith he was uſed to accommodate "the magnitude of the ſun to the ſight, as a preſent to Mar-"cellus, he was met by ſome ſoldiers, who thinking it was "treaſure that he carried in his boxes, ſlew him." 'Is there 'not a ſtrong preſumption, that theſe inſtruments that de-'monſtrated to ſight the ſun's magnitude, were teleſcopes?

'Cicero ſays, "Archimedes, who viewed it, has given co-"gent geometrical reaſons, that the ſun is many times bigger "than the earth." 'What can he mean by viewing it? *e* '*inſpectante*, every body has ſeen the ſun; he muſt mean 'with ſome uncommon inſtruments as enabled him to mea-'ſure and aſſert its magnitude.—

''Tis pretty plain, from a paſſage in Jamblicus, that they 'knew the uſe of the black glaſſes for viewing the ſun. "We "are wont, ſays he, to favour the weakneſs of the eyes, by "ſhewing the eclipſes through a well poliſhed black ca-"troptic."

'Again, when he went Quæſtor into Sicily, he found out "Archimedes's tomb, on which was deſcribed a ſphere and "cylinder."

'This great man's diſcovery of the relation between the 'ſphere and cylinder, has been of uſe in the mathematics: 'He likewiſe, I ſuppoſe, at the ſame time, found the rela-'tion between the ſphere and the pyramid, that it is equal to 'one whoſe baſe is equal to the ſurface, and its height to the 'radius of the ſphere; why then did not the cone accompany 'the cylinder on his tomb, if deſigned to perpetuate this diſ-'covery?

'It is a judicious and common cuſtom, even to our times, 'to perpetuate the actions of the deceaſed, by inſcribing on 'his monument the inſtruments wherewith the greateſt of 'them were performed. Archimedes's ſphere, or, as we now 'call it, Orrery, will ever be eſteemed a noble work: But 'what was this cylinder, that (all his other famous machines 'wherewith he ſo long baffled the armies and navies of Rome, 'laid aſide) it muſt be eternized on his tomb? Is it not 'more likely to have repreſented his teleſcope? That is the 'ſhape we to this day give them, and that has always been

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'the moſt proper; it was a right way of recording his having 'ſubjected the magnitude of the ſun, &c. to human ſight.'

Our author produces ſeveral inſtances to prove, that the antients underſtood the art and uſe of glaſs grinding; and particularly mentions the antique intaglios, or ſeals, ſunk in cornelian, onyx, agate, &c. which artiſts unanimouſly declare were impoſſible to be performed without the aſſiſtance of glaſſes.

Having thus endeavoured to prove that the antients were acquainted with optical inſtruments, Dr. Rogers proceeds to conſider the earth's motion, which, he aſſerts, cannot be accounted for from projection and attraction.

'Gravitation,' ſays he, 'is a property we ſee univerſally 'lodged in matter, in proportion to its denſity, whereby it 'gravitates to, or is attracted by, the earth; the ſame power 'is very natural to ſuppoſe exiſting between the earth and the 'ſun; but as this power would make it tend in a right line to 'the ſun, another has been invented, or ſuppoſed, which is 'not any where to be ſeen in nature, viz. a projectile one; 'and ſo the earth's motion becomes accounted for by the great 'law of gravitation, ſtamped by omnipotence thereon, and 'a projectile force impinged by the ſame power, which pre-'vents its falling in upon the ſun.

'The action of theſe two forces ſeems inadequate to ſuch a 'motion, becauſe, in order to produce it, the gravitating 'force muſt exactly balance the projectile; and I believe it 'will appear, that very ſoon after, the one muſt be entirely 'deſtroyed: They ſeem, by all the geometrical experiments I 'have been able to make, neceſſarily deſtructive of each 'other; like noiſe and ſilence, like ice and fire, they can-'not ſubſiſt together.

'From a conſideration of the nature of theſe two forces, 'this aſſertion will be verified. Gravitation is the force 'whereby the earth attracts all bodies to its own, it is at all 'times uniformly exerted in right lines from the earth to the 'body attracted, it acts equally on all bodies according to their 'denſities, it is the means God has made uſe of to ſupport na-'ture; but for this property the earth and all bodies would 'crumble into atoms, and all form be deſtroyed, except that 'of a particular atom; it is, for aught we can perceive, made 'perpetual, ſubject to no decay, needing no reparation, vio-'lence may overcome it, but its duration ſoon conquers the 'violence. We can throw a ſtone up perpendicularly in the 'air, but gravity ſoon brings it down again, and it is weak-'ened only as it is removed from the center wherein it is

'placed: But projection is a motion given to body contrary 'to its nature, which would always be at reſt, and, when 'given, it would always continue in a ſtrait line, if nothing 'hindred it, but not capable of removing any obſtruction, 'without loſing ſome of its own force; and the obſtruction 'given by attraction, muſt produce on the projected body the 'ſame effect as obſtruction given by æther, air, or a denſer 'medium. Our attraction acting on the projection, conti-'nually diſturbs and alters its aim from a ſtrait line to a cir-'cle; and as it has no perpetual duration like attraction, muſt 'ſoon be overcome and ceaſe.

'A mortar elevated forty-five degrees, ejects a bomb at 'firſt, in or near a right line, that is, while the projectile 'force is vaſtly ſuperior to attraction, afterwards coming near 'a balance in a curve, and for the moment the two forces are 'in equilibrio in a ſegment of a circle, and then in a curve, 'tending ſtill more to a right line, till it has finiſhed a ſemi-'circle, and then in a ſtrait line to the center of gravitation.'

The author proceeds to ſhew, by means of a diagram, that this is the nature of all projectiles, and that the ſame thing would happen to the earth; and thence infers that no projectile thrown in any direction, or attended with any force of attraction, can produce a circular motion; adding, that 'an 'elliptical one labours under greater difficulties, becauſe, be-'ſides the removal of the foregoing objections, I ſuppoſe it 'will not be eaſy to aſſign a phyſical reaſon why the earth be-'ing in winter nearer the ſun, ſhould not have its gravitating 'force increaſed; or why, on the other ſide the ellipſe in 'ſummer, the projectile one ſhould not likewiſe increaſe, to 'the total deſtruction of the one or other.—

'Again, beſide the compoſition of the mentioned forces 'of projection and gravitation, there muſt be a third ſuppo-'ſed primarily impinged on the earth, to wit, a twirl or cir-'cular motion on its axis, from whence the diurnal motion 'muſt ariſe. Now, is it not plain, that a body ſo ſtrongly at-'tracted by the ſun, as to keep it in an orbit, and prevent its 'flying off in a tangent, muſt have ſuch a circular motion 'preſently ſtopped, at leaſt impaired, as the ſide next the ſun 'muſt be moſt preſſed upon, the attraction of all the planets 'co-operating thereto?

'I took an artificial magnet that weighed 5 oz. 120 grains, 'and would liſt up 4 oz. 340 grains. I hung it to a ſmall 'ſtring, and gave it ſo many turns as would continue its re-'volving motion 10½ minutes, when no iron was near to 'impede it, but upon applying a piece of iron, covered with

'a pew-

'a pewter plate, within the ſphere of its activity, it ſtopped 'in three minutes, and the iron being removed, it recom-'menced its circular motion, which laſted but half a minute 'more. Hence it is evident, that did not ſome force continu-'ally act upon the earth, to keep up its motions, the attrac-'tive power of the ſun would ſoon ſtop (at leaſt) the diur-'nal one.

'The friction likewiſe of the æther muſt be conſiderable, 'as this very motion proves from its being prolonged to twen-'ty-four hours; for if nothing hindered it, why ſhould not 'the earth revolve in twenty-four minutes, or, indeed, in 'one ſecond-minute?

'This reſiſtance of the æther ſeems neceſſary to prevent the 'too rapid motions of the planets, and render them equable: 'and as the earth floats in, and is ſurrounded by, its air, ſo 'does the ſun in the æther, its proper atmoſphere, which muſt 'be extended as far as the utmoſt limits of his ſyſtem, and is 'the medium, the Funiculi or Hami, whereby the ſun at-'tracts all the planets and comets, and prevents their flying 'out of the ſyſtem.

'As comets move in ellipſes, and are kept in their orbits 'by the ſame forces as the planets, let us conſider that of '1680, which deſcending, as it were, from an infinite diſ-'tance, perpendicularly towards the ſun, aroſe from him a-'gain with as great velocity.

'As the acceſs to, and receſs from the ſun, were made in 'ſtrait lines, while they were making, the projectile force muſt 'ceaſe or be ſuſpended; to ſtop but for a moment any projec-'tile, is abſolutely to deſtroy its motion; how came it then 'to be exerted with ſo much vigour in the Perihelion? Was 'there a continued miracle, a freſh projection given, or was 'all done by means of reſilition or rebounding? The yield-'ing æther is unfit for ſuch an effect.

'This comet, during half its circuit round the ſun, was 'diſtant from it but one third of the moon's diſtance from the 'earth; wherefore the attractive force muſt be vaſtly increa-'ſed, and the projectile being deſtroyed, it muſt have impin-'ged on the ſun's body.'

Having thus endeavoured to prove that projection and attraction will not account for the motion of the earth and other bodies of this planetary ſyſtem, Dr. Rogers proceeds to give his own opinion with regard to the phyſical principles which produce the diurnal and annual motions of the earth.

'The earth,' ſays our author, 'being an oblate ſpheroid, 'objected to the ſun in an obliquity of 66° 30′ the ſame

'which given to the ſails of a windmill, occaſions its moſt 'forcible converſion.* The rays of the ſun ſtriking againſt 'the oblique hemiſphere, as the wind againſt the ſails of the 'windmill, keep it off, and at the ſame time make it turn 'on its axis; the ſhape of the earth, whoſe diameter under 'the line is increaſed 63 miles, aſſiſts at the equinoxes. The 'æther being a reſiſting medium, and the atmoſphere (like 'the extremities or ladles of a mill-wheel in the water, or oars of a boat) ſtriking in it, urges it into a progreſſive mo- 'tion, its own gravity inclines it to the ſun's center, and of 'courſe keeps it in equilibrio with the repelling rays, as the 'mercury in the barometer riſes and falls as the atmoſphere be- 'comes heavier or lighter; whence the regularity of its motions.

'It is ſuppoſed likewiſe, that the plane of the earth's orbit 'is, in winter, in or near the ſun's axis, or ſome part whence 'the rays are not ſo forcibly emitted; for which reaſon the 'earth muſt at that time approach nearer it, to keep up the 'equilibre, the repelling force being weaker; and in ſummer 'being objected to the more forcibly repelling rays, be driven 'to a greater diſtance; ſo the annual orbit muſt become el- 'liptical.—

'If then the light and heat of the ſun ſtriking againſt the 'earth's obliquely objected hemiſphere, occaſions its turning on 'its axis or diurnal motion, any reſiſtance in the æther muſt 'occaſion the progreſſive or annual one, the earth's diameter 'being known, muſt determine its diſtance from the ſun; 'for as the diameter is 7967,8 (the atmoſphere, generally al- 'lowed to be about 25 miles, being plunged into the æther, 'meaſures little) the periphery 25031, which multiplied by 'the number of its revolutions 365,25, gives for its orbit '9,142,572.

'And as it would move this orbit by the impulſe of the rays 'of the ſun only, and as the gravitating force muſt neceſſa- 'rily be equal to that impelling force of the rays, ſo while by 'its rotatorial motion it advances one mile, it is attracted an- 'other: if to a ſhip ſailing down a current, at the rate of one 'mile an hour, ſuch a gale of wind, or other impelling force, 'were added, as on a ſtagnant water would drive it likewiſe at 'the rate of a mile an hour, it muſt then ſail two.

'The orbit therefore, which the earth as above pedometri- 'cally meaſured, being doubled by the gravitating force, 'makes 18,285,144, whoſe ſemidiameter is the diſtance of the 'earth from the ſun, or 2,910,164 miles.'

* 'Wolfius, vol. II. p. 238, gives 54 degrees for the angle of the 'ſails of a windmill to the axis: but an ingenious workman obſerved 'to me, that where the wind came in guſts, 65 kept it more ſteady.

And

And in the ſame manner our author finds the diſtance of Venus from the ſun to be 1,790,684, that of Mars 5,473,690, that of Jupiter 34,520,432, that of Saturn 85,727,320, and that of Mercury 700,758.

As theſe diſtances are much leſs than thoſe aſſigned by the modern aſtronomers, and there being a natural concatenation in the mind, of the ideas of magnitude and diſtance; ſo every miſtake of diſtance muſt produce a correſponding error in our ideas of the magnitude of an object; therefore, if theſe diſtances be allowed, the magnitude of the ſun muſt be proportionally leſſened; and accordingly our author makes the diameter of the ſun to be 23,373 miles, whereas, according to modern calculation, it is 822,148 miles. And that this is nearly the true diameter, and that the above diſtances of the planets are not far from the truth, our author has endeavoured to ſhew, from experiments on the tranſits of the planets over the ſun.

With regard to the ſecondary planets, Dr. Rogers will not allow that they are kept in their orbs by the ſame means as the primary, viz. by a compoſition of a projectile and attractive force; nor that the phænomena of the tides can be accounted for from the theory of attraction. The theory of the tides is doubtleſs attended with difficulties; but we are far from thinking it inconſiſtent with the doctrine of attraction. This is not, however, a place for us to attempt a demonſtration of this kind; nor is it at all neceſſary, the learned Biſhop of Clogher having given a very conciſe and elegant one in his ſecond volume of the Vindication of the Hiſtories of the Old and New Teſtament.

Our author ſuppoſes that electricity is the true cauſe that keeps the moon in her orbit, and alſo of the double tides in twenty-four hours; but has not attempted any theory to account for theſe phænomena.

The Comets, Dr. Rogers ſuppoſes to be bodies deſtined to repair the quantities of light and fire inceſſantly emitted by the ſun, and which are ſcattered and diſperſed over the whole ſyſtem. The large ſweeping tails of the comets, which extend ſo many thouſand miles, our author thinks well adapted to ſuch a purpoſe; and as many of thoſe particles of light and and fire may be ſuppoſed to be driven to a vaſt diſtance; it is neceſſary they ſhould go to the utmoſt limits of the ſyſtem to make ſuch a collection.

'Let us, therefore,' ſays he, 'ſuppoſe a body apt for ſuch 'a purpoſe, detached from the neighbourhood of the ſun, it 'would be light, porous and ſpongy; and it would be to the 'higheſt

'higheſt degree ſo, when ſent from thoſe fiery regions, a bo-
'dy ſo large, ſo full of pores, and ſo light, would be propel-
'led by the violence of the rays, and with great velocity, to a
'great diſtance; the farther it goes, the fewer rays ſtrike up-
'on it, and their force or velocity muſt be likewiſe ſuppoſed
'diminiſhed. The comet then ſlowly ſweeps his tail over the
'wide expanſe, beyond the orb of Saturn; there, at leiſure,
'his cells are filled with the matter it was ſent out to gather
'up; but, by and by, becoming more and more heavy, and
'not out of the ſphere of the ſun's attraction; which, upon
'my principles, it is not poſſible it ſhould be, as it is only
'driven by the force of his rays; the other ſcale begins to
'preponderate, and he ſlowly again to approach his center,
'his collection increaſes as he deſcends by the other ſide of
'his trajectory; that increaſe adds to his weight and velocity,
'and he comes down again, if very heavy, almoſt in a ſtrait
'line, if leſs ſo, being more ſenſible of the ſun's repelling rays,
'in a larger curve, till he reaches pretty near the ſun, on
'whom having exonerated moſt part of what he had been
'collecting, his pores become empty, and his weight in equi-
'libre with the repelling rays; he moves round him in the
'ſegment of a circle; but growing every moment more light,
'his cellules more empty, his weight or quantity of matter is
'no longer a ballance for the repellings rays, he comes again
'into the ſtate when firſt detached; and ſo acts over again all
'its parts, as planets do when they have compleated their orbits.'

Having given an account of the ſyſtem which Dr. Rogers has propoſed, inſtead of that founded on attraction and repulſion, we ſhall conclude this article with the following obſervations:

1. That the velocity of the rays of light is the cauſe of the earth's motion, is not a new thought; the learned Mr. Colden, in his Principles of Matter and Motion, has introduced the ſame agent. (See Review, vol. VII.)

2. Tho' the obliquity of the earth is nearly the ſame with that of the ſails of a wind-will, yet the angles are formed in a very different manner; the former being that intercepted between the earth's axis and the orbis magnus, or annual path, the rays of light will ſtrike in different directions on the oblate ſuperficies of the earth, in different parts of its orbit, and conſequently its velocity will be very different; whereas the angle of the latter being that contained between the ſail and its axis, which is always parallel to the direction of the wind, the force of the wind will conſtantly have the ſame power on the ſails, and conſequently the mill muſt move with the ſame velocity, as long as the force of the wind continues the ſame.

3. If the velocity of the rays of light be the cauſe of the comet's motion, how is it poſſible he ſhould exonerate on the ſun's body, the particles of light and fire which our Author ſuppoſes he has collected in the wide expanſe, when the comet himſelf never comes in contact with the ſun? Can thoſe very particles, which, according to our Author, were before emitted from the ſun's body, on the comet's arriving nearer to the ſun, quit the cellules of the comet, and continue their motion to the ſun, notwithſtanding the repulſion of the rays of light?

ART. XX. *The Scripture-Account of the Lord's Supper. The ſubſtance of three Sermons preached at Market-Harborough, in the county of Leiceſter*, 1755. *By* Richard Parry, *B. D. Miniſter of Market-Harborough, and Student of Chriſt-Church.* 8vo. 1s. Dodſley.

THE Author introduces this tract with aſſerting, That the Lord's Supper is the diſtinguiſhing characteriſtic of the diſciples of a *crucified Saviour*; and that it is of the higheſt importance to enquire into the true nature, end, and deſign of it. He afterwards calls it a *venerable myſtery*, and an *eſſential branch* of Chriſtian worſhip: and obſerves, that if we frame our conceptions of it from mere human ſyſtems, changeable and various as times and writers, we ſhould be, in ſome point or other, miſled. The declaration of St. Paul, in 1 Cor. xi. 26. *For as often as ye* eat *this bread, and* drink *this cup, ye do* ſhew *the Lord's* death *till he come*, is the particular ſubject from which Mr. Parry hath drawn his obſervations and concluſions. Theſe actions of eating and drinking, he conſiders as ſignificant expreſſions, and a commemorative repreſentation of the *death* of *Jeſus*; of his body which was broken, and his blood which was ſhed, for us. Actions, he ſays, having a natural ſignification, and moving before the eye, muſt neceſſarily make a ſtronger impreſſion upon the mind than *words*, which have only an arbitrary ſignification, and enter by the ear. He is of opinion, that the *paſchal feaſt*, which he repreſents as a *vital part* of Jewiſh worſhip, gave our bleſſed Saviour the hint of inſtituting his ſupper.

'The paſſover,' he ſays, 'in its primary and obvious in-'tention, was deſigned as a memorial to the children of Iſrael, 'of their wonderful deliverance from Ægyptian bondage. But 'its principal and moſt important object was, the *death of* '*Chriſt*, which it prefigured in all its parts. The month, the

'day,

'day, the very hour, in ſhort, all the moſt remarkable circumſtances relating to the one, were exactly deſcribed and ſhadowed out by the other.' And thus, according to our Author's curious ſyſtem of types and figures, a ſacrifice of a peace-offering, or a meat and drink-offering, were appointed to be an emblematical figure, or a prefigurative repreſentation of a real ſin-offering. With like propriety and conſiſtency, Mr. Parry obſerves, that baptiſm is a rite which repreſents the death of Chriſt in general, and that our church has *added* a ſignificant circumſtance, or an expreſſive ſign, to deſcribe the particular manner of it, the death of the croſs: imagining, perhaps, that this is not properly or ſufficiently deſcribed, or declared in the Lord's ſupper. But yet in this religious feaſt the death of Jeſus, he thinks, is *repreſented*, as well as commemorated; and that 'WHAT we *eat* and *drink* in the holy 'ſupper, are the *body* and *blood* of *Chriſt*; and that we are 'naturally led to conſider this ſervice under the enlarged cha-'racter of a *feaſt upon a ſacrifice*.'

With equal judgment and ſagacity Mr. Parry repreſents the Corinthian Chriſtians, [whom St. Paul knew to have been gentiles carried away to dumb IDOLS, 1 Cor. xii. 2.] as deſcended from Jewiſh anceſtors, poſſeſſed of great invaluable privileges; 'who were all under the cloud, all paſſed through 'the ſea, were all baptized with the ſame baptiſm, all ate the 'ſame ſpiritual meat, all drank the ſame ſpiritual drink.' And hence he argues, that the ſame crime which devoted the *Fathers* to temporal puniſhment, muſt neceſſarily ſubject the *Children*, ſinning againſt clearer light, and againſt greater mercies, to a greater condemnation.

Mr. Parry now proceeds to examine the goſpel-hiſtory of the inſtitution of the Lord's ſupper. He takes notice, that the time of the inſtitution was the very day of Chriſt's death, and likewiſe of the *paſchal oblation*; which, among all the legal ſacrifices, was the moſt ſtriking figure of it. And that as the thoughts of the diſciples were now intenſely fixed on both, Jeſus therefore ſeizes the opportunity, adopts the Jewiſh phraſe, and accommodates it, with great propriety, to his own inſtitution. Here our Author goes on to aſſert, that the paſſover which Chriſt ſo earneſtly deſired to eat, and did eat, was not the Jewiſh, (becauſe he apprehends, that neither the time nor the *poſture* of their eating was agreeable to that) but the *Chriſtian* paſſover, the repreſentative memorial of himſelf, the Lamb of God, who was ſpeedily to be offered up a ſacrifice, and a ranſom for us all. Hence it evidently follows, upon Mr. Parry's ſcheme, that on this occaſion Jeſus led his diſciples, who were Jews, and under indiſpenſible obligation to keep

keep the law of Moſes, to neglect and omit the moſt ſolemn feſtival of their religion. He intimates, indeed, in his preface, that he once intended to have ſaid ſomething in defence of this aſſertion, concerning the paſſover. 'But,' ſays he, 'I 'ſhall ſave the reader and myſelf this trouble, having ſince 'learned from Dr. Waterland, that *this opinion* (viz. that the 'paſſover mentioned by the evangeliſt, is the Chriſtian paſſo-'ver, or Lord's ſupper) had *ſome patrons* of old time, *more* of 'late, and ſeems to gain ground.'

In explaining the phraſes uſed by Chriſt on this occaſion, he obſerves, that 'the Lord's ſupper is a *type*, and as ſuch, a re-'preſentation by *action*, inſtead of *words*, of *Chriſt crucified*. 'That is, the actions of breaking bread and pouring out wine 'are *ſignificative* of Chriſt's body *broken*, and of his blood 'poured *out*. Juſt as *raiſing* the dry bones to life was a *type*, 'a viſible repreſentation,* of the redemption from Babylon; 'and the *actions* in the paſchal feaſt, a *type* of the redemption 'from *Egypt*. And what is particularly remarkable to our 'preſent purpoſe, in the firſt inſtance God expreſly ſays to 'Ezekiel, *Theſe bones are the whole houſe of Iſrael*;† and in the 'ſecond, to Moſes, *This is the Lord's paſſover*. So in the 'paſſage before us, Jeſus ſays to the Twelve, *This is my body 'which is* broken *for you*. Not ſimply *this bread* is my body, 'for the original will not naturally and grammatically bear 'that ſenſe, but this whole ſervice, this complex *action* of '*breaking* and *eating* bread is, or *repreſents*, my body, which 'is *broken*. The *bread* is no more the real *body* of Chriſt, 'than the four letters which compoſe that *word* are his *body*. 'So again with regard to the *cup*, *This is my blood of the New 'Teſtament*." That is, this *action* of *drinking* wine is, or *re-'preſents*, my blood, which is ſhed for the confirmation of 'the New Teſtament. It is plain he had in view the words 'of Moſes, *This is the blood of the Teſtament, which God hath 'injoined to you*. However the blood of Jeſus is not merely 'the *ſeal* of the New Teſtament, in which forgiveneſs of ſins 'is freely offered to every true penitent—it is likewiſe the '*cauſe* of that forgiveneſs, the *means* of our reconciliation 'with God.

'Nor does this redemption by Chriſt derogate in the leaſt 'from the mercies of God. It was indeed the EFFECT of 'them. *The Chriſtian ſcheme is founded in the benevolence of 'the Deity*.'

* Here Mr. Parry ſeems to have forgot that the caſe in Ezekiel was a viſionary ſcene, and not a literal fact, or real tranſaction.

† See Ezekiel xxxvii. 1—14.

Mr. Parry proceeds to remove an objection that hath been urged againſt that notion of the Lord's ſupper which he embraces, viz. That as the Lord's ſupper was inſtituted before Jeſus was ſacrificed, it cannot be a feaſt upon, or *after* the ſacrifice. This argument we have formerly conſidered in ſome remarks on a diſcourſe of Dr. Warburton's, who had adopted that ſentiment from Dr. Cudworth; to which we refer our readers *.

It is needleſs to enter into a particular conſideration of ſeveral very unſcriptural notions (as we think) for which Mr. Parry zealouſly contends. As, that Chriſtians, in partaking of the Lord's ſupper, FEAST upon a SIN-OFFERING; and that 'eating THINGS OFFERED IN SACRIFICE to the true God, is 'confeſſedly, among Jews and Chriſtians, the means of communicating with him.' The Jews, indeed, often feaſted upon the things which had been offered in ſacrifice to God; but to aſſert this concerning the conduct of Chriſtians at the Lord's table, is to ſuppoſe, that the bread and wine are REALLY offered in ſacrifice to God; that theſe elements conſtitute a SIN-OFFERING, which Chriſt hath enjoined them to eat:—the groſs abſurdity of theſe poſitions every ſenſible reader, every conſiſtent proteſtant, will eaſily diſcern, and as freely diſclaim.

* *Review*, Vol. XI. p. 441—444.

ART. XXI. *Mr. Hutchinſon's Expoſition of* Cherubim, *and his Hypotheſis concerning them, examined. In three Diſcourſes; Wherein alſo what has been advanced by ſome late writers, in ſupport of his Doctrine, is occaſionally conſidered. By* Thomas Sharp, *D. D. Archdeacon of Northumberland, and Prebendary of Durham.* 8vo. 5s. Knapton.

THE Doctor begins with giving us the Hutchinſonian interpretation of the *cherubim*, in the words of one of their writers, which it may not be improper to inſert here, as it is preſumed it will be new to moſt of our readers. "This then," ſays he, "was the appearance: (i. e. of the *cherubim* deſcribed by Exekiel) The heads of the bull, the man, and lion "together, and of the eagle, ſo there were three heads, and "four viſages. The bodies were all joined in one. By this "ſignifying the unity of the eſſence, and the diſtinction of the "perſons, and man taken into the eſſence by his perſonal "union with the ſecond perſon, whoſe conſtant emblem was "the

"the Lion.—This was named *Cherubim*, a word compounded "of *che*, *quaſi*, a note of likeneſs, and *rubim*, the *great ones*." And this laſt appellation, Mr. Hutchinſon contends, was peculiarly appropriated to the Deity; ſo that, according to him, the very *name* of the figure implied, that it was an hieroglyphical repreſentation of the Trinity.—The Doctor employs the three firſt ſections of his firſt diſcourſe in examining this etymology, and ſhewing the weakneſs of Mr. Hutchinſon's arguments in ſupport of it.—In the fourth he ſhews, that in Ezekiel's viſions, *cherubim* is never mentioned otherwiſe than as the plural of *cherub*, or cherubic figure, ſignifying a *number* of ſuch figures; and is no where uſed for a plurality of perſons emblematically repreſented *in one figure*. And there is no other part of ſcripture that can give the leaſt foundation for interpreting it in this ſenſe. On the other hand he obſerves, that *cherub* in the ſingular number, can never imply a trinity of perſons, even tho' it were granted, that, according to the preceding etymology, *rub* were one of the diſtinguiſhing titles of the Deity; to which he adds, that *cherub* is applied indifferently to the *double*, or *quadruple* figure, and once we find it, when only one of them is mentioned, whereas it is never uſed of the *triform* emblem. From all which he concludes, that the diſtinction of perſons ſuppoſed to be contained in this hieroglyphic, can never be inferred from the *word itſelf* as it is uſed in Scripture.—In the fifth ſection the Doctor conſiders Mr. Hutchinſon's arguments from Exekiel's deſcription of the cherubic form. One of theſe, which we ſhall give the reader as a ſpecimen of the reſt, is founded upon Ezek. x. 20. *This is the living creature, which I ſaw* [הַחַיּוֹת] *under the God of Iſrael:* which Mr. Hutchinſon renders, *I ſaw inſtead of the Aleim of Iſrael*; and ſuppoſes, that the cherubim is here expreſly ſaid to be a repreſentation of the perſons in the Trinity. To this the Doctor anſwers, that tho' it be true the word הַחַיּוֹת will bear the ſenſe Mr. Hutchinſon gives it, where it is required by the context; yet as God is elſewhere repreſented as riding upon a *cherub*, and in this very chapter of Ezekiel, the glory of the God of Iſrael is ſaid to be *over them* (i. e. *the cherubim*) above; and it is ſaid in both Ezekiel's viſions, that the glory of God was *over their heads*, and conſequently the *cherubim* were *under* the glory, there can be no pretenſion for altering our verſion: much leſs is there any ground for aſſerting, that the context requires us to conſtrue הַחַיּוֹת *a ſubſtitute*. —The next ſection, which concludes the firſt diſcourſe, is taken up in examining the proofs Mr. Hutchinſon brings, that the figures of the bull, the lion, and the eagle, in the *cheru-*

him, were emblems of the three divine Perſons: but as it would be impoſſible to give the reader a juſt idea of the arguments on the one ſide or the other in the ſmall compaſs allotted to this article; and as the ſubject itſelf can afford but very little inſtruction or entertainment to the generality of perſons, we ſhall content ourſelves with this general account of the deſign of the ſection, referring thoſe who have leiſure and inclination for ſuch enquiries, to the book itſelf. Only it may not be amiſs to obſerve, that Mr. Hutchinſon lays great ſtreſs upon the heathen hieroglyphics uſed in their idolatrous worſhip, in which a *bull* was the emblem of *fire*, the *lion* of *light*, and the *eagle* of *wind*, or ſpirit, which he ſuppoſes they muſt have borrowed from this divine emblem. To this argument the Doctor anſwers, that we ought not to expound the Scripture in any points of conſequence to faith and practice, merely by Heathen cuſtoms, or fabulous traditions; and that, beſides the great uncertainty of theſe emblems, which are often applied to many other things, there is no foundation at all for ſuppoſing, that the gentile worſhip of theſe animal forms, took its riſe from the miſapplication of the *cherubim*, ſince many other more probable ways of accounting for the origin of their idolatry, may eaſily be found out.

In the ſecond diſcourſe the Doctor proceeds to examine the ſeveral paſſages of Scripture, which Mr. Hutchinſon and Dr. Hodges, in his *Elihu*, have alleged in ſupport of this hypotheſis; but which it does not ſeem neceſſary particularly to mention here. As a general anſwer to the texts theſe writers have produced, relating to the tabernacle and temple, the Author obſerves, how highly improbable it is, that when Moſes ſo expreſly cautioned the people againſt making any repreſentations of God, reminding them that they had ſeen no ſimilitude in the Mount; and when the whole Jewiſh ritual was ſo directly levelled againſt all kinds of idolatry and image worſhip, that he ſhould ſo far encourage this ſuperſtition, as to propoſe thoſe figures of the cherubim, which were upon the mercy-ſeat, as proper emblems of the Deity; ſince he could not but be ſenſible how eaſily this muſt lead the way to the groſſeſt idolatry.—In his remarks on the arguments brought from St. John's viſion of the four beaſts, or living creatures, before the throne, in the *Revelation*, he obſerves, beſides the different poſition of the *man*, who is not placed, as in Ezekiel's viſion, next to the *lion*, but between the *calf* and the *eagle*; which by no means favours the ſuppoſition of the lion and the man being emblematical of the two natures in Chriſt; beſides this, he obſerves, that they are repreſented as *falling down before the Lamb*, and

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in another place as *worſhipping God*, which would have been the groſſeſt abſurdity, if they had been, as is pretended, the repreſentatives of the divine Perſons. And whereas it is pleaded, in defence of this interpretation, that the word there uſed does not neceſſarily imply an act of homage, but only expreſſes the ceſſion that was made to the Lamb, of all power, according to the original covenant, by the two other perſons of the Trinity, who bowed their heads, and pronounced a ſolemn *Amen*, in token of their aſſent to the worſhip that was paid him by the twenty-four elders, the Doctor has taken pains to aſcertain the ſenſe of the phraſes in queſtion; and from a view of the context, as well as from the reaſon of the thing, has ſufficiently evinced the weakneſs of theſe gentlemen's criticiſm. He concludes this diſcourſe with obſerving, that if ſo important a myſtery had been concealed under theſe figures, as Mr. Hutchinſon ſuppoſes, and if the apoſtate Jews had ſo induſtriouſly kept the knowlege of it from the Chriſtians, it is very unaccountable, that neither Chriſt nor his apoſtles ſhould ever explain this ſecret; and particularly, that St. Paul, when his ſubject led him to mention the furniture of the moſt holy place, ſhould ſpeak with as much ſeeming indifference of the *cherubim*, as of *Aaron's rod*, or the *pot of manna*, and not once attempt to unfold the wonders contained in it.

In the third and laſt diſcourſe, the author, after ſome general remarks upon the ſubject in debate, which diſcover his uſual candor and ingenuity, conſiders thoſe texts that ſpeak of the angels as attending at the giving of the law on Mount Sinai, and examines the different interpretation given them by the Hutchinſonian writers; inferring the great probability of the generally received opinion, viz. that 'the figures on the 'mercy-ſeat were deſigned to repreſent the *angels* of God, or 'thoſe celeſtial attendants, or *ſatellites*, that encompaſſed his 'throne, and ſerved under him, when he was viſibly preſent 'at Mount Sinai. And that theſe *emblems* of them were 'fixed at each end of the cover of the cheſt where the ſaid 'law was depoſited, in token of their having aſſiſted at its 'firſt promulgation, and of their being protectors and defenders of it, and remembrancers or admonitors of the teſti-'mony contained therein.' In the third and laſt ſection of this diſcourſe, the Author, having mentioned the etymology generally given by the Chriſtian fathers to the word *cherubim*, as if it ſignified a *multitude of knowlege*, or *wiſdom*, propoſes a conjecture of his own, that it may poſſibly be an old Hebrew word for *hieroglyphic*, well underſtood in the time of Moſes, and uſed for all kinds of emblems expreſſed by ſculpture, and

might be derived from גרב, to *figure*, or *repreſent by figura-tions*; which, tho' not now a root in Hebrew, is in Syriac. From hence he thinks poſſibly the Greek word χυρϐις, the ſtone on which the Athenians engraved their laws, might be derived, as well as ſeveral other words to be found in the languages ſprung from the Scythian, all of them denoting ſculpture. Thus, in Teutonic, *kerben*; in German, *kerven*; Angl. Sax. *ceorfan*; in Engliſh, *carve*; Cámbr. Brit. *kervio*; Hibern. *corbham*. And if this etymology be admitted, he obſerves, it will be eaſy to account for it, that this word ſhould be applied to ſacred emblems, in diſtinction from all other imagery, and eſpecially to the figures upon the ark, as well as that the angels themſelves ſhould be called by the names of their hieroglyphical repreſentations.

ART. XXII. ΕΥΡΙΠΙΔΟΥ ΙΠΠΟΛΥΤΟΣ. *Euripidis Hippolytus. Ex MSS. Bibliothecæ Regiæ Pariſienſis emendatus, variis lectionibus et notis editoris acceſſere viri clariſſimi Jeremiæ Markland emendationes. Oxoniæ.* 1756. 4to. 2s. 6d. Fletcher in Oxford; Wilcox, London.

THIS edition far exceeds any that has yet appeared; and as we cannot but be greatly pleaſed with this ſpecimen of a new edition of Euripides, on account of its correctneſs and elegance, ſo we lament that it is only a ſpecimen, and that the learned, modeſt, and ingenious editor, gives us no great hopes of expecting, ſoon, the completion of a work which will do him honour.

He is now engaged in other ſtudies, but if, he ſays, the juſt and candid reader ſhall approve of his attempt, he will not entirely withdraw his hand from the taſk, nor give room to ſuſpect him of idleneſs; but employ the vacant hours he may have, in arranging ſuch materials as he is already poſſeſſed of, for he has little hopes of adding more to them.

The approbation of the learned, and the thanks of every ſcholar, he certainly deſerves: and that he may not think the encouragement of others to ſtudy the Greek a matter of amuſement, or of leſs conſequence than moſt other applications of a learned man, let him conſider whether this language is as much cultivated now as formerly; whether we are not rather mathematical than claſſical men; and whether our taſte, manners, and religion, will not improve

with

with our further progreſs in the knowlege of antiquity, and in particular of the Grecian writers?

If this learned editor ſhould deſpair of obtaining any more collations from manuſcripts, he may yet favour us with an examination of thoſe conjectures and emendations which the learned Profeſſor Reiſke publiſhed upon Euripides, at Leipſic, in octavo, 1754.

We do not think it neceſſary to give extracts from this new edition of Hippolytus, to ſhew how the punctuation is in many places improved, the true reading reſtored, and the words and lines in the chorus's better diſpoſed than in the very faulty edition of Mr. Barnes. We cannot ſuppoſe any ſcholar will be without this play, and whoever compares it with the former editions, will ſoon be made ſenſible of its ſuperior excellence. But as the animadverſions of Mr. Reiſke may be in very few hands, we ſhall give the reader all his conjectures and emendations upon Hippolytus, and at the ſame time do juſtice to our own countryman, the very learned Mr. Markland, whoſe labours are joined with thoſe of the Oxford editor, whenever their obſervations ſet aſide, or agree with, thoſe of the German critic, who is rather too free of his conjectures, often ſo remote from the common reading, that the ſuppoſed genuine lection is not to be traced in the corrupted text, and ſometimes it may be doubted whether the Greek language ever had ſuch words in it as he has been pleaſed to form.

For the ſake of method, and the reader's eaſe, we have inſerted theſe criticiſms of Mr. Reiſke under three diviſions: the firſt conſiſting only of changes in the punctuation; the ſecond, of ſuch obſervations as, without any change in the text, explain the ſenſe of obſcure paſſages; the third, of emendations of the Greek text.

I. Alterations in the pointing.

30. Take away the comma after ἀλλαδος, and place it after γης τησδε, referring ἑκατονταπυλον, not to ναον, but to πτεραν.

163. Reiſke takes away the punctum from αἰφρονιτας, and puts it after συνοικων, according to an old edition, and for this further reaſon, becauſe ἀλλ' ἀνδρα belongs to ὀδυνᾳ αἰφρονιτας.

225. I. τι; κυνηγεσιων ἡδυ σοι μελεται; quid? eſtne tibi quoque venationis cura? Inſtead of this, in the common edition it ſtands thus—quid tibi eſt negotii cum exercitio venationis?

358. Put a punctum after φασις, and take it away from ζησα.

591. Take away the punctum after ὀκνω, and the ſenſe will be, non tamen habeo perſpicue dicere, quorſum iverit, quo tendat cla-

mor. 1134. Take away the comma after αμι. 1142. Take away the ſtop from σιμωαν, and put a punctum after ναιφων. 1185. Place the comma after ορθως, that the ſenſe may be *revera pater meus es.* 1210. The ſtop ſhould be taken from δμαρτη, and put after σωλοις. Mr. Markland has made the ſame obſervation, ſee Ox. ed. p. 73. 1330. Take away the comma from ακυσας. 1392. Put a comma after ιξαμαι, and ſupply ωστε to διαμοιξασαι.

II. Of the ſenſe of certain words, and paſſages.

31. εγκαθισατο ſignifies, Conſidebat, not ædificavit.

87. Flectere vitam, is an image taken ab agitatione circenſi circa metam.

121. Interpreters have miſtaken the ſenſe of the firſt four lines of the chorus, which Reiſke renders, petram aliquam *oceani petram* appellari quia aquam ſtillet.

173. Mr. Reiſke gives the tranſlation of this paſſage in the following words, Quidnam hoc ſit (ob quod nutrix reginam producat), diſcere cupio et quam ob rem corruptum induerit habitum atque colorem corpus ejus et in altum excreverit tetrica nubes ſuperciliorum ejus. αυξεται eſt idem atque, αιρεται εις ὑψος, κορυφουται.

195. Supply το ζην to τοδε and τοτο.

238. The ſenſe of this paſſage Reiſke gives in the following words: Magnus mihi erit Apollo, quiſquis mihi dixerit, quis te deorum furiis agitet. 251. Perire abſque ſenſu. 685. 686. are ſpoken by the nurſe, and not by the chorus. 1093. This paſſage, which is allowed to be obſcure by Markland, is thus explained by Reiſke. O utinam pater tum adſtitiſſet et vidiſſet me coram plorantem ea tanta mala, et indignitatem, quam tolerabam a Phædra in ſcelus tentatus. 1136. παρα ελπιδα λυσσειν, is, videre aliquid contigiſſe præter ſpem. 1232. κρυσσει δεργματων, is, ſo terrifying, that eyes cannot bear to behold it. 1435. The ſenſe of this verſe is—O utinam genus humanum diis eſſet ſacrum, exſecratum. The 608 line of the Medea, where αρατος ſignifies him who is the author of exceeding great calamity to another, favours the common interpretation.

III. Emendations of the Greek Text.

19 R. Μειζες.

23 R. παροκοψασαν ποινα θ πολλα.

79. For ἰσοις, read ὁν οἰς, quem (λειμωνα) decerpere fas eſt illis qui———

115. λεγειν, perhaps φρονειν.

136. τανδ' ἰκνᾶς ἀμβροσιω, procul tenere ab ore amotum corpus intactum proventus cereris, i. e. keeping bread far from his mouth.

149. Reiſke charges Joſhua Barnes with reading χερσων, for which he doubts whether he has any authority; but Barnes reads with Scaliger χερσου in the genitive ſingular.

150. For Δινασι νόιας, Reiſke reads in one word, Δινησινοτιας, and renders the three laſt lines of this ſtrophe thus, permeat enim per (et ſuper) lacus terrarum continentium et maris ſalſa liquidum ſuum circumtorquentia. 153. for ἐν οικοις in aedibus, he reads one word, ενοικος, aliqua fœmina incola tui lecti—corrumpit maritum tuum clandeſtino accubitu.

159. For λωτᾳ, l. λωτας. In the next line he prefers ἑναιᾳ in the dative.

192. σκοτος νεφελας the ſame with νεφελη σκοτεινη. This, and conſequently all the following lines in the play, are erroneouſly numbered in the edition of Joſhua Barnes; we ſhall therefore take the numbers not from his book, but from the laſt and beſt edition of this play, printed at Oxford this year.

230. Reiſke offers this emendation, Δισποιν' ἁλιας; for it is evident from v. 237, 1141, 1188. but in Barnes's edition, v. 235, 1126, 1173, that the courſe and exerciſe of horſes was on the ſea-ſhore, or ſands; and therefore Reiſke takes λιμνα to mean the Troezen ſhore, where horſes were exerciſed, and not the proper name of a gymnaſium. Nor in l. 233. does he admit ἑνετας to be a proper name, *venetos*, but interprets it by *feris immittuntur*, or ſuch horſes as were employed in hunting wild beaſts, from ἑνημι, *immitto*. The reading of δεσποιν' ἁλιας is very rightly inſerted in the text by our learned and ingenious Oxford editor, being confirmed by the moſt antient manuſcript in the royal library at Paris, the various reading of the Cotton manuſcript, and the Scholiaſt. It were to be wiſhed, that other editors, and in particular Dr. Hudſon, had reſtored the true reading, when diſcovered, to its true ſeat in the text. The want of this, together with his publiſhing the old Latin tranſlation as he found it, without filling up the lacunæ in his edition of Dionyſius of Halicarnaſſus, has not added to the value of that performance.

235. For ορος βας επι θηρας, Reiſke chuſes to read ορεσβατας επι θηρας, in purſuit of the mountain-climbing beaſts. 263. Inſtead of ατρεκεις, perhaps it ſhould be ατρεπτους immobiles; or ατρεπεις may be uſed for ακριβεις exactæ. 272. for the firſt αν, read αυ. 277. τριταται, as before in v. 135. making the middle vowel long; for it is not ſaid of the day τριταιαν ἡμεραν ασιτος ἐστιν ὁ ἀνθρωπος, but of Phæ-

dra ἡ ἀνθρωπος ις τριτη, or τριταια ηδη ασιτος εστι, in the nominative caſe, and without ἡμεραν. 278. For ὑπ' ατης, l. ὑπ' ἀλης, for ἀλη, is the ſame as αλυσμος, the raving and reſtleſs ſtate of ſick people. The Oxford editor, in his notes, p. 66. col. 2. gives another reading from Victorius, ασης, which he ſeems to approve; and as Victorius had not taken notice of the quantity of the penult, he endeavours to ſhew it may be long, from the uſe of the verb whence it is derived. Il. 18. v. 281. 306. As Reiſke does not know what to make of ωρος ταδε in this line, he offers to change it for ωολλα; but this ſeems too remote, and is, indeed, unneceſſary, as he admits, if you will allow ωρος ταδε to ſignify *hanc ob rem*. 326. Reiſke agrees with Duport and Scaliger in reading ωδε σε λελειμμαι, neque te mittam. The very learned Mr. Markland is of the ſame opinion. 350. l. λεγουσιν ω ανθρωποις ερως *id quod inter homines jactatur*, nempe *amare*. for it agrees with αιξομαι below. 356. l. τι λεγεις, ω τεκνον, or τι λεξω τεκνον; 358. ισοφαν. Scaliger ισοφρον. But perhaps, ſays the ingenious editor of the Oxford edition, he meant ισοργον. Reiſke too thinks he wrote ισοραν, or if ισορων, it relates to σωμα. ξυλω σωμα ισορων. 383. κακιον for κακως. 393. τυγχανω. In the old edition it is τυγχανο, whence Reiſke forms τυγχανον, on account of ημελλεν, which follows. 394. For ωδ', read οιδ', not, ſperabam me nullo, &c. as in Barnes, but, neſcio quo pharmaco (carmine vel veneno) illa corrumpere debuerim. διαφθειρα corruperim. ταυτα relates both to φρονησια & διαφθειρειν. *neſcio quomodo illas bonas animi ſententias corruperim*. 401. l. αφροντιματα, follies, vices. 446. Reiſke imagines, that there is a chaſm here, for he cannot make ſenſe of the following line: he propoſes an emendation which is not ſatisfactory even to himſelf—ουκ ερασσῖ τ' ηδεις, ὁυτ ερωσι nemo proximum deinceps amabit, tam eorum, qui nunc amant, quam qui deinceps forte amaturi eſſent. Moſt manuſcripts read ουκ αρα γ' ε δυ. Scaliger ουκ αρα νυ δυ, with which Mr. Markland is not ſatisfied. The Oxford editor thinks from the general reaſoning, tho' it ſeems to be too remote from the corrupt reading, that it may be reſtored thus—

ουκ αρα δηνω τοις ερωσι των πελας
ὁστοι τε μελλης', ει δαπιν αυτος χρειν.

450. for δ'αν l. δ'αυ. 473. Reiſke conjectures may be thus reſtored ——

ωδε γολων γαρ η κατηρεφεις δομους.

nam ne veſtem quidem, aut dictas lacunaribus inſtructas exactas faciunt homines. 485. η ωαυρα γ' οιδε τ' ανδρες, ſane pauca invenient

viri,

vivi, et ea ipsa pauca tarde invenient. 496. Reiske blames the old Brunck edition, for changing δωτῆρα into δαφνῆρα. The Oxford editor here reads ὡς for ὃς, upon the authority of an ancient MS. in the King's library at Paris. 519. For λογον, Reiske proposes πλοκον, cinnum. In support of this ingenious conjecture he refers to Medea, v. 786, where πτυλα and πλοκος occur together. See also l. 842 of the same play, after πτυλων, Reisk would read λακος. 530. ὃς ἀπ' ὀμματων. In reading ὃς for ὁ, he has the authority of a MS. in the King's library, Toscanus's collated edition, and Scaliger's conjecture. See note p. 68, Oxford edition. 591. ἐσθλα. This is confirmed by two MSS. mentioned by Ox. ed. 599. πτερνη. In Barnes it is ἐπφδαι, which is one instance of his great carelessness. 638. Tho' Reiske does not find fault with ὑπεξιλων, yet he cannot restrain his critical fancy from proposing ὑπεξιεραν, sensim et sensim effundens. 662. He agrees with Pierson, the Ox. ed. and Mr. Markland, in reading αφραιλος ἠρεθην. 666. ταλιν or τοθι, tunc temporis. 670. ἀλλ' ὡ φη τοδε τις μ' αει, at least συγειν for λεγειν, or ἀλλ' ὡ φωσι (the women) μ' αει κακως λεγειν (scilt. αυτας). Markland supplies κακως from κακαι. 699. συμφθαρεις. 707. ζητεῖ' απευρον. But all the MSS. in the King's library, and the Flor. ed. read with the Oxford editor Ζητεῖα φαεμαχ' ευρον ουχ ἁβυλομαν. 711. σ' ἐγχειρειν λογους, or rather τρεσαιαν ἡμας σ' ιστα συγχωρειν λογοις. 760. ἀκρη. But Canterus. Flor. ed. all the Paris MSS. and Ox. ed. ἀκρα. 772. ἀκμας. But there is no occasion for this change. ἀρχη is not properly here *initium*, but *extremitas*; and Mr. Markland produces several instances of this word used in this sense. See p. 70, Ox. ed. 810. βιον. 821. κρεον (or κρειν) γυναικος, ἡ θανουσα μ' ἀπωλεσεν. 833. κλης δ' ἀφρατος. 834. κατασαισι μι. τυθεν (τὸ ὑθεν) ἀβιοτος βιος. 850. For θανειν read συνειν. 857. σιθεν μελεας. 882. ἀβιωτας βιῳ τυχας, in gen. sing. 886. προ γαρ. προ is to be construed with ὑφορω, which, for the sake of the metre, is poetically used for ὀψω, προοιτορω, for προορω. 889. For πλειον, perhaps πελον, quod neque silentio condi, neque honeste proferri potest. 921. πλειον ὡς φασι. So Scaliger. 952. κατ' ανδρας, ratione hominum. Evil increases every generation in geometrical proportion. 956. κρανων, i. e. και ακρανων, this he takes to be the genuine reading, if μη is to be connected with πεφυκοτας: but if μη δικαιως is for αδικως, then it should stand as in the common editions. 967. σιτος. 977. The old edition reads τους γνησιους σε. There is an emphasis in σε which seems necessary here; but the transition is hard,

and therefore Reiske thinks the verſe may be diſpoſed in this manner.—*και το δη νοθον σε πολεμιοι τοις γηρους πυφειλαι.* 1006. *πρεσβυ.* This ſentence ſeems to require *αφωνον*, or *σπον*, or ſome ſuch word. 1012. He prefers *επαγγελλειν*, becauſe it agrees better with *ανθυπαγειν* in the next line. 1019. *γραφη δι λευσσων ω*, neutiquam vero in pictura conſpicatus. *τα τοιαυτα γαρ ω σποτιν.* Nam talia videre non amo. 1038. *αργους αν ειλες*, argueres, convinceres reos. 1042. *η τ' ανταλοιμην* aut in præmium tanti patrati facinoris peream. 1071. *κληρου υδεν διομαι* vel *δυμαι*, cui ſorte vatidica nihil opus eſt. 1076. *δυς μι δει.* 1084. *προς πατρ ιρατι, δακρυων*—placing *αι' αι'* in a line by themſelves, 1085. *κακος μεν φανομ' ω* (pro *κακος μεν ω φανομαι* non convincor nequitia) *δοκω δι σοι.* See v. 1304, where Hippolytus is called *αφατης*, i. e. not convicted of any crime, for *φαινεσθαι* and *δοκειν* are oppoſed to one another. 1093. *ω πασχομεν.* 1100. *παλαι 'κτεινεσθαι.* 1119. *λυγος*, as the antients certainly uſed *λυγη* for *σκοτος*, ſo Reiſke doubts not their having uſed *λυγος* for the ſame. 1120. *ξυνισω ελπιδ' κινδυν* opinionem ſapientiæ ſuæ nonnullam habere. 1134. *βιω συν ευτυχιη*, or *ευψυχιη*, taking away the comma after *αει*, for *χρονον* and *βιω* agree. *μεταβαλλομενα* in the plu. neut. as in the Brubach edit. 1142. *ὡς κυνων μετ' ωκυποδων πτηνα θοας μετα θηρας ελαιων.* Quo una cum pernicibus canibus volabat poſt celeres feras quo eas occideret. 1149. *γυμνασιος ἱππου*, obtinens ſtadium pede equi exercitia docti. 1156. *λειξων* f. *ασων.* 1162. *συζυγιαι χαριτων.* 1204. *αυταισιν.* Here ſeems an epithet to be wanting, ſuch as, *παλαισιν*, or *φιλιραισιν*, or *γλυκειαισιν αρουλαις εναρμοσας* 1210. *υφ' ἁρματος* Reiſke ſuppoſes to be corrupt, but knows not how it ſhould be mended. The Oxford editor, in his notes, finds *φ'* in two MSS. 1250. *επηδων.* So alſo Pierſon, all the Paris MSS. and Flor. ed. 1261. The old edition is without *αν*, therefore read either *βραχυν γε βιοτον μιμηση*, or *βραχυν βιοτον απαιτων.* Barnes inſerted *αν* by conjecture, as Reiſke has *γε*, but the Oxford editor has reſtored *δη* on the authority of two MSS. One MS. and the Flor. ed. read *δε*. two MSS. and moſt editions leave out the particle. 1275. *ωτ' αν αχθομαι πακοις.* But three MSS. read *επαχθομαι*, as did the moſt learned Pierſon from conjecture only. See p. 73, Ox. ed. There can be no greater proof of the ſingular learning of Pierſon and Markland, than to have many of their conjectures confirmed by the authority of the beſt MSS. The ſame we have heard aſſerted of Harry Stephen's conjectures upon Plato. 1293. *εξισχουν.* ſo the Ox. ed. 1303. The Ox. ed. and profeſſor Reiſke,

Reiske, place the accent over the penult ἰανθάσι. 1307. βίοτον, nempe σῶμα. 1314. ὡς τὸ' ευπλοίας. 1324. ὄρνιν ὀφθὶς πίτνω. 1337. σύσσω. 1351. σύντα δ' η, or χ' η (και η). 1395 and 1397 ſhould be tranſpoſed, or we ſhould read σαλαίσι. 1402. ἀναλύτου, incurable; or ἀναλθέα. 1420. τιμὴς σ', i. e. δικὴ τιμὴς σοι. 1431. πῶ' κίλωρος γ' αν μ' ὡς—or πῶ' κίλωρ μ' αν ὡς, or rather σν μ' κίλωρ ταλαν, ὡς γυν'.

After ſo many critical animadverſions upon Euripides, in which there are free cenſures of Mr. Joſhua Barnes, our readers may not be diſpleaſed with us for communicating to them the following Letter, wrote by the moſt learned Dr. Bentley. Mr. Barnes had read a great many books, retained a great many words, and could write Greek in what is called the anacreontic meaſure readily; but was very far from being a judicious or an able critic. If he had ſome enemies at firſt, his abuſe and vanity did not afterwards leſſen their number, tho' it is probable, more men laughed at, than either envied or hated him. They ſaid he was ονος ωρος λυραν, *Aſinus ad Lyram*, and, perhaps, it is not the worſt thing Barnes ever ſaid in reply, that they who ſaid this of him, had not underſtanding enough to be poets, or wanted the ὄνος ωρος λυραν. Whoever reads his preface, &c. to his edition of Homer, will think Dr. Bentley had juſt occaſion to treat him in the manner he has done in this letter. And the moſt learned Dr. Clarke, tho' unprovoked by any thing but the ſtupidity and arrogance of the man, does not treat him in more gentle terms, when he ſays, in his note upon Iliad, Ξ. 101. *Barneſius, intolerandâ audaciâ atque inſcitiâ, edidit de ſuo,* αὐλὰς ἀποπλανήσων. Dr. Sike, mentioned in this letter, was a German from Hambourgh, and Profeſſor of Hebrew in the univerſity of Cambridge. He was very learned in all the oriental languages, and particularly in Arabic, as appears from his edition of the Goſpel of the infancy in that language. The characters of Dr. Davies, and Mr. William Baxter, as men of great erudition, are too well known to require any account from us at preſent. We ſhall, therefore, only add, that as a critical review of books is our buſineſs, this letter falls directly within our ſcheme; and if it did not, the neat emendation of Ἥρωων for Τρωων, is what every good ſcholar will be pleaſed with, as well as with the amazing force and ſingularity of the ſtile of our great Engliſh critic.

Copy of a LETTER from Dr. BENTLEY to Dr. DAVIES.

Dear Sir,

AFTER you left me this morning, I borrowed of Dr. Sike, Mr. Barnes's new edition of Homer, where I was told that I ſhould find myſelf abuſed.—I read over his dedications and preface, and there I found very opprobrious words againſt enemies in general, and *one Homo Iſtinicus* in particular; which I cannot apply to myſelf, not being concerned in the accuſation. But if Mr. Barnes has, or does declare in company, that he means me, by thoſe expreſſions, I aſſure him I ſhall not put up ſuch an affront, and an injury too, ſince I was one of his firſt ſubſcribers, and an uſeful diſſuader to him, if he had followed good advice.—He ſtrut and ſwaggers like a Suffenus, and challenges that ſame enemy to come *aperte*, and ſhew him any fault—If he mean me, I have but dipped yet into his notes, and yet I find every where juſt occaſion of cenſure.

Iliad Ξ. v. 101. Ἀλλὰ ἀνοπαίοντα ἐρυήσασι δὶ χάλκῳ. Thus all editions have it, but in this, we have it, in the very text.—

Ἀντὰρ ἀνοπαίοντα ἐρυήσασι δὶ χάλκῳ, and this noble note added, ἀντὰρ, *ita omnino pro* ἀλλὰ *ut olim*. So we have ἀντὰρ clapt in *pro imperio*, only to avoid the hiatus of two vowels ἀλλὰ ἀ——Now for this interpretation alone, his book deſerves to be burnt. Let us examine into the paſſage a little; what is ἀνοπαίοντα? He tranſlates it *reſpiciens*, but ſays not one word to explain it. His friend Euſtathius, to whom he owes the better half of his notes, knows not what to make on't; whether it be ἀν-οπαίοντα, from ὀπάω, ὄπω, i. e. ἀποβλέψαντα; or ἀπὸ-πλαίοντα, from πλὰω, πλαίνω, φοβῶμαι, i. e. φεύγοντα, or from πίτνω, πλαίνω, i. e. πεπτωκότα. But whoever heard of either ὀπάω or πλαίνω, where does our profeſſor find either of them? He's wholly mute upon this word which is ἄπαξ λεγόμενον: and yet the wretch would venture blindfold to put in ἀντὰρ. But the true reading is thus,

Ἀλλ' ἀνοπαπαίοντα ἐρυήσασι δὶ χάλκῳ.

Ἀνοπαπαίνω. fut. πατάξω, Ionice πατήσω. πατάσσω, comes forty times in Homer, and if he had been, as he thinks himſelf, *Maximides Sextus pavone ex Pythagoreo*, he might have found out the emendation, which is clear, *per ſe*, but I will prove it ſo by authority. Etymol. in Ἀνοπαίαμος, ἀντὶ τοῦ πατάσσω καὶ πατάξω πατήσω καὶ μετὰ τῆς προθέσεως ἀνὸ, ἀνοπάσω; ſo it is printed, indeed, but it

ſt is evident that he writ it ἀποπλαύσιον, and had reſpect to this place, as Sylburgius well obſerves. Again, Heſychius in the right ſeries between ἀνύτας and ἀνύτας has it thus, Ἀποκαπλαύσιον, περιβλέψιν ὅπως φύγωσιν. correct ἀποπλαύσιον, περιβλέψιον. he means this very paſſage, as appears by the ſcholiaſt, ἀποπλαύσιον ἤτοι εἰς τὰς νῆας, ἀπεβλέψιον, ἢ ἀλλάξωσι, ὅ ἐστι φύξονται. What ſays our profeſſor to this jobb? Ἔργον Ὁμηρίοιο τὸ δ' ἔπλιλο βαρσηίοιο, to foiſt in ἀνύτας of his own head, and ſo, *quantum in ſe*, extinguiſh the true reading for ever, which while Ἀλλὰ was preſerved in the text, might ſome time be retrieved. I dipped into his ſecond volume, and there I found this learned correction.

Od. A. v. 546, p. 307. Agamemnon, ſays the ſcholiaſt, to judge fairly whether Ajax or Ulyſſes deſerved Achilles's armour, Αἴχμαλώτους τῶν Τρώων ἀγαγὼν ἠρώτησεν μετὰ ὁποτέρου τῶν Τρώων μᾶλλον ἱλινυσθήσωσιν, ἐπέθηκε δὲ Ὀδυσσέα, he gave the armour to him.—Here our profeſſor corrects it ἀπὸ ὁποτέρου αὐτῶν οἱ Τρῶες, and thus acts Thraſo in his note. *Ita emendo, ſenſu poſtulante, quique hoc valent ad hos provoco.* Impertinence! to appeal to men of ſenſe here, as if it required much ſenſe to know, that Ajax and Ulyſſes were not Trojans. The buſineſs is to correct the place neatly, that is truly, as the author wrote it, which he has not done, but has gone clumſily about it. I'll give him the true lection with altering half a letter; ἀπὸ ἑκατέρου τῶν Ἡρώων, from which of the two heroes they ſuffered moſt. This is clear and neat. But our profeſſor, beſides his botching in the words, has ſullied even the ſenſe; for the captives were not aſked, what all the Trojans, οἱ Τρῶες, thought, but what they themſelves thought.

Again, over the leaf, p. 309, v. 576, I find this worthy note; the poet had ſaid of Tityus, Ὃ δ' ἐπ' ἐννέα κεῖτο πλεθρά. Upon which the ſcholiaſt, Πλέθρου· ἴσον μέρος σταδίου---ὅτι τοῦ Τιτυοῦ τὸ σῶμα κατέχων τόπον ἐκ ἡμίσους σταδίου. So all former editions. One πλέθρου being $\frac{1}{6}$ of a ſtadium, 9 Πλέθρα make one ſtadium and $\frac{1}{2}$. Now comes our learned profeſſor's note. *Cum πλέθρου ſit ſextæ partis ſtadii, et Tityus occupet novem πλέθρα, ſequitur illum ſpatium occupare non unius dimidii, ſed unius ſtadii et dimidii. Quare inter* ἐκ and ἡμίσους *addendum erat* τὸ καί. Here is your profeſſor *emeritus*, that has made Greek his ſtudy *per annos quadraginta*, to whoſe *puerilia* other people's manhood cannot reach. Now to pardon him his ſilly interpolation of ἡμίσιος for ἡμίσους, and ſo making the ſcholiaſt write Ionic; it's plain he thought ἐκ ἡμίσους ſignified one half, and

and not one and a half; a piece of ignorance for which he deſerves to be turned out of the chair, and for which, and many others like it, *ſi magis me irritaverit*, I, as his principal elector and governor, may call him to account. What? he that in his preface has bragged of peruſing Pollux, Suidas, Etymologus, not to know what all of them teach us! ἓν ἥμισυ τάλαντον ſays Pollux, liber 9. is τὸ ἡμιτάλαντα, one talent and a half, not one half talent, as this booby would think it. So in thoſe Lexicographers, and authors *paſſim*, δύο ἥμισυ, τέσσαρα ἥμισυ, ἓξ ἥμισυ, 2 ½, 4 ½, 6 ½, δωδεκάδυο ἥμισυ 12 ½, not twelve half I hope. A fit man, indeed, *per annos* 15 *in Græc. Cathedra celeb. academiæ ſedere.* From thence I dipped in his fulſom ἐπιλόγος, enough to make a man ſpew that ſees the vanity and inſolence of the writer, where I meet with theſe verſes,

Δὴ τοτ' ἐγὼ τρίγλωσσος ἰὼν κ' ἀοίδιμος ἀνὴρ
Εὐπεραγίης τ' ἴλαχον κ' τιμῆς κυδιανίρης.

But what a ſhame is it for a man that pretends to have been *a teneris Unguiculis*, a great grammarian and a poet, not to know, that the ſecond ſyllable of εὐπεραγίης is long?

Sir, I write to you as a common friend, and deſire you to ſhew Mr. Barnes this letter, but not to let him keep it, nor tranſcribe it. If it be true, that he gives out that he means me by thoſe villainous characters, I ſhall teach him better manners towards his elector. For tho' I ſhall not honour him ſo much as to enter the liſts againſt him myſelf, yet in one week's time, I can ſend a hundred ſuch remarks as theſe, to his good friend Will. Baxter, (whom I have known theſe twenty years) who, before the parliament ſits, ſhall pay him home for his Anacreon: But if it be otherwiſe, that he did not deſcribe me under thoſe general reproaches, a ſmall ſatisfaction ſhall content me, which I leave you to be judge of, for I would not, without the utmoſt provocation, hurt the ſale of his book, upon which he profeſſes to have laid out his whole fortunes.—Pray let me hear from you, as ſoon as you can.

Trinity-College, I am, &c.
Saturday Evening.

ART.

'made in the year of our Lord 1562, by them that dwell on 'the earth: this phraſe, (*them that dwell on the earth*) having 'been three times uſed in this ſhort paragraph, challengeth 'ſome regard; then, by *them that dwell on earth*, ſeems to be 'meant ſuch as poſſeſs worldly benefices and endowments; 'not by inheritance, but by advowſon; becauſe by ſuch was 'the image made, and ſuch are deceived, (if not terrified too, 'by thoſe miracles, or eccleſiaſtical cenſures, which he, or 'the reformation, had power to do in the ſight of the beaſt, 'or with a reſpectful view to that beaſt, which *had the wound 'by a ſword, and did live.* This wound was not given by 'the reformation, becauſe it bare no ſword; it had only two 'horns like a lamb; but the deadly ſtroke ſeems to be given 'by an inveterate enemy thereof, I mean King Henry VIII. 'when he cut off the church's ſupremacy in England, twenty 'and ſix years before the image of the beaſt was made. And 'as the former beaſt *was to continue* (or rather make war, as 'in the margin) *forty and two months:* ſo this forty and two 'months were then juſt expired, from the uſurpation of the 'church, to the very time that this monarch gave the fatal 'blow; ſince which time the church of Rome hath been more 'on the defenſive than offenſive ſide. *And he* (the Reforma-'tion) *had power to give life unto the image of the beaſt, that 'the image of the beaſt ſhould both ſpeak*—This image of the 'beaſt is drawn to the life in the articles of religion; and is 'ſtill alive, and may properly be ſaid to ſpeak to every one, 'who either reads, or hears them read.'—

If our readers are pleaſed with this ſpecimen, they may find a good deal more of the ſame ſort, in the work from which it is taken.—We ſhall cloſe the article with the following paragraph, which may ſerve to ſhew in what manner our author treats the clergy, on whom he makes ſeveral pretty ſevere reflections in the courſe of his performance.

'He that will neither be reconciled to buſineſs nor hard 'labour, may chuſe (if he be able) for the eaſe of his ſon, to 'qualify him for a clergyman; whereby the parent may be 'ſaid to invert the order of nature, by turning an active ani-'mal into a vegetable; for the young lively plant is nouriſhed 'and ſupported by its indulgent parents, till it takes a ſuffi-'cient root in a college, or pariſh; and then, like other ve-'getables, ſucks a part of all the circumjacent juices. And 'as one plant never thrives under another of the ſame kind; 'ſo a curate can but juſt live under the rector; he is not able 'ſo much as to propagate in a regular way, unleſs he exert 'his natural activity towards the maintenance of his family,

'which

'which in the ſuperior plant is (generally ſpeaking) like a 'talent hid in the ground; for the whole care of every pariſh, 'particularly in what relates to faith, morals, and decency, is 'devolved upon the pariſh-officers; by virtue of a particular 'charge in form, delivered to them yearly, at their admiſſion; 'and at the ſame time an oath adminiſtred for the due per-'formance of that charge. Now, if truth may be allowed to 'take place of good manners, this is to *bind heavy burdens, 'and grievous to be born, and lay them on mens ſhoulders; but 'they themſelves will not move them with one of their fingers.* 'Only thus far it differs from our bleſſed Saviour's charge, 'that under the preſent eſtabliſhment, the Church-wardens 'pay both for the burden, and the binding it on; which is 'an impoſition, not charged on the Phariſees of old. The 'ſuperiour clergy thus freed, a Rector, or even a Biſhop, may 'either reſide, or remove to any place, where his fancy or 'genius leads him; only with this reſtraint, that, like other 'exotic plants, he is always to be potted up, in the gravity 'of a gown-man.'

ART. XXIV. *A brief View of the Conduct of Pennſylvania, for the Year* 1755; *ſo far as it affected the general Service of the Britiſh Colonies, particularly the Expedition under the late General Braddock. Being a Sequel to a late well-known Pamphlet, intitled, A brief State of Pennſylvania. In a ſecond Letter to a Friend.* 8vo. 1s. 6d. Griffiths.

IN the Review for March, 1755, we gave an abſtract of the pamphlet referred to above, intitled, A brief State of the Province, &c. to which the readers of the preſent tract will do well to turn back, as it contains a proper and neceſſary introduction to the Brief View.

If the facts related in the former publication, appeared to be of much importance to the welfare of Great-Britain, (whoſe intereſt is greatly connected with the proſperity of her colonies) this ſequel contains matters of ſtill higher and more immediate conſequence. *Then* we only heard the alarm-bell rung; *now*, the enemy is within our gates, and we feel the ſword in our very vitals. In the Brief State we were awaked, and warned of the danger; in the Brief View we find that the blaze of the beacon was ſeen too late; and, that our poor brethren in the once flouriſhing province of Pennſylvania, are already fallen a prey to a perfidious, mer-

cileſs

cileſs, inhuman invader. In a word, we are here preſented with ſuch ſcenes of diſtreſs and barbarity, as muſt at once make the reader's heart melt within him, and raiſe his indignation againſt thoſe men, if any ſuch there are, who, by their miſconduct, have contributed towards the calamities of their fellow ſubjects.---However, we hope Divine Providence will interpoſe in our favour; and that, at leaſt, a remnant may yet be ſaved.

After premiſing, that he confines himſelf to a detail of undeniable and notorious facts, of which he has been an eye-witneſs; and that he has not a ſingle inducement to give a partial relation of them; our author thus proceeds.

'When I laſt wrote to you, I told you, that I could no 'longer be ſilent, and behold the diſtreſs of the province in 'which I lived.---I told you alſo, that it was to be feared, 'that the enemy, expecting to find no reſiſtance from this 'province, on account of the religious principles of our '*Rulers*, had turned their aims upon the conqueſt of our 'country, and the alienation of the foreigners amongſt us. 'I obſerved further, that there was no poſſibility of getting 'theſe men-out of our aſſembly, ſince they had---got theſe 'foreigners entirely in their intereſt, who are about one half 'of the people in the province.---Every thing which I then 'feared is come to paſs. Since the defeat of General Brad-'dock,---the enemy have made a deſcent upon the province, 'and are almoſt maſters of the whole country between the 'Ohio and Saſquehannah.---Their ſcalping parties have been 'within ſixty-five miles * of this city; and it is feared they 'intend to fortify themſelves as near us as poſſible.---A great 'number of families have been ſcalped by them; and ſome 'thouſands have fled from their habitations farther down into 'the province. A general panic reigns among the people; 'and when a few reſolve to make head againſt the enemy, it 'is impoſſible to keep up order amongſt them for want of a 'proper Militia Law, which our aſſembly have ſtill refuſed to 'paſs.---

'The conſequence of all is, that inevitable ruin ſeems to 'hang over this rich and uſeful province, unleſs the King and 'Parliament ſhall interfere, upon ſome ſuch plan as I pointed 'out in my laſt.---

'I have, therefore, ſtill greater reaſon than before, to con-'tinue remonſtrating againſt the public meaſures of this pro-'vince.---I ſee my poor fellow-ſubjects bleeding and ſuffering

* This Letter is dated December 8, 1755.

'thereby; and our capital city ſcarce ſafe from the inſidious 'incurſions of an enemy, almoſt within a day's march of us.'

In apologizing for the part our author has taken upon him, as a Remonſtrant, he has the following remark.

'There is not,' ſays he, 'a more unpromiſing ſubject, on 'which to write, than the times we live in. If we are ob- 'liged to blame the adminiſtration, and *probe* into the boſom 'of proſperous villainy, it is like waking a neſt of hornets, 'who will be ſure to ſting and to purſue, if they can, to de- 'ſtruction. 'Tis the ſame, if truth requires us to pay a can- 'did applauſe to virtue in power; it equally rouſes the reſent- 'mentment of every little *Pretender* who is out of power: 'in either caſe, to touch upon living characters, is to em- 'bark on a ſea of troubles.

'But, on the other hand, he who writes of the times that 'are elapſed, launches forth on a gentle ſurface, neither toſſ- 'ed into tumult by the rude breath of calumny, nor the ſwel- 'ling tides of party. Yet ſtill it is from the former that the 'latter muſt borrow his materials; and if no perſon had 'boldneſs and honeſty enough to write concerning his own 'times, the world would be deſtitute of the hiſtory of all 'times.'

After briefly reciting, and anſwering, the objections that had, both here, and in America, been raiſed againſt the Brief State, our author proceeds to a retroſpective view of the conduct and principles of the Quakers, with regard to the government of Pennſylvania; and exhibits a ſeries of facts and anecdotes, of which here follows an abſtract.

'That the yearly and monthly meetings of leading Qua- 'kers in this province are not entirely for ſpiritual purpoſes, 'but that they are degenerated into political cabals,---to fix 'the choice of aſſembly-men, and iſſue out their Edicts to 'the ſeveral meetings in the province.'---

'That the Quakers have corrupted the Germans, and filled 'them with apprehenſions of vaſſalage and ſlavery, in caſe 'they ſhall ever agree to return any other men beſides Qua- 'kers to ſit in aſſembly. In my former letter I was very 'full upon this important article. I mentioned many of 'the falſhoods and wicked inſinuations continually propa- 'gated among theſe foreigners, for the purpoſes of elections, '---alſo the great increaſe of German ſectaries of various de- 'nominations, all principled againſt Defence, and encou- 'raged by the Quakers; and I might have added, that for 'this purpoſe they have, from time to time, diſtributed books 'and pamphlets among the ſaid Germans;---all calculated

'to

'to propagate thoſe *non-reſiſting* principles, which are plainly 'ſubverſive of ſociety.

'But, of all others, the German News-paper is a never-'failing channel of corruption. Very lately, at a time when 'we were alarmed from every quarter, the people were told, 'in that paper, that they had nothing to fear from the ene-'my; and that when the French and their Indians ſhould 'come down againſt us, "That man was bleſt who could "open his door to them, or run out to meet them with bread "and milk;" 'but to reſiſt, or have recourſe to the weak 'arm of fleſh, would of courſe be downright preſumption.

'Nor are theſe the doctrines of the preſs alone. The ſame 'are alſo inculcated by every Quaker-preacher throughout 'the province. On the firſt news of the defeat of the late 'General Braddock, when terror ſat in every face; when 'our women and children were in tears, and every honeſt 'heart was bleeding for the country's diſtreſs;---at that very 'time, the moſt noted Quaker-preacher in this city, exhort-'ed his audience to adhere firmly to their principles, and nei-'ther to act in defence, or in any ſhape to contribute there-'to.---"For, ſays he, if the potſherds of the earth claſh "together, what is that to us?"---Infatuated enthuſiaſts! 'Who made them more righteous, or more holy, than others? 'Who ſeparated them from the *men of the earth*, or ſet them 'apart as the *choſen of God*, to be defended by miracles, 'without the ordinary means?---Shall they reap the benefit 'of ſociety, not only without contributing to its defence, 'but even inſulting the memory of thoſe brave men who fell, 'to maintain them in eaſe, nay, in inſolence?'

Another charge brought againſt the Quakers, is, 'That in 'all their debates the aſſembly have plainly ſhewn, they had 'no intention to act like their neighbours, and grant money 'for the general defence of the colonies.' 'This,' adds he, 'will beſt appear from an abſtract of their debates themſelves, 'which I laid before you in my laſt, down to the month of 'December, 1754; the moſt remarkable of thoſe that have 'ſubſiſted ſince that time, are briefly laid together by the Go-'vernor himſelf, in a meſſage of November 22, 1755; of 'which I have procured a copy, altho' it has not been yet 'printed, nor anſwered, that I hear of.' But for this paper, we refer to the Brief View itſelf. It contains a ſtriking recapitulation of the aſſembly's proceedings, both in the time of the late Governor Hamilton, and that of the preſent Governor, Mr. Morris; and ends with theſe remarkable words.

"Upon the whole, it appears to *me*, that you never in-

" tended that any of your bills ſhould paſs, for raiſing money " to defend the province; and this ſeems now to be placed be- " yond all diſpute, ſince thoſe people, under whoſe influence " you are chiefly known to be, are ſaid to have declared pub- " licly to you, that they would ſooner *ſuffer*, than *pay* to- " wards ſuch purpoſes.

" However, I ſhall put one proof more, both of your ſin- " cerity and mine, in our profeſſions of regard for the pub- " lic, by offering to agree to any bill, in the preſent exigen- " cy, which it is conſiſtent with my duty to paſs; leſt before " our preſent diſputes can be brought to an iſſue, we ſhould " neither have a *Privilege* to diſpute about, nor a *Country* to " diſpute in."—

Our author now goes on. ' You will, perhaps,' ſays he, ' think it ſtrange to hear the aſſembly accuſed,* of refuſing ' to furniſh the late General with waggons, horſes, &c. as ' you have read in the Engliſh News-papers, that they fur- ' niſhed every thing of this kind, chearfully and ſeaſonably. ' But—the matter of fact, is plainly this. When the Gene- ' ral arrived at Fort Cumberland, he expected to have found ' every thing ready for his march towards Fort du Queſne. ' Virginia and Maryland had promiſed to furniſh ſome carri- ' ages, but they were not able, having but few waggons, ' and very bad horſes. Pennſylvania was the only province ' capable of ſupplying a ſufficient number of carriages, and ' a quantity of proviſions. For this reaſon, the Governor ' had, before and after the General's arrival, called on our ' aſſembly to make a proper proviſion in this reſpect; which ' they ought the more readily to have done, as the ſeveral ' neighbouring provinces had, at a great expence, raiſed ' troops for the general ſervice; while our aſſembly did not ' raiſe a ſingle man, and only provided ſome proviſions, with ' a few preſents of horſes, &c. to gain the good graces of ' the Officers, who were ſaid to be much enraged at their ' conduct, as an aſſembly.—

' But every call of this kind was ineffectual. The Gene- ' ral ſaw the ſeaſon far advanced, with very little proſpect of ' being enabled to proceed on his deſign. He, therefore, ex- ' preſſed great diſſatisfaction to Sir John Sinclair, the Deputy- ' quarter-maſter-general, on account of the diſappointments ' he had met with from every hand. Sir John, finding that ' nothing was to be done without compulſion, threatned to ' march down into the province, as into an enemy's country,

* In the Governor's meſſage to them; juſt quoted.

' if

'if we did not immediately ſend a ſufficient number of wag-
'gons and horſes, to expedite the march of the army.

'It happened at that time that Benjamin Franklin, Eſq; *
'Deputy-poſt-maſter-general of North-America, was near
'the army.—This valuable citizen, foreſeeing the bad con-
'ſequences of an impreſſion of carriages, by a military power
'in this province, without the authority of the civil power
'thereof, and knowing that the people might eaſily be in-
'duced to furniſh every thing of this nature, if the proper
'ſteps were taken with them;—from theſe conſiderations,
'Mr. Franklin thought it his duty to apply to the General,
'and beg a ſhort time to try what he could do among his
'countrymen by way of perſuaſion. The General was plea-
'ſed with the motion, and put a ſum of money into his
'hands, with full powers to contract for one hundred and
'ſixty waggons, and a proper number of carriage-horſes.

'Mr. Franklin returned, with all poſſible diſpatch, to the
'borough of Lancaſter, in the heart of the province, where
'he luckily met Mr. Chief Juſtice Allen, and the two other
'Judges, with a great concourſe of people, it being at the
'time of holding a court of Oyer and Terminer. He com-
'municated his ſcheme to Mr. Allen; who, with his uſual
'frankneſs and great public-ſpirit, heartily engaged to aſſiſt
'him; and did accordingly, with much addreſs, open the
'matter to the people from the bench, ſetting forth to them,
'in the warmeſt terms, the duty they owed to their Sove-
'reign, who had graciouſly undertaken this expenſive expe-
'dition for their immediate ſafety.—He then directed the con-
'ſtables of the ſeveral townſhips to call the people together,
'in order, as ſoon as poſſible, to ſend in an account of the
'number of horſes and waggons they could reſpectively fur-
'niſh. This example was followed by the Juſtices in the
'county of York, their court then ſitting.

'At the ſame time Mr. Franklin publiſhed, in Dutch and
'Engliſh, a very-well adapted advertiſement, telling the
'people how great a ſum of good Engliſh Gold they might
'earn, during the campaign; not forgetting to put them in
'mind, that if Sir John Sinclair, the Huſſar, ſhould come
'down among them, they might once more ſee the dra-
'goonings of Germany acted over again, and be forced into
'a compliance, without having any opportunity of manifeſting

* The ingenious author of ſeveral Treatiſes concerning Electri-city, and other philoſophical ſubjects.

'their free regard for the good of their country, and the honour of their Sovereign.

'Such an application to the people, by two Gentlemen of 'the beſt characters in the province, enforced alſo by the re-'commendation of the ſeveral county magiſtrates, immedi-'ately procured the number of carriages that were wanted; 'and four times as many more might have been procured, if 'neceſſary.

'Our aſſembly had ſo little to do in all this, that they were 'not ſitting at the time. Mr. Franklin was not commiſſion-'ed by them, but by the General. The waggoners were 'not to be paid by the province, but by the King; and a 'very great ſum is ſtill due to the poor people on this account, 'who, in the unhappy action, loſt their horſes and carriages, 'which were all that many of them had to depend upon for 'the ſubſiſtence of their families.—

'This is a true ſtate of the caſe; and our aſſembly, in-'ſtead of arrogating praiſe to themſelves, becauſe the pro-'vince furniſhed the neceſſary carriages, ought rather to bear 'the higheſt blame. For as the province was ſo able to pro-'vide every thing of this kind, they were the more inexcuſe-'able in not making ſuch a proviſion. And it is clear, that 'if, at the Governor's early requeſt, they had made a law to 'regulate the price of carriages, &c. if it ſhould be neceſſary 'to impreſs them, a ſingle Juſtice of the peace might, on 'the firſt notice, have ſent the General what carriages he de-'ſired; by which means he might have begun his march be-'fore the woods were covered with leaves, and got to Fort 'du Queſne long before the reinforcement of the enemy; 'which might, in all probability, have given a very diffeſent 'turn to our affairs.'

The aſſembly are next blamed for their rejecting a *free offer of lands* on the weſt ſide of the Alleghenny mountains, made by the Proprietaries, for the more effectual removal of the French from their encroachments on the Ohio; the lands to be granted to the officers and ſoldiers, without any purchaſe-money, and with an exemption from the payment of quit-rent for the ſpace of fifteen years from the firſt day of March next.

The ſaid lands to be patented to the reſpective officers and ſoldiers, their heirs or aſſigns, without any fees or charges but thoſe of ſurveying; on condition of ſettlement within the ſpace of three years after the removal of the French.

In anſwer to this, we are told, the aſſembly publiſhed a moſt ſcurrilous meſſage, telling the people,—'That the offer

'was

'was a meer illuſion and impoſture;—that the Governor had 'no authority to make any ſuch offer;—that if they accepted 'of it, the Proprietors, when the patents were to iſſue, might 'demand a quit-rent greater than the worth of the lands;— 'that the Virginia vacant lands were equally good, more con- 'venient, and to be had on better terms.'—

The author endeavours to ſhew, that theſe inſinuations were entirely falſe and groundleſs; and then proceeds to conſider the diſputes between the aſſembly and Governor, about raiſing of money; which after ſubſiſting for near two years, were again revived, even after the fatal defeat of General Braddock: when, as the Letter-writer remarks, 'it was 'hoped, that the aſſembly would be touched with the bleed- 'ing ſtate of their country, and grant it immediate relief, in 'a manner that could admit of no diſpute. But how greatly 'were we diſappointed to find a new diſpute introduced about 'taxing the proprietary eſtate, intimating in a meſſage there- 'upon to the Governor, that it would be in vain to propoſe 'any other matters to their conſideration, till that was previ- 'ouſly ſettled. And yet the country was all the while in the 'utmoſt diſtreſs; and they well knew that as the diſpute re- 'lated to a *matter of property*, it could neither, in law nor 'reaſon, be ſettled by any perſon but the real owners of the '*property itſelf*, who were at three thouſand miles diſtance, 'very little imagining that ſuch an unſeaſonable time would 'be choſen to introduce a new claim againſt their eſtate, 'which was not only contrary to the *uſage* of all former aſ- 'ſemblies, but even to a *poſitive* law of the province itſelf.

'The Governor, therefore, refuſed his aſſent to the bill 'they ſent him on this emergency, for raiſing fifty thouſand 'pounds, by a tax on all eſtates, real and perſonal, within 'the province.'

The reaſons on which the Governor grounded his refuſal, are here ſtated pretty much at large, in order to juſtify his conduct; which, as far as we can judge, or have heard from thoſe who are better verſed in this affair than we are, has been altogether unexceptionable: as that of every perſon acting by a delegated power muſt be, if he ſtrictly adheres to his inſtructions.

But now, the principal inhabitants of Philadelphia, together with ſuch of the inhabitants of the ſeveral counties as had a juſt ſenſe of the dangers to which they lay expoſed, were alarmed to the laſt degree, and ſaw no expedient left but humbly to lay their diſtreſſed condition once more at his Ma-

jeſty's feet, and implore his gracious compaſſion and protection.

'I wiſh,' ſays our author, 'I could favour you with a copy 'of their petition, as it is ſaid to contain a very ſtriking re- 'preſentation of the diſtreſſes and dangers of the province. 'But the ſubſcribers of it do not think themſelves at liberty 'to make it public till his Majeſty's gracious pleaſure ſhall 'be ſignified thereupon.' In general, it ſets forth, 'the 'great conſternation of the inhabitants, on account of the 'naked and defenceleſs ſtate of the province.—Their hearty 'concern at ſeeing the hands of many thouſands of brave 'men tied up in this province, by an *unnatural ſcheme of* 'policy.—That our pacific meaſures, and defenceleſs ſtate, 'had alienated our Indian friends from us, and encouraged 'the ambitious meaſures of our French enemies. And 'laſtly, that it is not probable this province can ever be 'brought to purſue different meaſures, while the Quakers, 'whoſe avowed principles are againſt bearing arms, find 'means to keep their ſeats in aſſembly, by a groſs abuſe of 'the foreigners ſettled among us. And, therefore, the peti- 'tioners ſee no poſſible method of ſaving the province but by 'his Majeſty's royal interpoſition, to put it into a poſture of 'defence, and provide for its future ſecurity, in ſuch a man- 'ner as ſhall be deemed moſt for the public good.

'This petition was immediately ſigned in the city, and in 'ſome of the counties near it, by a very conſiderable num- 'ber of the principal inhabitants, and diſpatched in a ſhip 'that lay ready to ſail for London. Had the time permitted, 'a very great number would have ſigned it in the back coun- 'ties alſo, who were more immediately intereſted in it; but, 'alas! before the copies could reach them, all the fears of 'danger, which it expreſſed, were too fatally realized.

'For, about the middle of October, a large body of In- 'dians, chiefly Shawoneſe, Delawares, &c. fell upon this 'province from ſeveral quarters almoſt at the ſame inſtant, 'murdering, burning, and laying waſte; ſo that in the five 'counties of Cumberland, York, Lancaſter, Berks, and 'Northampton, which compoſe more than half the pro- 'vince, nothing but ſcenes of diſtraction and deſolation were 'to be ſeen.

'The damage which theſe counties have already ſuſtained, 'by the deſertion of plantations, is not to be reckoned! Nor 'are the miſeries of the poor inhabitants to be deſcribed; ma- 'ny of whom were, without a moment's warning, driven 'from thoſe habitations where they enjoyed every neceſſary

'of

'of life, and are now expoſed to all the ſeverity of an ap-
'proaching winter; and obliged to ſolicit their very bread at
'the cold hand of Charity. Nor, laſtly, are the horrid bar-
'barities, committed upon thoſe who fell into the enemy's
'hands, to be paralleled in ſtory.

'At Gnadenhutten, a ſmall Moravian ſettlement in North-
'ampton county, the poor unhappy ſufferers were ſitting
'round their peaceful ſupper, when the inhuman murderers,
'muffled in the ſhades of night, dark and horrid as the in-
'fernal purpoſe of their ſouls, ſtole upon them, butchered
'them, ſcalped them, and conſumed their bodies, together
'with their horſes, their ſtock, and upwards of ſixty head of
'fat cattle (intended for the ſubſiſtence of the brethren at
'Bethlehem) all in one general flame; ſo that next morning
'furniſhed only a melancholy ſpectacle of their mingled aſhes.

'At the great Cove in Cumberland, at Tulpehockin in
'Berks, and in ſeveral other places, the barbarities were ſtill
'greater if poſſible. Men, women, children, and brute-
'beaſts ſhared one common deſtruction; and where they
'were not burnt to aſhes, their mangled limbs were found
'promiſcuouſly ſtrewed upon the ground, thoſe appertaining
'to the human form ſcarce to be diſtinguiſhed from thoſe of
'the brute! Nay'—[Here ſome particulars are mentioned
too ſhocking to be repeated.] 'The Savages ſeem to riot and
'triumph in the moſt deliberate acts of infernal cruelty, and
'to grow more ſavage at the thought.—

'But of all the inſtances of this, which I have heard, I
'cannot help being moſt affected with the following.—One
'family, conſiſting of the huſband, his wife, and a child only
'a few hours old, were all found murdered and ſcalped in
'this manner; the mother ſtretched on the bed, with her
'new born child horribly mangled, and put under her head for
'a pillow, while the huſband lay on the ground hard by,
'with his body ript up, and his bowels laid open.

'In another place, a woman with her ſucking child, find-
'ing that ſhe had fallen into the hands of the enemy, fell flat
'on her face, prompted by the ſtrong call of nature to cover
'and ſhelter her innocent child with her own body. The ac-
'curſed ſavage ruſhed from his lurking place, ſtruck her in
'the head with a Tomahawk, tore off her ſcalp, and ſcour-
'ed back into the woods, without obſerving the child; be-
'ing apprehenſive that he was diſcovered. The child was
'found ſome time afterwards under the body of its mother,
'and is yet alive.

'Laſt

'Laſt of all, to fill up the meaſure of our ſorrow, many 'of our young women are carried into captivity, being re- 'ſerved, perhaps, for a worſe fate than thoſe who ſuffered 'death in all its horrid ſhapes; and no wonder, ſince they 'are reſerved by ſavages, whoſe tender mercies may be ac- 'counted more cruel than their very cruelty itſelf.'

At the cloſe of this affecting narration, the author informs us what effect the misfortunes of the province had upon our Indian allies; and makes remarkable mention of Scarrooyady, one of their Chiefs; a man of uncommon fidelity, bravery, and intrepidity. His pathetic and ſpirited ſpeech, before the Governor and aſſembly, to rouſe them up to a vigorous defence of their country, fills about two pages of this pamphlet.

But, alas! it ſeems nothing could touch the hearts of the aſſembly; ſo that the back inhabitants loſt all patience. 'They petitioned; they remonſtrated; nay, they threatened 'that they would march down, and tear the members of the 'legiſlative body limb from limb, if they did not grant them 'immediate protection. They complained of the flagrant 'injuſtice done them in not allowing the back counties their 'due proportion of repreſentatives, which made their inte- 'reſts to be ſo little conſidered, and their diſtreſſes ſo little 'felt, by the Legiſlature, at this time of calamity.

'And, indeed, there is not, perhaps, a more flagrant 'piece of iniquity ſubſiſting among any free people, than the 'manner in which this province is repreſented in aſſembly. 'We have eight counties, and out of thirty-ſix members, 'the three old counties, where the Quakers are ſettled, return 'twenty-ſix of the number. The other five counties, ſet- 'tled with people of many other denominations, eſpecially 'Preſbyterians from the north of Ireland, ſend only the ten 'remaining members among them. This was the policy of 'the Quakers at the firſt erection of the five laſt counties; by 'which means, together with their artifices among the Ger- 'mans, the Quakers are always a vaſt majority in the aſſem- 'bly, altho' they are not near one fifth of the people in the 'province.'

The author's obſervations on this head are ſubjoined; alſo a copy of an Addreſs of the Quakers to the aſſembly;* praying their perſeverance in thoſe very meaſures, and that deſtructive conduct which had already brought the province to the brink of utter ruin.

* Dated November 6, 1755.

'It

'It was now,' ſays the author, 'clearly perceived under 'what influence the aſſembly were acting, and that all their 'diſputes had been nothing but expedients to protract time, 'and oblige a party, whom they durſt not tax for defence, 'for fear of loſing their ſeats; ſince the ſaid party, when 'matters were now brought to an extremity, did not ſcruple 'to declare publicly, that they would ſooner *ſuffer* than con-'tribute to ſuch purpoſes. The principal part of the inhabi-'tants of this city read the ſaid addreſs with indignation, and 'could only conſider it as a moſt impudent requeſt, to ſacri-'fice the greater part of the province to the undue influence 'of a ſet of wrong-headed Enthuſiaſts!

'The Mayor of the city, therefore, ſummoned all the in-'habitants of every rank to meet him on the 12th of Novem-'ber, in order to obtain their ſenſe of the preſent ſtate of af-'fairs, and to join him in a repreſentation to the aſſembly; 'in which, as an antidote to the Quaker-poiſon, as well as 'in duty to the poor ſufferers, he propoſed, that they ſhould 'not only inſiſt upon raiſing money for defence, but alſo 'that they ſhould make a peremptory Demand of a proper 'Military Law, that the country might no longer be ſacri-'ficed to the intereſts of a faction. The ſame day a ſpirited 'repreſentation, containing ſome unanſwerable arguments 'for a Military Power, was accordingly ſigned by the princi-'pal inhabitants, and immediately preſented by the Mayor, 'in their name.'

This repreſentation is given at length in the pamphlet before us; to which we refer: the repreſentation was ſoon after followed by a remonſtrance from the whole corporation, as a body politic; which was drawn up in the ſtrongeſt terms.

In ſhort, 'there was now a flame riſing in every part of 'the country, which the aſſembly, with all their arts, could 'not ſuppreſs. The people were daily ſuffering: They de-'manded protection; and they would liſten to no inſinuating 'ſtories about privileges and liberty, while the ſword of the 'enemy was at their throat, ready to deprive them of their 'lives and their privileges together. On this occaſion, there 'was the faireſt chance of ridding our aſſembly of Quakers 'for ever, if our conſtitution had not this abſurdity in it, 'that there is not a power of diſſolution in the Governor.—

'Our aſſembly ſaw that the people were become deſpe-'rate, and would no longer be triſled with. Every day 'brought petitions, remonſtrances, &c. ſigned by great num-'bers of hands, and all inſiſting upon a militia-law in par-'ticular, as abſolutely neceſſary to collect and conduct our

'natural

'natural ſtrength. To deny this juſt requeſt a moment longer, 'was dangerous to the laſt degree; and to comply with it 'would prove the ruin of the faction.—There was no expe- 'dient left to ward off the ſtorm, but to frame a ſort of Mi- 'litary-bill, which would reduce the Governor to the follow- 'ing dilemma.

'Firſt, if he refuſed to paſs it as it was, or if he offered 'any amendments to it, they were determined not to admit 'of one of them, but to quarrel with him on the bill, and 'thus ſtop the clamours of the people againſt themſelves, by 'pretending that they had offered a Military-bill, but the 'Governor would not agree to it.

'But if he ſhould agree to it, they had taken care of their 'intereſt, by framing it in ſuch a manner, as to ſtrip the 'crown of ſome of its eſſential prerogatives.

'The Governor ſaw their drift, and therefore as the law 'was to continue in force only about eleven months, he 'knew that the people in that time would be convinced of its 'abſurdity, much better by feeling its defects, than by any 'attempt of his to point them out; and accordingly he im- 'mediately paſſed it,* to the great mortification of the aſſem- 'bly, who deſired above all things that he might enter into a 'diſpute with them concerning it.

'As ſoon as the law was publiſhed, the people were exaſ- 'perated at the iniquity of it to the laſt degree; and there is 'not a ſingle man that has yet ſtirred in conſequence of it. 'On the contrary, ſome counties have already met, and ſub- 'ſcribed remonſtrances againſt it, as a thing that they neither 'comprehend, nor will be concerned with; ſo that we are 'now in a worſe ſtate than ever; and all our hopes is, that 'a proper Militia-law will be framed for us, by his Majeſty's 'interpoſition, in conſequence of our humble petition for 'that purpoſe.

'—— That you may have a more juſt idea of this law, I 'ſhall give you an abſtract of it, and then ſhew what reaſons 'the people have to be diſpleaſed with it.'—But for this ab- ſtract, the reader muſt have recourſe to the pamphlet. The author ſubjoins his remarks upon the act, and ſtates the chief objections to it, in order to convince every reader of its ab- ſurdity and impracticability.

* The Corporation remonſtrance was preſented in the morning of November the 25th; and this law was paſſed in the evening of the ſame day.

Having

Having given an account of the military-law, and the means by which it was obtained, the author takes notice, 'that 'the day before it was paſſed, about four hundred of the in- 'habitants, chiefly Dutch, of the beſt ſort, from the back 'parts of Philadelphia county, not knowing what was done, 'and being unable to ſit ſtill any longer, came down to the 'city,—imploring protection, and a ſuſpenſion of all unne- 'ceſſary diſputes.—Grief and deep diſtreſs were painted in 'their looks. They firſt waited upon the Governor, who 'came out and ſpoke to them with the greateſt humanity and 'regard. He told them, that it was not his fault they re- 'mained unprotected—He had always been, and now was, 'ready to agree to any reaſonable law for their defence, which 'the aſſembly might offer; and at the ſame time he acquaint- 'ed them, that he had two days before received a letter from 'the Proprietaries, ordering a free Gift of five thouſand 'pounds to be applied towards their relief in the preſent emer- 'gency; which letter he ſhewed to ſome of the heads of the 'people. Their countenances ſeemed to brighten at the joy- 'ful tidings, and they departed pouring forth bleſſings and ac- 'clamations!

'They then went to the aſſembly, and, having with diffi- 'culty procured admiſſion, laid their grievances before them. 'The aſſembly attempted to throw the blame on the Gover- 'nor, and aſked the people if they would be pleaſed to have 'their Liberties given up. The people replied, that they 'neither would nor could enter into the merits of the preſent 'diſputes; that they wanted protection, and did not under- 'ſtand what liberties they had to give up when their lives were 'every hour in danger. The aſſembly ſeeing what turn things 'were like to take, thought fit to promiſe them immediate re- 'lief; and accordingly a bill, granting ſixty thouſand pounds 'to the King's uſe, including the proprietary gift of five thou- 'ſand pounds, was ſent up to the Governor the next day, 'which he paſſed immediately; as he would have done four 'months before, had the aſſembly then thought fit to allow 'the Governor a voice in the diſpoſition of the money, and 'to depart for a while at leaſt from their moſt unjuſt propoſal of 'taxing their Proprietors by perſons who in no ſhape repre- 'ſent them; both which they conſented to at laſt, when they 'could carry their oppoſition no farther.'

The Author concludes with ſome general remarks upon the ſpirit, principles, and conduct of the quakers, in this extra- ordinary conteſt; but for any of theſe we have no room left, having already extended this article to ſuch a length as, pro- bably,

bably, in the opinion of ſome of our readers, may render an apology neceſſary. But ſurely, the vaſt importance, as well as curioſity, of the ſubject, will amply plead our excuſe. The *danger* to which one of our fineſt ſettlements hath been reduced, is no trivial concern; and ſure we are, that the *loſs* of it would be ſeverely felt, even *here:* to ſay little of the diſtreſs, the ruin, that ſuch an event muſt occaſion *there*, and the many valuable lives that muſt be ſacrificed, ere the cataſtrophe could be entirely accompliſhed.—And God knows what may, at this very inſtant, be the ſituation of our fellow-ſubjects, and brother-proteſtants, in that unhappy country! But let us hope the beſt.

One thing, however, is certain; great miſchief hath already been done, and much blame is due ſomewhere. And, as far as we can judge, from the lights that have, as yet, been held out to us, we cannot help thinking, that a ſet of men, of whom we heretofore entertained different notions, have hazarded more by far than they ought to have done, and have actually ſacrificed a great deal, to—what? Let them, if they pleaſe, ſay what:—But it will be well if they mention an equivalent for the damage that hath enſued.

If, in the peruſal, and abſtract, of this pamphlet, our humanity hath been moved, and we appear to have caught ſomewhat of the ſpirit of the author; if we are thought to have expreſſed ourſelves with an air of reſentment, we hope it will be remembered in our favour, that the occaſion was an intereſting one: an occaſion, on which it is, ſurely, impoſſible for Engliſhmen, who have the ſafety and honour of their country at heart, not to feel themſelves ſtrongly intereſted. Indeed, abſtracted from the circumſtance of our connection with the ſufferers, he muſt be either more or leſs than man, who could, unconcerned, take a view of the diſtreſſes that have befallen the poor back-ſettlers of *Penſylvania*: who, without any fault of their own, have been moſt cruelly plundered, tortured, murdered, by a diabolical enemy; and all this without having the power of reſiſtance, or the benefit of that protection they had a right to, from thoſe to whom their protection was committed.—And can theſe things be reviewed, and contemplated, without emotion? It is impoſſible: Nature riſes at the thought, with impulſe too ſtrong for the cooler dictates of moderation. There *are* ſubjects, there *may be* contingencies, with reſpect to which, moderation itſelf will ceaſe to be a virtue.

However, be it remembered, that we have, as yet, heard only one ſide; and that we ſhould be glad to hear the other

in their turn. And if the accuſed think fit to offer ought in their defence, they may depend on all the juſtice they are entitled to from us. The Quakers are a people we have been wont to think of with great reſpect; on the ſuppoſition of their decent appearance, their inoffenſive demeanor towards thoſe in general with whom they converſe, and that polite ſimplicity in all things, for which we have known many of them juſtly diſtinguiſhed.—But, viewed in the light wherein we have juſt beheld them, as legiſlators and rulers, we can ſcarcely think they appear to equal advantage. As private men, we have, with pleaſure, converſed with them; but, as politicians and governors, perhaps different maxims, and a different conduct, are requiſite: perhaps the temper of this ſect is too inflexible for the fluctuations of time, and thoſe ſudden exigencies to which all ſtates and ſocieties are ſubject, and to which all ſyſtems muſt ſometimes bend.

ART. XXIV. *Memoirs of the Court of Auguſtus.* *By* Thomas Blackwell, *A. U. D. Principal of Mariſhal College, in the Univerſity of Aberdeen.* 4to. Vol. II. Edinburgh. To be had of A. Millar in London.

THOSE who have read the firſt volume * of theſe Memoirs, and eſpecially thoſe who are ſubſcribers to the work, having been obliged to wait ſo long in the *antechamber*, will certainly expect now to be introduced into the court of Auguſtus, and to an *acquaintance*, nay an *intimacy*, with the principal perſons who made a figure in it. But our author, who muſt be ſuppoſed to be perfectly well acquainted with all the forms and ceremonies of this court, is the beſt judge at what time, and in what manner, it is proper to introduce us, and likewiſe what preparation is neceſſary on our part; ſo that if he has thought it expedient to check our forwardneſs, and exerciſe our patience a little longer, he has, no doubt, ſolid and weighty reaſons for ſo doing; and when the grand object, which has ſo long been kept out of ſight, ſhall open to our view, and be diſplayed in all the beauty of colouring, and juſtneſs of proportion, we ſhall then undoubtedly have ample reaſon to applaud his judgment, and the diſintereſtedneſs of his conduct.

It ought not, ſurely, to be imagined, that he has any thing in view, but our benefit and advantage. The man who

* For an account of which, ſee *Review*, vol. VIII.

talks

talks ſo much, and ſo well, upon generoſity and public ſpirit, cannot poſſibly be influenced by ſordid and ſelfiſh views. We have heard him, indeed, freely cenſured for expanding his work in ſuch a manner, and multiplying his volumes beyond the original plan, &c. &c. but ſuch perſons little conſider, that our author is engaged in no *trivial undertaking*. His deſign in theſe Memoirs, (ſee the introduction to his firſt volume) is not to write *a book of antiquities,—to correct an error in the Faſti,—ſettle a dubious conſul,—or determine the preciſe day of a battle*: No, his aim his higher, and of *other* conſequence. He propoſes, as a caution to his *high-prized* country, whoſe conſtitution is his admiration, and whoſe ſervice would be his pride, to ſhew by what ſteps a brave and free people, from being the conquerors of the weſtern world, came firſt to forfeit their liberties, and, by degrees, ſink into ſlavery, and become the meaneſt of mankind, —to repair ſome ſmall part of the unhappily loſt memoirs of the great men who made a figure in the court of Auguſtus, deſcribe their manner of life, point out their ſeveral pleaſures, paint their caprices, &c. Now the numerous writers upon theſe ſubjects, viz. Middleton, Hooke, Rollin, Vertot, Monteſquieu, Crevier, &c. have either been men of *meer ſtudy*, little acquainted with *life*; or they have only conſulted the Latin *authors*, who were at no pains to explain to their countrymen the meaning of terms which every Roman knew. But Dr. BLACKWELL has refuſed no light *that records of the dead, or converſe with the living*, could afford, and has ſubmitted to the diſagreeable taſk of turning over many an uſeleſs volume upon the *beaten embarraſſed ſubject*. His long attention to the *Britiſh conſtitution*, and his attachments to ſome of its *trueſt friends*, have enabled him to comprehend the power, and explain the policy, of the Roman government. What man now, that has the leaſt ſpark of generoſity in his breaſt, can think that three guineas is too much for three volumes upon ſuch a ſubject, and from ſuch a pen? But the two volumes that have already appeared, it has been ſaid, might have been comprized in two moderate octavo's. What then? the *quality*, not the *quantity*, of their contents is to be conſidered; and no man ſurely, who has any pretenſions to taſte, can read them, without acknowleging that there are many *uncommon* things in them. Nay, ſhould the Doctor alter his plan once more, and, in order to clear up the *embarraſſed ſubject*, and complete the mighty fabric, add a fourth volume, as poſſibly he may, who that could afford it, would ſcruple to purchaſe it at the ſame price with the others?

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Having thus endeavoured to apologize for our author, we now proceed to give ſome account of that part of his work which lies before us. To begin with his preface: here, he tells us, that between the end of Julius Cæſar's *Memoirs*, (we uſe his own words) or rather of Hirtius's Supplement, and the beginning of Tacitus's Annals, there is a GAP in the moſt intereſting part of the Roman Hiſtory; that it was no part of his original plan to ſupply this deficiency, and retrieve the grand period of the Roman ſtory; but that being once engaged in the ſeries of affairs, and having forged a link or two of the chain, the conſequence and curioſity of the materials, and their ſtrict connection with the ſubject, inſenſibly drew him in to fill up the chaſm,

'When this was done,' ſays he, 'it became a point of 'choice, either to ſacrifice this hiſtorical period, or to add a 'volume to the work beyond the firſt deſign; and both the 'nature of the tranſactions, and the characters of the actors, '(being ſuch as hardly any other age has produced) ſeemed to 'beſpeak the ſubſcriber's candor, and promiſe forgiveneſs to the 'writer, if he undeſignedly doubled his own labour.'

Now, after ſuch an apology as this, how perverſe, uncharitable, nay, ungrateful, indeed, is it to inſinuate, as ſome perſons do, that the Doctor was more ſolicitous to fill up ſome other *gaps* and *chaſms* than thoſe of the Roman Hiſtory! But to proceed: the preface is followed by a very curious letter from our author to the Duke of Newcaſtle; this letter we ſhall inſert without any comment; the diſcerning reader will make the proper reflections upon it.

'My Lord,

'About two years ago, when I went to take leave of my 'lamented patron, Mr. Pelham, he was pleaſed to aſk, what 'was drawing me ſo ſoon from the circle of my friends in 'London? I anſwered, that "it was to be preſent at a diſtin-"guiſhed piece of honour done to the muſes—a nobleman of "the higheſt rank, principal Secretary of State, diſcharging "perſonally the functions of the firſt office of an UNIVER-"SITY, and on a very extraordinary occaſion—no leſs perſon "than his Majeſty's HIGH CHANCELLOR, the ornament of "his profeſſion, being to give a proof of his love of learning "by taking his degree of DOCTOR OF LAWS, as a regular "graduate."—He approved my curioſity—ſaid he believed it 'would not be diſagreeable to his BROTHER to ſee me at 'Cambridge; and bid me make what diſpatch I could with 'the ſecond volume of the COURT of AUGUSTUS.

'What I then heard, and ſaw tranſacted, in that celebrated ſeat of learning, how excellent ſoever, and memorable in itſelf, I am ſure is not proper to be repeated to your GRACE; —It is an injury to truth, even to tell it under the leaſt air of ſuſpicion: but ſince the firſt part of this impartial WORK was honoured with the patronage of ſo good a man, and addreſſed throughout to ſo upright a miniſter as the illuſtrious HENRY PELHAM, thoſe who ever felt the powerful influence of eſteem and gratitude, will not diſapprove my reſolution to interweave no other name with the ſequel.

'At the ſame time, may I not humbly hope, that the noble diſpoſition to encourage learning running through all your GRACE's conduct, and to promote by annual premiums, the moſt improving ſpecies of it, CLASSICAL KNOWLEGE, will not leave me to be the ſole ſufferer by the death of our PATRIOT; nor permit me ſingly to deplore a loſs, which a train of faithful ſervices to your country, and a zealous attachment to the beſt of kings, have rendered ſcarce perceptible to a happy people.—Let me then have the honour to be reckoned,

'My Lord, &c.

After acquainting his readers, that every fact, without exception, delivered in theſe Memoirs, is taken immediately from the original authors, and that the heads of the great perſonages characterized in them, are engraved not only from genuine, but ſelect antiques, our author enters upon his taſk. As it would carry us beyond the bounds we muſt aſſign to this article, to give a regular abridgment of what he ſays, we ſhall content ourſelves with a ſuccinct view of what is contained in this ſecond volume of his work.

Having cloſed his firſt volume with an account of the horrible proſcription made by the three bloody tyrants, Octavius, Antony, and Lepidus, our author now proceeds, in the fifth book of his Memoirs, to ſurvey the ſtate of the Roman empire after the proſcription, to give an account of the reduction of Rhodes by C. Caſſius, and of the conqueſt of the Lycian cantons by M. Brutus. In the beginning of the ſixth book, wherein he gives us the hiſtory of the war in Africa, he takes occaſion to ſay ſomewhat of the Phenician antiquities, in order, we ſuppoſe, to diſplay his reading, which he ſeems, indeed, to loſe no opportunity of doing.

'It may be agreeable to the curious,' ſays he, 'to have a 'little light thrown upon the antiquities of this vaſt country, '(Africa) which, through ignorance of its language, was but 'little known to the Greek and Roman writers. To judge of

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'it truly, we muſt remember, that the Phenicians, a great 'and noble nation, famous in Africa, under the name of Car-'thaginians, had poſſeſſed themſelves of the whole coaſt from 'Cyrene, or Barca, to the very ſtreights of Gibraltar; being 'an immenſe tract of three thouſand Engliſh miles. Their an-'tient national name was Cananites, that is, merchants; that 'of Phenicians ſeeming to have been impoſed on them by 'their neighbours—either from their affluence (from *Phanak*, '*delicatè vivit*); or the antient Greeks, with whom they had 'great intercourſe, called them ſo, importing Edomites, or red 'men. The firſt appellation laſted ſo late as the days of St. 'Auſtin, in the fifth century, who tells us, that if you aſked a 'peaſant in his dioceſe in Numidia, what countryman he was, 'he anſwered Chanani: which the good Biſhop thought a 'maimed word, tho' it be the proper term for a Cananite; 'juſt as if you aſk a Welchman what countryman he is, he 'anſwers Cumbro, a Cimbrian; as an Iriſhman, or Scots-'Highlander, ſays he is a Gaal, and calls his language 'Gaalich.

'But this powerful and ingenious people ſeem not to have 'confined themſelves to the coaſts; ſince either the prior in-'habitants (before the arrival of the Phenicians) have ſpoke a 'dialect of the Aramean, or theſe incomers have ſpread far 'into the upper country, founded cities, and given names to 'rivers and royal families, as their Syriac appellations plainly 'atteſt. Thus not only Carthage and Utica, or, as their 'founders pronounced them, Carth'hadtha and Yatica, ſig-'nify no more than the New town and the Old, like Old 'and New Tyre, in their mother-country, or Old and New 'Aberdeen, in *mine*; but even the inland cities have indiſ-'putably Syriac names: Cirta, the capital of Numidia, 'means *The* Town; there having probably been none other 'within many miles of it, when it was built. It ſtands on 'the Ampſaga, i. e. the Broad River. Juba's royal Seat, 'Zama, was denominated from the ſong of the birds in the 'neighbouring groves, and the famed inſpiring fountain, 'which made every thing muſical that drank of it. Capſa, the 'town taken by C. Marius, ſignifies the *encloſed*, as it is ſhut 'up by the deſart on all ſides.

'As to their family-names, Hanno, gracious, or graceful; 'Himilco, royal; Bomilcar, royal ſeat; Hannibal, the Lord 'of grace; Aſdrubal, the Lord of might, &c. they are as 'much Phenician as the appellations of Tyre or Sidon. But 'no leſs ſo is Adherbal, the mighty Lord; Maherbal, the 'Lord of hoſts; Maſſiniſſa, exalted prince; Guluſſa, Mo-

'ther's joy; Bocchus, or Bocchor, firſt-born; Jugurtha, city-'prince, or honour of his race; Bogud, happy, (under a 'lucky planet; Juba, (the ſame with Job) lovely, deſireable; 'whence Virgil's Carthaginian poet, *crinitus Jopas*. The 'Greeks write his name ΙΩΒΑΣ, and would have called him 'ΠΟΘΕΙΝΟΣ, Pothinus, or even ΟΔΥΣΣΕΥΣ, Ulyſſes. 'Theſe, I ſay, and many more, ſufficient to fill a volume, 'are either pure Phenician, or a little perverted, (as happens 'in different dialects) at the ſame time that they were the 'current names in the Mauritanian and Numidian royal fa-'milies. From a coalition by intermarriages between theſe 'and the Carthaginians, ſprang the Libo-Phenicians, in Afri-'ca, in contra-diſtinction to the Syro-Phenicians at home.

'The Phenicians were men of high ſpirit, deep invention, 'and the greateſt merchant-adventurers and planters of colo-'nies in the world: for all the colonies and ſettlements 'made by the Portugueſe, Spaniards, Engliſh, and Dutch, 'taken together, tho' they include a greater extent of ſea and 'deſart, cannot compare with the Phenician and Carthaginian 'colonies, for numbers of flouriſhing cities, and multitudes 'of happy people. They had the incontroverted honour of 'benefiting mankind with five of the chief inventions that 'raiſe and poliſh human life, letters, aſtronomy, navigation, 'military diſcipline, and architecture of towns, or civil polity. 'Supported by theſe, no wonder they were maſters wherever 'they ſailed; and where did they not ſail in the three parts of 'the then known world? That their deſcendants, the Car-'thaginians, were foiled at laſt in the glorious ſtruggle for 'empire, was owing to the ſecure confidence of their gene-'ral, who, after beating the Romans over and over in the field, 'approached to terrified Rome, when it would have been an 'eaſy prey; but, inſtead of laying immediate ſiege to the ca-'pital, contented himſelf with throwing a ſpear over the 'walls into the town, and marching by, as if he could take 'it whenever he pleaſed. This was miſſing the fatal irrevo-'cable conjuncture, which would have decided *who ſhould be 'maſters of the world*; and whether we ſhould not now, all 'over Europe, have been ſtudying Punic, as the learned lan-'guage, inſtead of the Latin tongue. But their final infe-'riority was owing to their having been ſo far before-hand 'with their rivals in wealth, and its attendants, eaſe and 'luxury;—to their ſitting at home themſelves, and filling 'their armies with mercenaries: whereas there was no Roman 'able to carry arms, who became not a trained hardy ſoldier; 'and therefore, inſtead of being weakened, they grew more

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'expert by every battle; and, if they fell not in the field, ga-
'thered ſtrength even by *a defeat.*' *

The Doctor now proceeds to give ſome account of Q. Cornificius and M. Varro: with regard to Varro, he obſerves, that he was by nature extremely acute, and by indefatigable ſtudy, a great maſter in Greek and Roman antiquity; but tells us, that underſtanding only theſe two languages, with a ſmattering of the antient Tuſcan, his ingenious work addreſſed to Cicero, *Of the Appellation of things*, in Latin, is faulty in two reſpects. Firſt, in hunting for the riſe of Latin words, from metaphors, alluſions, and far-fetched figures in the ſame language, when they are plainly and ſimply derived from the Æolic and Doric dialect of their fore-fathers, in Greek. But its chief failure, our author ſays, proceeds from ignorance of the Aramean and the Celtic languages; the one of which had given names to the greateſt part of the gods and their rites; and the other, to war and things occurring in ruſtic life. Yet even here, the Doctor allows, that Varro's ſagacity in the uſe he has made of the little ſcraps then remaining of the antient Tuſcan and Sabine tongues is ſurpriſing, and of this he gives ſome remarkable proofs. In the remaining part of this book he gives a ſketch of the public procedure of the Triumvirs, and of the forms they deviſed, to give ſome ſort of colour to their horrid deeds.

The ſeventh book contains a full and diſtinct account of the battle at Philippi. After relating the manner of Brutus's death, the Doctor proceeds in the following words. 'Thus 'fell the patriot, who, to unaffected goodneſs, joined high 'abilities, and unwearied application. With his laſt breath 'fled all hopes of retrieving the common-wealth; and liberty, 'the ſoul-exerting bleſſing, that gives a value to life, and dig-'nity to human nature, bid farewel for ever to degenerate 'Rome.—Unhappy the nation, whoſe conſtitution comes to 'depend upon the event of a ſingle battle!—Humanity and 'juſtice are baniſhed from between the ranks of encountring 'ſquadrons—and the happineſs of the ſtate, and of the thou-'ſands of families and individuals that compoſe it, comes to 'depend upon the brawn and bones of the common men. 'The high courage and ſkill of Caſſius, the untainted virtue 'of Brutus, the glorious cauſe of liberty, and ſacred love of

* Our Readers may learn more of Africa from one page of *Leo Africanus*, than from a volume of ſuch conjectures, as any one may form, who has knowlege enough in the oriental characters to make uſe of Schindler or Golius.

'their country, were of no avail againſt the hardened veterans 'bred by Julius Cæſar, and flushed with carnage and blood. 'Their ſuperior ſtrength and addreſs, gained by a long habit 'of illegal warfare, made tyranny triumph, and gave law-'leſs villainy the aſcendant over virtue and juſtice. Brutus 'and Caſſius, the firſt of mankind, fell as ſacrifices; and the 'world was left a prey to the brutal Antony and inhuman 'Cæſar.'

Our author now goes on to vindicate Brutus's killing Cæſar, and in what he ſays on this ſubject, ſhews a noble ſpirit of liberty. He obſerves very juſtly, that a public tye ſuperſedes all private obligation; that the reſcuing the laws and liberties of a noble nation, from the yoke of a tyrant, is the moſt glorious of all human actions; and that the obligation which every free citizen lies under, to contribute to it to the utmoſt of his power, cannot be cancelled by the tyrant's being his friend, relation, or benefactor. He tells us farther, that he knows of no obligation that M. Brutus lay under to Cæſar.

'Let us ſpeak plain,' ſays he, 'and not be deluded by phan-'toms of grandeur: a robber who ſhould overcome your re-'ſiſtance—ſave your life,—give you back your money, nay, 'double or triple it, on condition you ſhould live his ſlave, 'and aſſiſt him to reduce your friends and all mankind to the 'ſame condition, would be juſt in the place of C. Cæſar, and 'you would be under the ſame tie of gratitude as M. Brutus 'was to the Roman tyrant.'

This leads the Doctor to enquire into the character of Julius Cæſar, whoſe treaſon and rebellions, he ſays, occaſioned more murder, devaſtation, and miſery, than ever tyrant committed. It is a ſort of paradox in hiſtory, we are told, how a man ſo wicked and criminal, inſtead of being loaded with the moſt deſerved infamy, ſhould yet retain ſome ſort of reputation with that impartial judge of merit, POSTERITY. This prejudice our author endeavours to trace to its ſource, and to ſhew the canals through which it has flowed to modern times.

The firſt riſe of it is ſaid to have been his political humanity; our author obſerves that his treaſons principally regarded the ſtate, and were therefore leſs felt in the beginning, tho' big with univerſal ruin; that his favours, or rather profuſions, being beſtowed upon particular perſons, were thoroughly felt, and had a powerful operation; and that many of them being conferred on men of wit and capacity, ſuch as Salluſtius, Oppius, Balbus, &c. their tongues and pens ſpread a falſe varniſh over his character, that hid its real hideous features,

and ſet forth only the *great talents*, which he abuſed to the public ruin.

'But that ſame falſe gloſs,' ſays he, 'would have ſoon 'wore off, if it had not received new ſtrength by a very 'ſtrange contraſt. As ſlight misfortunes are ſunk in greater 'evils, the horrid things done by his ſucceſſors, in ſome ſort 'effaced Cæſar's crimes: and the miſeries they had brought 'upon the empire, came to be conſidered as ſmall afflictions 'in compariſon of the atrocious tract of maſſacre and rapine 'under the Triumvirs. He baniſhed, and forfeited, and 'murdered, it is true; but he did it cunningly, and no far-'ther than he apprehended was neceſſary to ſecure his uſur-'pation: for no man better knew, that a ſhew of humanity 'and moderation was among the chief props of his power: 'he therefore willingly ſpared all that either were not of con-'ſequence to give him umbrage, or who he thought could be 'made his friends: whereas the ſubſequent total extinction of 'law and right, and burſting the moſt ſacred bands of nature, 'made his illegal ſway appear a golden age to the Romans. 'Had Pompey and the ſenate prevailed with ſuch men as Mar-'cellus, and Cato, and Cicero, to moderate their counſels; 'or had the excellent Cornificius, the brave Trebonius, and 'the accompliſhed Panſa, ſurvived, (not to mention the he-'roes that fell at Philippi) their mild and legal adminiſtra-'tion would have ſpread horror over Cæſar's rapacity. But 'now, what Tacitus ſuggeſts of Auguſtus, that he pitched 'upon a ſavage ſucceſſor, whoſe cruelties might reflect honour 'on his own moderation, actually happened to Julius Cæſar; 'who ſtands therefore indebted to the bloody Triumvirs, that 'his memory is not blacker than Marius's or Cataline's. But 'this is not all.

'The prejudice in his favour, thus diſguiſed by wit, and 'heightened by a terrible *foile*, received its final ſanction by 'the ſucceſs of his party. To cover their private ambition, 'the Triumvirs borrowed the pretence of avenging Cæſar's 'death as the cauſe of all their unnatural wars; and their vic-'tory rivetted down that ſolemn ſham, and tainted all the 'party-writers, all the complacent poets, all the ſhallow com-'pilers of the following reigns, who blindly adopted the *cry of* 'the victors, and infected poſterity with the ſame ſenſeleſs 'tale. This party language, contrived to colour the trium-'viral murders, was revived under Tiberius, and taken fondly 'up by the after-hiſtorians. The Greeks, eſpecially of the 'lower age and claſs, ſoothed their malignity by ſpeaking diſ-'reſpectfully of the greateſt men of that republic which had 'eclipſed and conquered their own. Dion Caſſius ſeems de-

'lighted, when he is throwing dirt upon the moſt venerable 'patriots of the commonwealth; and even Plutarch's ill-'matched parallels betray a prejudice againſt the brighteſt Ro-'man characters.---I ſuppoſe, that he may have the better 'bargain of them in their compariſon with his Grecian 'Worthies.'

Our author adds a good deal more on this head, and tells us, that Cæſar had no regard to right or wrong, but as it tended to promote his intereſt, that is, his ambition and grandeur; that he trampled upon every thing that ſtood in the way of his darling paſſion to *domineer*; that he had no morals; and that his clemency, in particular, was all art and diſſimulation. It may be fairly queſtioned, however, whether this picture is drawn with the pencil of truth. What the Doctor ſays of Cæſar, indeed, both in this and the preceding volume of his work, is little elſe than the hiſtory of his crimes: theſe, it muſt be allowed, were great, and ought to be held in the utmoſt abhorrence by every friend to liberty and mankind. But had he no good qualities? no generoſity of temper? was his clemency only an aſſumed, and not a real quality? thoſe who examine his character with attention and impartiality, will not, we apprehend, be haſty to affirm that it was. So zealous an advocate for liberty, indeed, and ſo ſincere a friend to it, as our author appears to be, will, no doubt, lie under ſtrong temptations to repreſent the character of the man who enſlaved his country in the manner that Cæſar did, in an unfavourable light. But, while we deteſt his ambition, let us do juſtice to his virtues.

The ingenious and learned Dr. Middleton ſpeaks with more candor and impartiality on this occaſion. 'Cæſar was en-'dowed,' ſays he, 'with every great and noble quality, that 'could exalt human nature, and give a man the aſcendant in 'ſociety; formed to excel in peace, as well as war; provi-'dent in council, fearleſs in action; and executing what he 'had reſolved with an amazing celerity: generous, beyond 'meaſure, to his friends; placable to his enemies; and for 'parts, learning, eloquence, ſcarce inferior to any man.— 'He was a moſt liberal patron of wit and learning, whereſo-'ever they were found; and out of his love of thoſe talents, 'would readily pardon thoſe who had employed them againſt 'himſelf: rightly judging, *that by* making ſuch men his 'friends, *he ſhould draw praiſes from the ſame fountain, from 'which he had been aſperſed.* His capital paſſions were *ambi-'tion and love of pleaſure*; which he indulged in their turns 'to the greateſt excels: yet the firſt was always predominant; 'to which he could eaſily ſacrifice all the charms of the ſe-

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' could, and draw pleaſure even from toils and dangers, when ' they miniſtred to his glory.—'

Dr. Sharpe, in his Introduction to Univerſal Hiſtory, p. 84, ſays—' The ſoldiers received double pay, and the ſenators were ' increaſed to too great a number, and were too eaſily cor- ' rupted; and from theſe cauſes principally proceeded the ruin ' of the commonwealth. Cæſar acted by the army, and Oc- ' tavius more powerfully by his influence over the ſenate, ' whilſt Brutus and Caſſius, and the other murderers of Cæ- ' ſar, aſſaſſinated him without deriving any advantage from his ' death, either to the republic or themſelves; but gave up all ' the opportunity of making any political uſe of that event to ' Antony, their enemy, and Cæſar's friend. That Cæſar ' loved Brutus appears from his will, and he had lately par- ' doned the other conſpirators, who had been of Pompey's ' party. He was ſubject to epileptic fits, and if they had wait- ' ed for the natural expiration of his days, they might have ' ſucceeded better; they could not have ſucceeded worſe: and ' as they were not prepared for the event, his murder was in- ' excuſeable.'

But to return to our author: he cloſes this book in the following manner. ' The Roman tyrant, therefore, to uſe the ' phraſe of a great lawyer, *was rightfully ſlain*: and M. BRU- ' TUS, tho' ſo amiable in his private life, as to be the delight ' of his relations, the admiration of his friends, and impoſſi- ' ble to be hated even by his enemies, will ſtill ſhine with ſu- ' perior luſtre, as the DELIVERER OF ROME: and he and ' his brother-patriot, C. CASSIUS, will live, not in virtue of ' the ſtatues erected to them by the Athenians, next to Har- ' modius and Ariſtogiton, but in their memories being dear, ' and their characters held ſacred, by every real friend to li- ' berty and truth.'

The eighth book is a long and entertaining one; it contains an account of Antony's progreſs through the rich cities and provinces of Aſia, with his train of pimps, paraſites, fiddlers, and buffoons; his interview with Cleopatra at Tarſus; her character; ſtory of Herod the great; peace of Brindiſi; peace of Miſeno; Ventidius's victories; Cæſar's miniſtry; Virgil and Horace brought to court, &c.

In ſpeaking of Virgil, he takes occaſion to make ſome obſervations upon his Paſtorals, which, he ſays, were made to ſerve three different purpoſes. Firſt, to ſooth the ſoldier and the courtier with rural images—with pictures of *the days of innocence*; that might draw their eyes from the horrid ſcenes of barbarity which they daily ſaw acting. Then the paſtoral *Dialogus*, we are told, in its alternate ſtanzas gave him fair

opportunities both to paint his own diſtreſs, in the characters of ſhepherds, without offence, and to pay unſtrained compliment to his protectors. Laſtly, under the allegorical names of nymphs and ſwains, he might touch upon the parties that then tore the ſtate, which it was not ſafe in any other ſhape to mention, nor draw their miſchievous conſequences in their proper colours.

When Mæcenas ſet on foot the great deſign of *taming the ſavage Cæſar*, and bringing him to a proper ſenſe of humanity, our author obſerves, that in order to compaſs it gently, and almoſt imperceptibly, the men of letters were pitched upon as the fitteſt inſtruments; ſince, by the help of the Muſes, they could at once ſooth and inſtruct; and unambitious themſelves, give unſuſpected leſſons of moderation to their maſter.

'It is hard,' ſays he, 'to perſuade a leader of a victorious 'army, that force alone cannot do every thing, as for a very 'rich rogue not to think that fraud is the way to wealth; and 'that wealth and happineſs are one and the ſame thing. To 'undeceive the *Leader of the Veterans* on this grand point, to 'give him a ſubject whereon to meditate, and draw ſalutary 'concluſions—to turn his views from the fierceneſs of the 'Cæſarean legions, to the power of wiſdom, juſtice, and clemency, the artful Horace was employed to write, in a 'ſtrain untried in Rome, thoſe ſtriking Odes to Clio, and 'the ſiſter-muſes, that are maſter-pieces of lyric poetry. 'They ſeem in themſelves wild and incoherent; rambling 'from image to image, taking the maſque of fable, and ſhewing their real face but by ſtarts: but viewed in this light, 'they diſcover the moſt refined addreſs and the deepeſt morality.

'The real point in view, once found out, diffuſes luſtre 'over all the proſpect. Let us take one or two of this new 'favourite's firſt performances, that ſeem filled with fabulous 'ſtuff for the amuſement of boys; and try them by this 'touch-ſtone, whether they be wiſdom's genuine children.

'I take the ſecond Ode of Book I. to be among the poet's 'firſt productions after his introduction to court, and one of 'the firſt that would be put into Cæſar's hands by his wiſe and 'learned miniſter. In it every thing is repreſented as in the 'moſt dreadful diſorder.—Jove, enraged at a corrupt world, 'darts his red thunder, and threatens the earth with tempeſts, 'inundations, and deſolation. Rome—unhappy Rome, is 'like to be overwhelmed—the bloody civil-war has robbed 'her of her ſons—whoſe thin remains muſt at once hear of 'the battles and crimes of their parents,—of the ſwords, de-

'ſigned

' ſigned to chaſtiſe the Parthians, plunged into Roman
' breaſts, &c.—

' I will ingenuouſly own, that in the heat of youth, I could
' not read this Ode without ſome emotions of indignation.
' An officer of M. Brutus to fawn upon the young Cæſar!—
' to compliment him upon proſecuting the deſerved death of
' a tyrant, was a ſtrain of complaiſance I could not digeſt.
' But upon a cloſer ſurvey, and due conſideration of circum-
' ſtances, I admire the poet's art, and approve his intention.
' Let any one capable of judging, take the original in his
' hands, he will perceive the greateſt addreſs and delicacy.
' No doubt, ſays the artful poet, the killing Cæſar was a
' crime.—But Ilia, his progenitreſs, carries her reſentment
' too far—Jove does not approve of it—he means not to ex-
' tinguiſh the Roman name—and has ſent Mercury, in the
' figure of Cæſar, to preſerve it. Let us not injure Horace
' ſo far as to imagine, that he flattered for any mean intereſt
' of his own; that he wanted favours from Cæſar, either
' for himſelf or his friends, and renounced his honour and
' patriot principles to obtain them. No—he refuſed favours
' ---he flattered for the public good---to reform a Prince who
' had the lives of thouſands in his power---an end which in
' *ſo far* juſtifies the means, and which alone can free flattery
' from the loweſt imputation.

' Not long after, the poet took up a higher ſtrain. He ad-
' dreſſes his muſe, in a ſtroke borrowed from a Grecian bard,
' with a queſtion, *(Quem Virum aut Heroa, &c.)* What man,
' hero, or God, ſhe choſe to ſing? He ſingles out the gods,
' who by their wiſdom as well as their power, have the chief
' government of the univerſe; and enumerates the great men
' whoſe virtues had raiſed Rome to be head of the world.
' Among theſe M. Cato, Cæſar's mortal enemy, is not for-
' got---then after a compliment to the noble Marcellus, and
' a nicely concealed one to Cæſar himſelf, he again addreſſes
' almighty Joye---

> ' Thou god and guardian of the human race!
> ' Fulfil the fates immutable decree—
> ' To guard great Cæſar; and aſſign his place,
> ' To rule the obedient world, *under* Thee.
>
> ' Whether he quell th' inſultive Parthian's pride,
> ' And bind them captives in a Roman chain;
> ' Or in juſt triumph o'er the Indians ride,
> ' And to the eaſtmoſt ocean, glorious reign——
>
> ' To Thee ſubmiſſive—and like Thee, all juſt,
> ' With mildeſt ſway, he the wide world ſhall rule:

' While

'While thy dread thunder cruſhes into duſt
'Th' unhallowed grave—and ſhakes the ſtarry pole.'

Towards the concluſion of this book, our author, after lamenting the fall of Rome, enters into a train of reflections that naturally ariſe from the ſubject, applies them to the preſent ſtate of Britain, and takes occaſion briefly to point out the vices that threaten our deſtruction.

The ninth Book contains an account of the Sicilian war, of Cæſar's diſtreſs, the defeat and death of Sextus Pompey, &c. The Doctor enquires likewiſe into the riſe, progreſs, and manners of the Parthians, and endeavours to ſhew, that they were of the ſame ſtock and race with our own forefathers the Goths and Saxons, and ſpoke, as we do, a dialect of the German tongue. He makes ſome obſervations too on Virgil's Georgicks, and apologizes for the flattery paid to Cæſar by Virgil and Horace.

'I mean not,' ſays he, 'to examine their conduct by the 'rules of modern ſyſtems, but only to juſtify their intentions, 'and illuſtrate the propriety of their addreſſes to Cæſar. And 'firſt, it was no fault of theirs, that he was become their 'maſter. They both wiſhed well to the cauſe of liberty—'one of them had riſked life and fortune to ſupport it. But 'to no purpoſe; tyranny had triumphed; and, in the terri-'ble ſtruggle, the moſt diſmal tragedy, that ever had been 'acted upon earth, tore out the vitals of the unhappy ſtate. 'This unſpeakable calamity had lain upon the Romans for 'years.—Their maims and bruiſes, like a man newly taken 'off the rack, were ſtill ſmarting. The murders, the rob-'beries, and cruel inſults of the iron-hearted veterans—the 'horrid devaſtation of the empire, being in the leaſt allevi-'ated, was like relief from the torture: but their being fi-'nally repreſſed with a ſteady proſpect of peace, was enough 'to make men mad with joy. The compliments, therefore, 'paid by the poets to Cæſar, being founded on a conduct *ſo* '*far* praiſe-worthy, and pointing out the road of true honour 'to a young man, who had it in his power to do great good, 'as he had done great miſchief, were, in that reſpect, like-'wiſe commendable. Some grains of allowance muſt be 'thrown in too, for perſonal favours; to which if we add a few 'more for poetic phraſe, the whole will appear pardonable 'to a good-natured man. When a writer's heart is full, and 'his fancy warm, when gay ideas and grand compariſons are 'playing before his eyes; he is more apt to catch at the '*ſhining*, than to pick out the *juſt* ſimilitudes; and the reader 'ſhould work himſelf up to the ſame temper, in order to

'judge

'judge candidly of the performance. Here we might ſafely 'reſt the apology; but it is capable of ſtill a better founda- 'tion. The flattery employed by this good man, as well as 'great poet, (Virgil) is plainly a *wrapper*, like the gilding 'of a pill, to convey ſound and ſevere advice to a violent 'youth, juſt beginning to relent, and to lean to the ſide of 'wiſdom and clemency.'

Our author concludes this his ſecond volume in the following manner. 'Thus, I have conducted the young Cæſar to 'the end of the ſecond period of his life, thro' a dreadful 'ſeries of iniquity and violence. For his days were diſtin- 'guiſhed by three ſorts of conduct, each of a different ſtamp 'and tenor: the firſt, from his entering upon buſineſs, at his 'return from Apollonia, until the death of the Conſuls at the 'battles of Modena; during which, under the direction of 'Cicero, he acted the patriot and the republican: the ſecond, 'from his extorted conſulſhip, until the depoſition of Lepi- 'dus and defeat of Antony, when he played the tyrant and 'the triumvir: and the third, from Antony and Cleopatra's 'death, to the end of his own life; when he became the 'Prince and Parent of the Roman People.

'The happy period juſt begins to dawn upon us. Some 'faint rays of it, like fore-runners of the morning, have 'been, from time to time, glancing thro' the gloom: but af- 'ter the grand conteſt, whether Cleopatra ſhould be Queen, 'not of Egypt only, but of the Roman empire, or Cæſar 'Prince of a *Semblance* of the Commonwealth, was decided 'at Actium, it broke forth into broad day.'

This writer appears to be well acquainted with his ſubject, and makes many pertinent, and ſome very curious reflections. His manner, however, ſeems to us very improper for hiſtory; he ſtarts ſo frequently from his ſubject, and runs into digreſſions, often curious, indeed, but introduced, principally, as would appear, to diſplay his reading. He keeps himſelf, indeed, almoſt conſtantly in view, and ſtares the reader full in the face; but notwithſtanding this fondneſs of ſhewing himſelf, his figure is far from being graceful, or his dreſs elegant: there is a pompous ſolemnity that ſtrikes us, but the true dignity of the hiſtorian is wanting. His dreſs too, inſtead of being neat, plain, and decent, as becomes his profeſſion, is ſtiff, aukward and tawdry; ſuch a dreſs, in a word, as would make a ridiculous appearance in any Court, eſpecially in the *Court of Auguſtus*.

ART.

ART. XXVI. *The Tempeſt, an Opera, taken from Shakeſpear: as it is performed at the Theatre-royal in Drury-lane. The Songs from Shakeſpear, Dryden, &c. The Muſic compoſed by Mr.* Smith. 8vo. 1s. Tonſon.

THO' the muſic is mentioned in the title-page, this pamphlet contains the words only. The ſubject is entirely that of Shakeſpear's Tempeſt; as is alſo the poetry, except ſome of the ſongs. From the extravagance of the fable, ſome may imagine this to be a very proper ſubject for an opera; but the Italians will tell us, that the dignity of an opera admits not of the leaſt mixture of drollery; that, therefore, Trincalo and his company, diſannul the pretenſions of this dramatic performance to that dignity: nor will they allow us, we believe, to call it a Burletta; ſome parts of it being much too ſerious.

Thoſe who have been preſent at the repreſentation of this piece (ſuppoſing them to have ſome ſkill in muſic) muſt have been diſpleaſed to find, during the Recitative, the words ſo ill adapted to that kind of harmony. Here our blank verſe is entirely out of its element. Rhyme is in no kind of poetry ſo indiſpenſible, as in that which is adapted to recitative muſic. There is alſo a neceſſity to vary the meaſure, on account of the peculiar expreſſion frequently required *. If proper poetry be entruſted to a ſkilful muſician, he will ſo adapt his ſounds, as to make his hearers believe, that the muſic and the words were conceived at the ſame time. If Engliſh operas ſhould become faſhionable, it might not be unadviſable for ſuch of our poets as may intend to employ their muſe in that way, firſt to dedicate a little time to the ſtudy of the celebrated Metaſtaſio's works: they will find in him an excellent guide.

As to the muſical part of this performance, it does not want merit. The ſongs are generally pleaſing; and, tho' they are chiefly ſet in the Italian ſtyle, the baſes and the middle parts are more laboured than thoſe that are commonly found in the compoſitions of that country. Some of the airs bear a ſtrong reſemblance to others that are well known; but we do not, for this reaſon, accuſe Mr. Smith of plagiariſm. Different men may poſſibly have the ſame ideas: beſides, it is almoſt impoſſible to compoſe a piece of muſic that will have no reſemblance to any thing we have already heard; for, with regard to ſubject, the different modulation of ſounds is not ſo infinite as is generally imagined.

* Vid. Mr. Addiſon's *Roſamond.*

ARTICLE

ARTICLE XXVII.

To the AUTHORS of the MONTHLY REVIEW.

Extract of a Letter from Signor Camillo Paderni, Keeper of the Muſeum Herculaneum, to Thomas Hollis, Eſq; dated April 17, 1754; which was read before the Royal Society June 13, 1754.

"I Can now ſend you an account of the diſcoveries made of late, that is, within theſe twelve months, in the pretended city of Herculaneum. I ſay pretended, becauſe it is my own opinion, that the place, where they have dug for ſome time paſt, and actually do now dig, is not Herculaneum, but a different place from it, though almoſt contiguous to it; as I could eaſily make appear was I at liberty to write: But time muſt clear up this matter."

'Signor Paderni's meaning has been miſapprehended, in reſpect to the preceding abſtract.* He only ſays, that it is his own opinion, that the place where they had dug for ſome time paſt, *to wit a Twelve-month, and actually did then dig*, and which he is deſcribing, *is not the Herculaneum*, (in oppoſition to the opinion of ſome of his friends, who believed it was) but a different place, though almoſt contiguous to it; and leaſt of all intended to inſinuate, *that that city had not been poſitively diſcovered*, having had many years ago the moſt abundant and convincing proofs to the contrary. As this miſapprehenſion is of conſequence, it is hoped the Gentlemen who are concerned in the Monthly Review, will be ſo obliging as to ſet it right.'

* See Review for December, 1753, p. 431, art. 102.

ART. XXVIII. *A farther Account of Mr.* HEATH's *Tranſlation of* Job.

IT would not be doing juſtice, either to our readers or to the merit of Mr. Heath's performance, not to give ſome further account of it. In our laſt Review we conſidered the antiquity of the book of Job; in this we ſhall, from Mr. Heath, give ſome account of Job himſelf; then take notice of the ingenious manner in which this gentleman has opened the ſeveral parts of the poem in his notes, and conclude this article

cle with a ſpecimen of his tranſlation, contraſted with that in common uſe.

Mr. Heath begins his account of the country, age, friends, enemies, and family of Job, with obſerving, that there is little or no real evidence on which any thing can with certainty be eſtabliſhed, but that he will lay before his readers a ſhort view of the moſt probable conjectures of the moſt learned men, with ſome remarks of his own, to which he, with great modeſty, deſires no more regard may be paid, than their weight ſhall deſerve.

He thinks learned men have not made a due diſtinction between the times of Job and thoſe of the author of the poem. On the one hand, when any paſſage is produced to prove the poem to be of a later date than ſome have imagined, the age of Job himſelf is oppoſed to any ſuch interpretation of that paſſage, as ſhall refer to facts and manners evidently poſterior to his times. On the other hand, they who maintain the later age of the poem, make ſome circumſtances that ſeem (undoubtedly, ſays Mr. Heath) to be of a modern date, a reaſon for bringing down the times of Job ſo very low as deſtroys all the credibility of the hiſtory; or make it a handle for treating the whole as a fable. But with ſubmiſſion to this learned and ingenious author, if Job, as he allows, lived in the time of Eliphaz, the great-grandſon of Eſau, and the hiſtory of Job was not wrote till the time of the captivity, will not this interval amount to near one thouſand years; and is not ſuch a vaſt length of time ſufficient, if any length of time be ſufficient, to deſtroy the credibility of the hiſtory?

The name of Job has, by the learned Spanheim, with the greateſt probability, been derived from a root ſignifying to love and deſire; hence the name Job beloved, *omnium amor, ſpes, deſiderium.* As to his country, he is ſaid to have dwelt in the land of Uz, which probably was ſituated in the inland parts of Arabia the deſart, on the ſouth of the Euphrates. The Septuagint ſays he dwelt in the land of Auſitis, nigh the banks of the Euphrates. Ptolemy places this nation to the ſouth of the Cauchabeni, with the mountains of Chaldea on their eaſt, and the Sabeans on the north-weſt. Elihu, one of the principal perſonages in the poem, came from Buz, which, Jeremiah xxv. 20. is mentioned, together with *Uz, Thema, Dedan,* as nations belonging to Arabia the deſart. This is confirmed by the countries of his friends lying round him, and from his being called *great beyond all the ſons of the eaſt.* The inhabitants of Arabia the deſart are called the children of the

the ſame country, in latter ages, were called Saracens, from an Arabic word ſignifying the eaſt. See Pococke's Specimen Hiſt. Arab. And Balaam, Numb. xxiii. 7. is ſaid to come from the Eaſt, tho' his dwelling was at Pethor, a city ſituated on the Euphrates.

Bochart, Spanheim, and others, conjecture, that Job was deſcended from Uz, eldeſt ſon of Nahor, brother to Abraham, from whom the country took its name, and was probably ſeven generations removed from Nahor: his age coincided therefore with that of Joſeph, and the deſcent and ſojourning in Ægypt; during which time his afflictions happened, about ten years before the death of Joſeph; and his life was prolonged to about fourteen years before the Exodus. See Uſher's Chronology. The number of the years of the life of Job is about two hundred, which, conſidering that he was bleſſed with a remarkable long life, and that his contemporaries, Jacob, Levi, Kohaſh, &c. lived many more than an hundred years each, will not, ſays our author, appear very extraordinary.

Job was one of the principal, if not the chief perſons, in the country where he lived; but was not, as ſome imagine, a king: for he claims no ſuch honour, but was a perſon of great conſequence, to whom the people of his city paid the higheſt regard, and whoſe advice they always followed. See Job xxix.

His enemies, who ſpoiled him of his ſubſtance, appear to have been his near neighbours; for the Sabeans lay at the north-weſt of his country. The Chaldee paraphraſe ſays he was plundered by Lilith, Queen of Zamargad and Barthinnon, undoubtedly the Barathena of Ptolemy and Zamargad, probably the name of the city of the Sabeans, at the time when that paraphraſe was made, and called Σαυη by Ptolemy: Lilith is ſuppoſed to be a name of dignity, as was Pharaoh and Candace. The people were the deſcendants of Abraham by Keturah, whoſe ſon, Jokſhan, begat Shebah. The ſons of Keturah were by Abraham ſent into the Eaſt, inhabitants of Arabia the Deſart, and notorious plunderers, as the Arabs there have been, and ſtill continue to be. The Chaldeans, who lay on the eaſt and ſouth-eaſt of the Regio Auſitis were deſcended from Cheſed, another ſon of Nahor, and thence called Cheſdim.

His friends were Eliphaz the Temanite, ſon of Teman, great grandſon of Eſau, the eldeſt and wiſeſt of Job's friends. The country of Teman was the eaſtern province of Edom, and therefore not far from Arabia the Deſart. The ſecond

friend was Bildad, a Shuchite, probably deſcended from Schuch, another ſon of Abraham by Keturah: he is called in the ſeptuagint Σαυχιτης, and the people Σαυχαιοι. Their city is called by Ptolemy, Κωχη, or Χοκη, undoubtedly a corruption of Σαυχη, placed by him εν πολεσι ταις μεσογειαις, and lay probably to the weſt of Uz, but ſouth of the Sabeans: he was therefore a near neighbour to Job. The third friend is Zophar, ſaid to be a Naamathite: nothing like this name appears in ſcripture, or the antient geographers, in their accounts of Arabia the Deſart. The Septuagint render it Μιναιος, and the learned Spanheim hath conjectured, that he was one of the Maonim, 1 Chron. iv. 41. 2 Chron. xx. 1. xxvi. 7. who ſeem to have dwelt in Arabia the Deſart, eaſtward of the Ammonites, and are in the anonymous commentary on Job, falſely aſcribed to Origin, but of very antient date, enumerated among the nations or tribes of the Arabs. Spanheim ſuppoſes the Seventy to have read מענתי from מעון. Judges x. 12. the Maonites, who were alſo ſituated very near the land of Uz.

Elihu, the remaining friend, is ſaid to have been an inhabitant of Buz, deſcended not from Buz, but Ram, or Aram, grandſon of Nahor, by his ſon Kemuel. The land of Buz was ſomewhere in the neighbourhood, as the poſterity of Nahor ſettled in this country, and not improbably part of the region Auſitis.

Here Mr. Heath obſerves, that Jehovah having pronounced ſentence in the cauſe between Job and his friends, having declared that Job had ſaid of him the thing that was right, which they had not done; he commands Eliphaz, and the other friends, to offer for themſelves a propitiatory ſacrifice, and to beg the prayers of Job in their behalf. Job complied with their requeſt, and Jehovah being appeaſed in the way of his own appointment, he turned, or cauſed to return, the captivity of Job; the meaning of which expreſſion, not thoroughly conſidered by the greater part of the commentators, is, that he recovered the camels, oxen, aſſes, and whatever he had been plundered of by the Sabeans and Chaldeans: and beſides this, as a reparation for the injury which they had done him, took their ſtock of cattle likewiſe; by which means he was poſſeſſed of double the ſubſtance he had before. So that not only his captivity returned, but Jehovah gave him the double of his former riches.

Job thus reſtored, the author preſents us with a beautiful view of human friendſhip.—'His brethren, who, in the time 'of his afflictions, kept at a diſtance from him; his kinſfolks,

'who ceaſed to know him; his familiar friends, who had for-
'gotten him; and his acquaintance, who had made themſelves
'perfect ſtrangers to him; his intimate friends, who had ab-
'horred him; and thoſe to whom he had ſhewed kindneſs,
'and who yet had turned againſt him; on the return of his
'proſperity, now come and condole with him, and comfort
'him after his affliction was over, and are deſirous of renew-
'ing their acquaintance; and according to the cuſtom of the
'eaſtern countries, where there is no approaching a great man
'without a preſent, brings him a keſitah, and each a jewel
'for the face.'

Here Mr. Heath very juſtly obſerves, that commentators have been greatly perplexed about the word *keſitah*. Some interpret it a lamb, others of far greater judgment ſuppoſe it to be a piece of money. The Seventy render it by ἑκατον αμνων and αμναδων in Gen. xxxiii. 19. and Joſh. xxiv. 32. and in this place by αμναδαμαν. Theſe three are the only places in which it occurs. St. Stephen, Acts vii. 16. explains the firſt paſſage by τιμης αργυριυ. It is objected againſt this keſitah's being a coin ſtampt with a lamb, or other mark, that in the early times of Job the coinage of money was not, perhaps, invented; to which Mr. Heath replies, it is ſufficient it was ſo in the days of the author, but the ſame word being uſed in Geneſis and Joſhua, he is pleaſed to add, that 'it is not un-
'uſual in the ſacred writings to find names given to perſons,
'places, and things, which names did not exiſt till long after
'the times in which the facts recorded, which occaſioned the
'mention of thoſe names, happened.' Are we hence to infer, that even Geneſis and Joſhua were wrote in, or after, the captivity? Will not the change of character, the frequent copyings in different ages, and the no uncommon cauſe of alterations in copies, from a ſynonymous word's being put over the other in the text, or on the ſide in the margin, account for the few modern words we ſometimes diſcover in theſe antient writings? But 'they are ſuppoſed,' ſays Mr. Heath,
'to have been added or altered by Ezra, or ſome other in-
'ſpired prophet; and this (ſuppoſition) will account for the
'word occurring in the books of Geneſis and Joſhua.'

He very ingeniouſly conjectures, that the keſitah means no other than the gold coin called by the Greeks Στατηρ or Δαρεικος, probably known by the name keſitah among the orientals, from the root, קשט, which, in Chaldee and Syriac, ſignifies *jaculari*, and קשטא, in Syriac, *ſagittarius*. But if קשט ſignifies juſt and true, why may not the noun *keſitah* be applied to a piece of money of true or juſt weight, pieces

made uſe of before the coinage of money; and if this piece, the keſitah, was equal in value to an hundred lambs, here is an eaſy reaſon for the Seventy having tranſlated it as they have done, which is not accounted for by the learned Mr. Heath.

After this criticiſm, which is certainly ingenious, that the keſitah is the Perſian darik, he concludes his account of Job's family with ſome pertinent obſervations on the names of his three daughters. The eldeſt was called Jemima, from *jemâm*, in Arabic, a dove, and this is certainly a name given to women by the Arabians. The ſecond takes her name Kezia from the *caſſia aromatica*. The third was called Keren-happuch, *cornu ſtibii*, from the beautiful black colour of her eyelids and eyebrows. Stibium was uſed by the women to make their eyebrows black, and Jezebel is ſaid to have painted her face, when Jehu came to Jezreel, 2 Kings. ix. 30.

It is not unuſual with the eaſtern and other nations to give the names of flowers, or odoriferous ſpices, to their women. Suſan is a lilly, Caſſia the name of a ſpice, and both of them the names of women. But no lady would think it any compliment to her beauty to be called after an artificial drug or paint, how much ſoever in uſe, to heighten natural beauties, or conceal defects. Surely the fair daughter of Job, the youngeſt of the three, would never owe her name to black lead, or a black preparation of antimony. *Cornu ſtibii* is a horn of this black drug, and could this be the name of Job's fair daughter? But *keren* does not always ſignify a horn, and is ſometimes uſed for *ſplendor*, *brightneſs*, *ſhining*: the horns the painters have uſually put on the head of Moſes, are no other than the brightneſs of his countenance. The other word, פָּנָךְ, 1 Chron. xxix. 2. and Iſai. liv. 11. is a precious ſtone, by ſome taken for the ruby. If therefore Job's youngeſt daughter took her name from the luſtre of the ruby, it was as fine a name at leaſt as either of her ſiſters. But if we derive this word from the Arabic, פכה, it will then imply chearfulneſs, joy, and goodnature; in either caſe there is ſplendor and brightneſs. And if, as Schindler will have it, the ſtones mentioned in Chronicles and Iſaiah, were of black marble, their poliſh might give an image of brightneſs, not unlike the deſcription of Glycera, in Horace, whoſe face is ſaid to have dazzled the beholders, to have been too bright to be gazed upon.

Vultus nimium lubricus aſpici.

Lubricus means the higheſt poliſhing of marble. She is compared to the pureſt Parian marble before, and now her

daz-

dazzling beauties to the brighteſt poliſhing of it. Perhaps it may not be unworthy notice, that one of the words in Arabic, which ſignifies *ſtibium*, ſignifies alſo irradiation, lightening, לִצַּח.

Mr. Heath concludes his account of the life of Job with obſerving, that 'the reverence for the name of Job hath always 'been, and to this day continues to be, through all Arabia 'extremely great; ſo that ſeveral of the greateſt and nobleſt 'families among the Arabians, glory in being deſcended from 'him, and call themſelves Jobites; one of whom was the famous Saladin (Zalach Eddin) Sultan of the Mamalukes, the 'terror of nations, and the ornament of his throne; himſelf, 'as Elmacinus informs us, called Job, as was likewiſe his 'father.'

Every part of this poem is finely opened by the Tranſlator in his notes. The reader is properly prepared for every new event, and well inſtructed in the order and conduct of the whole; as a proof of this we ſhall lay before our readers what is ſaid by Mr. Heath on the occaſion of Job's firſt reply to his friends, chap. vi. page 23.

'Job begins his defence with a modeſt apology (*a*) for his 'venting his grief in a manner ſomewhat unbecoming, and 'begs (*b*) it may be aſcribed to the great multitude and ſharpneſs of his afflictions (*c*); but as to the advice given him by 'Eliphaz, to hope for an amendment of his condition, and to 'addreſs God for that purpoſe, he tells them that his petition 'to God ſhould be of a quite different nature, to wit, that he 'would be pleaſed to cut him off ſpeedily, for that the deſperateneſs of his condition would by no means permit him to 'hope for any amendment (*d*). That, however, he could not 'help reſenting their unkind ſuſpicions of him, that they 'ſhould think him capable of ſuch great wickedneſs; but 'above all, ſhould imagine him to be ſo abandoned, as to 'be able to entertain a thought, tending to a revolt from the 'Almighty; which yet they muſt have done, or Eliphaz 'would never have dared to make him ſuch a propoſition (*e*). 'He ſaw, therefore, clearly what kind of friends he had to 'do with; as ſoon as they ſaw him in a remedileſs condition, 'they begun with abuſing him, leſt they might be deſired to 'contribute towards his reſtoration (*f*). As to that point, 'however, he tells them, they might ſet their hearts at eaſe, 'for if they would but conſider his condition a little more at-

(*a*) Chap. vi. ver. 2. (*b*) Ver. 3 to 7. (*c*) Ver. 8 to 13. (*d*) Ver. 14 to 20. (*e*) Ver. 21 to 27. (*f*) Ver. 28.

'tentively, they might ſoon be convinced, there was not the 'leaſt danger, of any thing of that nature, ſince all hopes of 'life were at an end with him (*g*). He begs them therefore 'not to condemn him barely on ſuſpicion, and on the ſtrength 'of general maxims, but to conſider it was poſſible he might 'be innocent (*h*). It was moreover highly blameable in them 'to act in this manner, becauſe they pretended, at leaſt, to be 'his friends (*i*). After this he goes on to pour out his lamen-'tations in the moſt pathetic manner, and expoſtulates with 'God, praying to be ſpeedily releaſed from his miſeries; or, 'that he would grant him ſome little reſpite, till the time of 'their determination ſhould come.'

As a further proof of the ſkill and ability of our author in opening the different parts of the poem, we ſhall give the following extracts from his notes, p. 153, 154.

'Chap. xxxvii. ver. 19. The author here gives us an evi-'dent proof, of his great ſkill in the management of the 'drama; as he, by degrees, prepares us for the appearance of 'the Almighty. His thunder and lightning at a diſtance had 'announced his coming, Elihu then trembled, and his heart 'was ready to leap out of his breaſt; but at his nearer ap-'proach, he is in the utmoſt hurry and confuſion; he is 'afraid to open his mouth, he is loſt in amazement; the 'glory of God is too dazzling for mortal eyes to bear.'

'Chap. xxxviii. to xli. Jehovah at laſt makes his appea-'rance, not to diſpute, but to decide. Thunders, lightnings, 'and a whirlwind, had announced his approach; all creation 'trembles at his preſence; at the blaze of his all-piercing eye 'all diſguiſes fall off, all gloſſes vaniſh, every heart is laid open, 'every motive to action is diſcovered. The ſtatelineſs of human 'pride, the vanity of human knowlege, ſink into their origi-'nal nothing, as fogs are diſpelled by the brightneſs of the ſun. 'The man of underſtanding, the men of age and experience, 'he that deſired nothing more than to argue the point with 'God, he that would maintain his ways to his face, confound-'ed and ſtruck dumb at his preſence, is ready to drop into 'diſſolution, and repents in duſt and aſhes. He, with one 'queſtion only, ſhews the abſolute emptineſs of human abi-'lities, and puts an end to the diſpute. "Canſt thou give 'account of any one of my works? How then dareſt thou, 'preſumptuous creature, attempt to cenſure my conduct in 'the government of the world; with the various relations of 'all whoſe parts, thou art ſo far from being acquainted, that 'thou art not able to account for any one of them?"

(*g*) Ver. 19. (*h*) Ver. 27. (*i*) Chap. vii. paſſim.

That

That ſuch of our readers as have not yet ſeen Mr. Heath's Tranſlation and Commentary, may have ſome idea of his manner and ſtyle, and of the difference there is between his tranſlation and that in common uſe, we ſhall conclude this article with chapter xix.

Common Engliſh Verſion.

1. Then Job anſwered and ſaid,
2. How long will ye vex my ſoul, and break me in pieces with words?
3. Theſe ten times have ye reproached me: you are not aſhamed that you make yourſelves ſtrange to me.
4. And be it indeed that I have erred, mine error remaineth with myſelf.
5. If indeed ye will magnify yourſelves againſt me, and plead againſt me my reproach:
6. Know now that God hath overthrown me, and hath compaſſed me with his net.
7. Behold I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.
8. He hath fenced up my way that I cannot paſs, and he hath ſet darkneſs in my paths.
9. He hath ſtript me of my glory, and taken the crown from my head.
10. He hath deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a tree.
11. He hath alſo kindled his wrath againſt me, and he counteth me unto him as one of his enemies.
12. His troops come together, and raiſe up their way againſt me, and encamp round about my tabernacle.
13. He hath put my brethren far from me, and mine acquain-

Mr. Heath's Verſion.

1. * And Job anſwered and ſaid,
2. * How long will ye vex my ſoul, and tire me out with ge-
3. neral maxims? * Theſe ten times have ye put me to the bluſh, are you not aſhamed to be ſo very obſtinate againſt
4. me? * For be it in truth, that I have erred, mine error re-
5. maineth with myſelf. * If indeed you magnify yourſelves againſt me, and plead againſt
6. me my reproach. * Know now that God hath overthrown me, and he hath caſt
7. his net around me. * Behold I cry out violence, but I am not anſwered; I cry aloud, but there is no judg-
8. ment. * He hath hedged in my way, and I cannot paſs over it; he hath ſet
9. darkneſs on my paths. * He hath ſtripped me of my glory, he hath removed the dia-
10. dem from my head. * He demoliſheth me on every ſide, and I am gone; and he rooteth up my hope like a tree.
11. * His anger alſo is kindled againſt me, and he reckoneth me among his enemies.
12. * His troops aſſemble together, they fortify alſo their way againſt me, and they encamp round about my taber-
13. nacle. * He hath ſet my brethren at a diſtance from me, and mine acquaintance make themſelves perfect ſtran-
14. gers to me. * My kinsfolks

Common Engliſh Verſion.

tance are verily eſtranged from me.

14. My kinsfolk have failed me, and my familiar friends have forgotten me.

15. They that dwell in mine houſe, and my maids, count me for a ſtranger: I am an alien in their ſight.

16. I called my ſervant, and he gave me no anſwer: I entreated him with my mouth.

17. My breath is ſtrange to my wife, tho' I entreated for the childrens ſake of mine own body.

18. Yea, young children deſpiſed me; I aroſe, and they ſpake againſt me.

19. All my inward friends abhorred me: and they whom I loved, are turned againſt me.

20. My bone cleaveth to my ſkin, and to my fleſh, and I am eſcaped with the ſkin of my teeth.

21. Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.

22. Why do ye perſecute me as God, and are not ſatisfied with my fleſh?

23. O that my words were now written! O that they were printed in a book!

24. That they were graven with an iron pen and lead, in the rock for ever!

25. For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth.

26. And tho' after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God:

27. Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another; tho' my reins be conſumed within me,

Mr. Heath's Verſions.

ceaſe to know me, and my familiar friends have forgot-
15. ten me. * They that dwell in mine houſe, and my maids account me as a ſtranger; I was an alien in their eyes.
16. * I called unto my ſervant, but he anſwered me not, tho' I intreated him with my mouth.
17. * My breath is offenſive to my wife, and my habitation to the children of my body.
18. * Even the very meaneſt of my family deſpiſed me; I roſe up, and they flouted at
19. me. * All my intimate friends abhor me, and thoſe whom I loved are turned
20. againſt me. * My bones pierce through my ſkin and my fleſh, and my teeth ſlip
21. out from my gums. * Pity me, pity me, you are my friends, for the hand of God
22. hath ſmitten me. * Why will you be my perſecutors as well as God, and why will you not be ſatisfied with my
23. fleſh? * Would to God now my words were recorded! oh that they were en-
24. tered in a regiſter! * That they were graven with an iron ſtyle! that they were cut in the rock to perpetuity!
25. * For I know that my avenger liveth, and that he will at laſt ſtand on the earth;
26. * And altho' my ſkin be torn in this manner, yet in my
27. fleſh ſhall I ſee God, * Whom I ſhall ſee on my ſide, as mine eyes have beheld him, for he is no ſtranger: my reins within me are ready to faint
28. with longing for him. * Then ſhall you ſay, Why did we perſecute him, when the root

Com-

Common Engliſh Verſion.	*Mr. Heath's Verſion.*
28. But ye ſhould ſay, Why perſecute we him, ſeeing the root of the matter is found in me?	of the matter is found in
29. Be ye afraid of the ſword: for wrath bringeth the puniſhments of the ſword, that ye may know there is a judgment.	29 me? * Be ye afraid of the ſword, for thoſe are crimes puniſhable by the ſword, that ye may know that there is a judgment.

ART. XXVIII. *A new Tranſlation of the Prayer of* Habakkuk, *the Prayer of* Moſes, *and the* CXXXIX Pſalm, *with a Commentary, &c. By* William Green, M. A. *Fellow of Clare-Hall.* 4to. 1s. 6d. Printed at Cambridge, by the Univerſity Printer, 1755, and ſold by Whiſton, &c.

THIS performance contains forty pages in quarto; of which a preface takes up four. Throughout the whole, the author deſerves the character of an ingenious and learned perſon; ſhews that he has ſtudied the ſacred pages with a care and diligence ſuited to their importance; and lays no ſtreſs upon bare authorities: we herein find ſeveral difficulties ſatisfactorily removed, and a new light and beauty diffuſed over the whole. Pref. p. vi. he ſays,

'To make an inſpired writer ſpeak nonſenſe, or what 'compared with the context is little better than nonſenſe, is 'the moſt glaring abſurdity imaginable; and yet if we tenaciouſly adhere to the Maſoretical text, it will oftentimes ſcarce 'be poſſible to avoid it. If then we would have the ſcriptures received for what they really are, *inſpired writings*, we 'muſt depart from this text where it is faulty, and no longer 'tranſlate for genuine readings, the palpable blunders of 'tranſcribers.' There is ſo much freedom, ſo much ingenuity in this honeſt declaration, that as we cannot but approve in general of what this learned Gentleman has already done, ſo, we hope, he will proceed in the laudable undertaking of making the Old Teſtament intelligible in the obſcureſt parts of it.* Let him examine and correct the text where it appears to be faulty; 'a liberty,' as he juſtly obſerves, 'if uſed with judg'ment and diſcretion, that can be attended with no bad conſe'quences, but may be attended with the happieſt and beſt. 'In ſhort, it is the only expedient that can effectually recom-

* See a former work of this kind, by Mr Green, *Review*, Vol. IX. p. 85.

'mend

'mend the Old Teſtament to the admiration and eſteem of 'all that peruſe it, by making it ſpeak like what in truth it 'is, the *Oracle of God.*'

Our author appears to be a ſtrenuous advocate for the *Hebrew metre*, upon Biſhop Hare's ſcheme; but yet, in juſtice to Mr. Green, we muſt obſerve, that his performance is not, in any one inſtance, obliged to that ſcheme: of which we have, on a former occaſion, ventured to give our opinion. See Review, vol. XII. p. 489.

On this occaſion it may be proper to remark, that the *Hebrew metre*, to which Mr. Green attributes ſo great an authority for aſcertaining the genuine reading of many parts of ſcripture, has long been a ſubject of very ſerious enquiry amongſt the learned. A late eminent prelate, Dr. Hare, has been thought, by many perſons of deſerved reputation in Hebrew literature, not only to have proved the reality of ſuch *metre*, but happily to have determined its peculiar laws and properties. Time, however, that great enemy to implicit faith and the authority of names, has ſince produced ſeveral attempts to improve upon the biſhop's plan, and ſome even directly to refute the whole of it. For inſtances of theſe, the reader is referred to an edition of the book of *Proverbs*, by a learned Clergyman, *during the Biſhop's life*, in 'certain proof 'that his Lordſhip was undoubtedly right, and had found out 'the nature of the Hebrew poetry;' to a correction of the ſame method, by the ſame Gentleman, *after the Biſhop's death*, in an explanation of *the laſt words of David*, according to *the metre*; and laſtly, to *a brief refutation of Hare's method*, which neither has, nor, we can be bold to ſay, ever will be itſelf refuted. Had Mr. Green been acquainted with the laſt mentioned performance, it is highly probable the world might have been deprived of his valuable Comment which gives occaſion to theſe remarks. Thus like the philoſopher's ſtone, in chemiſtry; and the perpetual motion, in mechanics, the *Hebrew metre* has proved the cauſe of many uſeful diſcoveries, tho' itſelf, in all probability, will for ever remain undiſcoverable.

The caution with which Hare's method ought to be confided in, may, perhaps, be ſatisfactorily collected from the following obſervations.—If the whole Hebrew ſcriptures were to be made free with, upon the authority of this *metre*, proportionally to the liberties taken in correcting *the laſt words of David* (in this caſe ſelected as moſt convenient for the compariſon, by reaſon of their brevity) we ſhould have, by a fair calculation, as many altered, that is, as many new words,

as

as would equal in quantity above one hundred and twenty chapters; the length of the chapters and verſes taken at a medium. 2. The alteration of a word generally changing the purport of a ſentence, a number of words equal to what are contained in at leaſt five times this number of chapters, would, in effect, be thereby changed. 3. The parts of ſcripture which cannot be termed *poetical*, exhibit this *metre* in as great perfection as any others that have been produced in ſupport of it. For example: Geneſis i. 1, 2.

בראשית ברא אלהים	*Brĕſhīth bărā Ĕlōhim*
את השמים ואת הארץ	*Ĕth hāſhămăim vĕth hă-ārets*
והארץ היתה תהו	*U'hă-ārets bay'thăh tōhou*
ובהו וחשך על פני תהום	*Ŭbŏhŏu v'choſhĕk ăl-p'ni tĕhoum.*

In the beginning God created the heaven and the earth. And the earth was without form and void, and darkneſs was upon the face of the deep. This will certainly never be taken for poetry, notwithſtanding the perfect exactneſs of *the metre*, excepting it be upon the opinion of thoſe authors who have placed the origin of *poetry* before that of *proſe*; which is nearly the ſame as ſuppoſing that men could *ſing* before they could *talk*, or *run* before *walking*. Alſo; the very *proper names* run into the ſame kind of metre, and a juſter ſpecimen of it can no where be pointed out than in the beginning of the firſt book of Chronicles.

אדם שת אנוש:	*Ver.* 1. *Adam, Seth, Enoſh:*
קינן מהללאל ירד:	2. *Kenan, Mahalaleel, Jered:*
חנוך מתושלח למך:	3. *Henoch, Methuſalah, Lamech:*
נח שם חם ויפת:	4. *Noah, Shem, Ham, and Japheth, &c. &c.*

The true pronunciation of the Hebrew language, which has ceaſed to be any where vernacular for nearly two thouſand years paſt, is confeſſed on all hands, to be utterly unknown: it follows, therefore, that any method of reading it we can now have, muſt be formed upon ſome general rule, in a way quite different from the infinite variety of cauſes that concur to fix the ſounds in a living tongue; and conſequently, an artificial pronunciation will naturally run into the *Iambic* or *Trochaic* meaſure, becauſe that is the leaſt removed from lawleſs proſe, and ſome rule could not but be obſerved. Accordingly, all this boaſted *metre* we have been examining, conſiſts

of

of *Iambic* or *Trochaic* feet; and all the ſuppoſed *verſes* ariſing from them, are diſtinguiſhed into the learned formalities, and technical obſcurities of *Iambic* or *Trochaic* monometers; *I:* or *T: Monometer* Hypercatalectics; *I:* or *T: Dimeter* Brachycatalectics; *I:* or *T: Trimeter* Acatalectics, &c. &c. &c. The plain Engliſh of all which is no more than this, that the longer or ſhorter a ſentence happens to be, the greater or leſs number of this ſort of feet or ſyllables it contains, and thence acquires one or other of theſe hard names. The denomination of the verſe being given, if the ſenſe and pointing be diſregarded, a pair of compaſſes will almoſt any where mark out an example of it. But for the further ſatisfaction of our readers, and to render what has been ſaid fully credible to thoſe who may not chuſe the trouble of a more tedious examination into this ſubject, the following are exact tranſlations of Biſhop Hare's principal rules for regulating this *metre* of his, recommended for a ſtandard to correct the ſcriptures by.

1. *In the Hebrew poetry all the feet conſiſt of* two ſyllables.

2. *No regard is to be had to* quantity.

3. *Where the number of ſyllables is* even, *the verſe is* Trochaic.

4. *Where the number of ſyllables is* uneven, *the verſe is* Iambic.

5. *Each period often conſiſts of* two *verſes*, *often of* three, *or* four, *and ſometimes of* more.

6, 7, 8. *Verſes of the ſame kind* often differ *in their length*, *and* often *agree*, *&c. &c.*

With liberties of this kind almoſt any writing, eſpecially that of a conciſe, ſententious, and animated ſtyle, may be reduced to ſome ſort of meaſure: and particularly the *2d rule* neceſſarily ariſes from our ignorance of the Hebrew vowels, and thence the Iambic or Trochaic meaſure in reading, as above obſerved.

Whether or no the ancient Hebrews had what we call *verſe*, is a queſtion never likely to be ſolved. All *quantity* and *rythmus* are of courſe loſt with the pronunciation. *Poetry*, however, and that of the nobleſt kind, ſtill remains in many parts of the Bible: for as *metre*, from daily proofs, does not conſtitute *poetry*, neither is it eſſential to it; whatever language, or dreſs, *the Prayer of Habakkuk*, forinſtance, can appear in,

'Invenias etiam diſjecti membra poetæ.'

The only Hebrew word that can ſignify any thing like what we mean by *a verſe*, is שִׁיר, from שָׁרַר, *he cut*, which ſeems

ſeems rather to expreſs the nature of a proverbial ſentence, than of one meaſured out by feet and quantity. Boldneſs of figures, ſudden tranſitions, heat and impetuoſity in deſcriptions, and a certain correſpondency of the parts of a period to one another, with frequent alliterations, are the principal peculiarities that at preſent diſtinguiſh the Hebrew poetry. The ſtyle of the Mohammedan *Koran* is of this kind throughout, tho' we have never met with any hypotheſis of its having been intended for what we mean by *verſe*. The genius of eaſtern eloquence naturally ſeems to run into this form; and in ſubjects of the moſt intereſting kind, theſe peculiarities often appear affected as helps to memory. The *verſes* of the ancient Druids, in which all their learning was contained, and which were confeſſedly contrived for the ſake of the memory only, very much reſemble the Hebrew Proverbs in every reſpect, and, no doubt, from the ſame principles in the nature of things.

Whoever has a mind to look further into the ſubject of *Hebrew Metre*, if he will but begin with a careful reading of the firſt great author of a LITERARY REVIEW, *Dionyſius* of *Halicarnaſſus*, *upon Compoſition*, and compare what he there finds with theſe obſervations, no other helps will be neceſſary to enable him to refute the beſt advocates that ever *can* appear in favour of Biſhop Hare's ſcheme.

MONTHLY CATALOGUE
For MARCH, 1756.

RELIGIOUS and CONTROVERSIAL.

I. *Vindication of the Quakers*, from the groundleſs Aſperſions of a malecontent writer, and the Authors of ſome Paragraphs in the Public Papers. 4to. 3d. Collyer.

The author warmly expoſtulates with the writer of a political paper called the Monitor, and with all, in general, who were concerned in raiſing and propagating the late clamours againſt the people called Quakers, on account of the obſtinate perverſeneſs of two or three of them, in the city of London, who kept their ſhops open on the late Faſt-day; and who were ſubjected to the chaſtiſement of the mob, and the angry animadverſions of the news-papers. But, as reſentment, however laudably at firſt excited, ſeldom knows where to ſtop; ſo, in this caſe, it ran to extravagant and unjuſtifiable lengths; and the whole body of the Quakers were furiouſly attacked, and repreſented as a ſet of diſ-

affected

affected people, regardleſs of government, law, decency, &c. &c. Tho' the contrary of all this might rather have been inferred, from the numerous appearance of the Friends at their Meeting in Grace-church-ſtreet, on the ſolemn occaſion of the very day which gave birth to ſo much calumny.—This ſcandalous and unchriſtian treatment of a peaceable and inoffenſive ſociety, for the folly and abſurd conduct of two or three inconſiderable members thereof, our author juſtly reſents, and diſplays in its proper colours.

II. *Deiſm refuted:* or, the Truth of Chriſtianity demonſtrated, by infallible proof from four Rules, which are incompatible to any Impoſture that can poſſibly be. In a Letter to a Friend. By a Lover of Truth. 12mo. 1s. 6d. Owen.

The method taken by the author of this piece to demonſtrate the truth of Chriſtianity, is, firſt, to lay down ſuch rules as to the truth of *Matters of Fact* in general, that where they all meet, ſuch *matters of fact* cannot be falſe; and then, ſecondly, to ſhew that all theſe rules do meet in the *matters of fact* of Moſes and of Chriſt; and that they do not meet in the *matters of fact* of Mahomet, of the heathen deities, or can poſſibly meet in any *impoſture* whatſoever. The rules are theſe, 1ſt, That the *matter of fact* be ſuch, that mens outward ſenſes, their eyes and ears, may be judges of it; 2d, that it be done publicly in the face of the world; 3d, that not only public monuments be kept up in memory of it, but ſome outward actions may be performed; 4th, that ſuch monuments and ſuch actions or obſervances be inſtituted, and do commence, from the time that the *matter of fact* was done.—To the Letter is annexed a long dialogue betwixt a Chriſtian and a Deiſt, wherein the caſe of the Jews, and the evidence ariſing from prophecies and types, is conſidered.

III. *The Caſe of the Jews* conſidered, with reſpect to Chriſtianity. By the Author of Deiſm refuted. 12mo. 1s. 6d. Owen.

In this performance the author conſiders ſome of the prophecies in the Old Teſtament, that relate to the Meſſiah, ſhews that there is not only no contradiction to the *Law*, in the *Goſpel*, but that the *Law* cannot be true, unleſs the truth of the *Goſpel* is allowed; and enquires into ſome of the principal cauſes which harden the Jews in their obſtinacy againſt receiving the doctrine of Chriſt.

IV. *The wonderful Signs of Chriſt's ſecond coming*, calmly conſidered; under the following heads, viz. 1. Obſervations upon the Scripture Prophecies, as they ſeem parallel to the Signs of the preſent Times. 2. A ſhort Account of the great Comet expected, according to Sir Iſaac Newton, and other learned Men, in 1557 or 58. With ſerious reflections upon the fatal Conſequences attending the approach of ſuch a Body

of

of Fire; drawn from a Number of Incidents of the like Kind, which have happened in theſe Nations for upwards of a thouſand Years paſt. 12mo. 4d. Scott.

The author of this little piece ſeems to think that the end of the world is very near at hand, and that the *workings of God*, in theſe preſent times, are clear manifeſtations of thoſe great truths which our Saviour foretold ſhould happen previous to it.—There appear but few marks of judgment in what he ſays; the goodneſs of his intention, however, will plead in his favour with the well-diſpoſed reader, who will make candid allowances for one who appears deſirous of promoting the intereſts of practical religion.

V. *A Diſſertation* proving the Light of the Goſpel is the Light of Nature, or that true Chriſtianity is Rational Religion only. For the Information of all impartial Lovers of Truth, whether Miſbelievers or Diſbelievers. By a rational Chriſtian. 8vo. 1s. Scott.

'My intention,' ſays the author of this performance, 'is to 'make appear by ſcripture, that the light of God's word, or 'goſpel, is in all men; that this is that eternal life, and univer-'ſal light held forth by Jeſus Chriſt and his Diſciples; and thoſe 'who believe and obey this doctrine, ſpirit, or nature, are ſaid 'to have Chriſt within them; and all the doctrines of the goſ-'pel muſt be built on, and coincide with this fundamental law 'and light of nature. What does not, is not of God.'

Such is the profeſſed deſign of this piece, the character of which will very clearly appear from the following paſſages.—— 'Chriſt was called the Light of the World, and the Word and 'Spirit of God, becauſe he preached that light, that word, that 'ſpirit; as Anaxagoras was called the *Mind*, becauſe he taught 'that a mind governed the world. And as Chriſt's doctrine ma-'nifeſted God and his laws to men, ſo his diſciples called the 'manifeſtation of God to men, by the name Jeſus, and Chriſt. '—The outward Chriſt muſt die, and all our dependence on 'him muſt go away, that the internal and ſpiritual Meſſiah, the 'myſtical Jeſus, intellectual light and divine underſtanding, may 'ariſe and ſhine in our ſouls.—All things concerning Jeſus Chriſt 'without, are but an allegory of Jeſus Chriſt in the ſoul.—Na-'ture is the book of God's revelation, all other books are the 'revelations of men, if underſtood; but if not, no revelation 'either of God or men.— The doctrine of Chriſt's purchaſing 'ſinners for ſalvation with his blood, is full of abſurdities.— 'The religion of Moſes conſiſted in ſuperſtitious ceremonies, 'enjoined by terror, power, and compulſion; ſupported by 'perſecution, blood, and murders: all which plainly declare it 'was not of God.'——Nothing more, ſurely, needs be add-ed; nor any comment made upon theſe paſſages.

VI. *The*

VI. *The laſt Speech of the Arians*, as delivered in the Monthly Review; with ſome Remarks upon it, the *Appeal to Common Senſe*, &c. &c. To which are prefixed, ſome curious Reflections on Religion, &c. By a Layman. 8vo. 6d. Cooper.

The account we gave of two volumes of *Diſcourſes*, by the author of *Deiſm revealed*, (ſee Review for January, 1755,) has drawn upon us the indignation of this anonymous author; who acquaints us, that he is not a *Divine*, but an *orthodox* Chriſtian; a title in which he glories.—This *orthodox Chriſtian* tells his readers, that we dealt very unjuſtly by the author of the *Diſcourſes*; that we are enemies to Chriſtianity; that we *ſymbolize* (his own words) with the Deiſts in a thouſand particulars;—and a good deal more to the ſame purpoſe. It will not be expected that we ſhould anſwer theſe heavy charges; there is no occaſion for it: our readers will judge for themſelves in this caſe, and to their candor we freely refer the matter;—but we cannot conclude without acknowleging, in juſtice to the author, that he really has no inconſiderable *talents* in *his* way, we mean in the way of calumny and ſcurrility; ſo that by proper culture, and due application, he may poſſibly riſe to a degree of eminence, in which we ſhall never dare to think of ranking with him.

VII. *A Letter to the Reverend Mr. Law:* Occaſioned by ſome of his late Writings. By John Weſley, M. A. late Fellow of Lincoln College, Oxford. 8vo. 1s. Robinſon.

This letter conſiſts of a variety of paſſages taken from Mr. Law's tracts on *the Spirit of Prayer*, and *the Spirit of Love*, upon which Mr. Weſley makes ſhort, but very pertinent and ſenſible obſervations; in order to ſhew that Mr. Law's philoſophy in theſe tracts is ſuperfluous, uncertain, dangerous, irrational, and unſcriptural; and that he has advanced tenets in religion, ſome of which are unſupported by ſcripture, and ſome even repugnant to it. He concludes his letter with recommending it to Mr. Law, to ſtudy, inſtead of the writings of Touler and Behmen, thoſe of St. Paul, James, Peter, and John; to lay aſide that *vain philoſophy*, and *ſpeak* neither higher nor lower things, neither more nor leſs than the *oracles of God*; in a word, to renounce, deſpiſe, and abhor all the high-flown bombaſt, all the unintelligible jargon of the Myſtics, and come back to the plain religion of the Bible. Excellent advice! and we heartily wiſh Mr. Law may follow it.

It may be proper to take notice, that Mr. Weſley, tho' he uſes great plainneſs of ſpeech, treats Mr. Law in a very reſpectful manner, and ſpeaks of ſeveral of his treatiſes in very high terms, as being almoſt unequalled ſtandards of the ſtrength and purity of our language, as well as of ſound and practical divinity.

VIII. *A ſhort Addreſs* to Perſons of all Denominations, occaſioned by the Alarm of an intended Invaſion. By George Whitefield, Chaplain to the Right Hon. the Counteſs of Huntingdon. 8vo. 3d. Field.

Mr. Whitefield here makes good uſe of the influence he has acquired over the common people, by endeavouring to animate them, at this critical juncture, with a lively ſenſe of the duty they owe to their God, their King, and their Country. It is with ſincere pleaſure we find, that this ſeaſonable exhortation has had ſo conſiderable a ſpread as to occaſion a demand for three editions; the firſt of which did not appear till after the late general Faſt.

IX. *A Word to a Deiſt.* By a Gentleman. 8vo. 6d. Trye.

In the preface the author gives the character of a Deiſt, as drawn by Viret, one of the Reformers; he endeavours to prove, that inſtead of calling themſelves Deiſts, they ought rather to take the name of Atheiſts, becauſe, he ſays, there is none of them but will worſhip Chriſt by receiving the ſacrament, if they can get any thing by it; that is to ſay, will commit what, in their own account, is the moſt blaſphemous idolatry, for a place of profit, or truſt. He concludes with obſerving, that all the authors who have appeared in the cauſe of Deiſm, have already received full and ſatisfactory anſwers.—Upon this ſuppoſition, the author proceeds, in his performance; which is rather of the declamatory than of the argumentative kind. He begins with obſerving, that no juſt account can be given of the preſent appearances in the moral world, but upon the principles of revelation; particularly our creation in the image of God, our fall by the apoſtacy of Adam, and our reſtoration through faith in Jeſus Chriſt. In illuſtrating this doctrine, he affirms, that ſuch good works as do not proceed from faith *are ſins*; becauſe unbelievers conſtantly allow themſelves in the commiſſion of certain favourite vices, truſting to the merit of ſuch good works as they perform. To prove this, he gives, as an example, the modern faſhionable virtue of *Honour*; which he humouroufly enough deſcribes as 'an imaginary Being, worſhipped by the Deiſts; 'to which they frequently offer human ſacrifices.' Towards the concluſion, he renders his addreſs more ſerious and ſolemn, by producing paſſages from the New Teſtament, wherein the rejecting of the goſpel is declared to be of a damning nature; and pathetically exhorts all who are involved in infidelity, to awake out of their lethargy.—In the Appendix he endeavours to ſhew, that the words Atheiſm and Superſtition, even in the worſt ſenſe of them, belong to infidels more properly than to any other people whatever.—This Gentleman tells us, that he himſelf was once involved in the dreadful ſin of Deiſm; but is now convinced, it is the high-way that leads to deſtruction. Since his converſion, he ſeems to have ſtudied the works of the Reverend

Mr. John Wesley; for his exhortation to his quondam brethren is written pretty much in the spirit of the last-mentioned Gentleman's *Word to a Street-Walker*.

X. *Free and candid* Considerations on the general Points of Difference between the Church of England and those of the other Denominations. Wherein the conduct of the English Dissenters is examined, and shewn to be consistent with the genuine Principles of civil Liberty, Reason, and Christianity. In a Letter to Mr. Peter Whitfield, touching his Preface to a Book entitled, *The Christianity of the New Testament*. By Abraham Bourn. 8vo. 1s. Robinson.

Having not seen Mr. Whitfield's performance, which gave occasion to Mr. Bourn's answer, the reader must excuse our not entering into particulars relating to this controversy.

XI. *A Letter to a Bishop*, concerning the Divine Legation of Moses. 8vo. 1s. Withers.

The design of this pamphlet is to prove, in opposition to the author of the Divine Legation, that the doctrine of a future state was not only commonly believed by the Israelites, but made an essential part of the Mosaic Dispensation. In support of this, it is pleaded, that if, as the Doctor himself supposes, the command to Abraham to offer his son, was typical of the sacrifice of Christ, much more would the several rites and ceremonies appointed in the Mosaic law, lead the minds of the people to that great event, and consequently enforce the belief of a future state, with which it was intimately connected. Besides, this author thinks it highly improbable *, if Abraham was acquainted with so important a truth, and, as our Saviour himself expressly says, rejoiced to see his day, that he should not take care to preserve the knowlege of it in his family; and yet more unlikely * that so wise and pious a lawgiver as Moses, should neglect to inculcate upon his people, that which is really the grand principle of true religion. He apprehends that this doctrine is strongly implied in the prayer which Moses and Aaron offered up for the people, after the affair of Korah, in which they address the Deity as *the God of the spirits of all flesh*, i. e. as he explains it, both of the living and the dead. To which he adds, that the word *Sheol* has been proved by Dr. Hodges to signify, not the *grave*, for which another word is used, but *the place of departed souls before the resurrection*, and consequently, that the expressions, *He was gathered to his people, He slept with his fathers*, &c. intimate a belief of a future state. He apprehends likewise, that the extraordinary dispensation of Providence towards the Israelites, in bringing them out of Egypt, was intended to teach them this great truth, as it so strongly established the worship of the true God,

* *Improbable, Unlikely*—This is not conclusive argument.

in oppoſition to idolatry, and connected with it thoſe devout regards to him, for which he thinks there could have been no foundation, if this life were all they had to expect. To enforce this remark, he obſerves, that the Jews, upon the Doctor's hypotheſis, would have been in a worſe condition than he ſuppoſes the heathen themſelves to have been; though the Apoſtle ſpeaks of the Epheſians, as having been before their converſion, *aliens from the commonwealth of Iſrael*, and therefore *without hope*.

The piece concludes with ſome reflections on the author of the D. L. and the deſign and tendency of that performance, [which might as well have been ſpared] and with applying to the Biſhops for their interpoſition to prevent the ſpread of ſuch dangerous tenets.——In which application, however, we believe, he will *be ſeconded by no conſiſtent Proteſtant*.

XII. *An Exhortation*, addreſſed particularly to the people of London, occaſioned by the late Proclamation for a Faſt. That they and others may live for the future ſo religiouſly as to be objects not of God's Judgment, but his mercy. By a Clergyman of Glouceſterſhire. 8vo. 6d. Trye.

We are here piouſly exhorted to be 'admoniſhed by the fall 'of Liſbon; and alſo by *Signs* and *Prodigies*, which,' the author ſays, 'have lately thickened upon us.'

XIII. *The Country Clergyman's Advice* to the People of Great Britain in general, but more eſpecially to the opulent inhabitants of London and Weſtminſter, on the preſent important and critical Situation of public Affairs. By J. D. of the county of York. Folio. 6d. Corbet.

Good advice is a plenteous commodity at this juncture; it flows into the London market from all parts of the Kingdom; and were it not for the *Toll*, which, to ſome, may ſeem a grievous circumſtance, much good might be expected to enſue; but the words *price ſix-pence*, at the bottom of every title-page, will, we fear, prevent the poor in ſpirit, and the poor in pocket, from taking advice ſo freely as it is offered, and conſequently from ſharing in the general advantage: the more acceptable word *Gratis*, would, we doubt not, operate with greater effect, towards attaining the deſirable ends the worthy adviſers are ſuppoſed to have in view.

POETICAL.

XIV. *The Seventeenth Epiſtle* of the firſt Book of Horace imitated. 4to. Dodſley.

The excellent original, of ſixty-two lines, is here imitated, or rather very freely modernized, into ninety-eight; indeed the imitator is not content to be merely paraphraſtical, but looking now and then *towards* his author, makes conſiderable excurſions [for the length of his performance] either to compli-

ment his friends, or to indulge his ſatyrical vein, particularly againſt the late Lord Bolingbroke; on whom he has beſtowed *ſuch* an *Elege*, as concurs with the opinion of many. The Verſe and diction, in general, are eaſy and elegant; though it is certain, that neither the tranſuſion of ſome philoſophical ſentiments in the former part of the Epiſtle *(Nec vixit malè qui natus moriensque fefellit)* nor the humorous exemplifications of ſhameleſs levee-hunters in the latter part, is equal to the nervous and pithy conciſeneſs of the exquiſite original. That it is not without merit, however, is apparent from the following ſpecimen, which is but a fair ſample of the whole.

For ſure, my friend, howe'er court-corm'rants prize
The thriving doctrine, ſome ſmall diff'rence lies
Between the modeſt ſuitor, and the man
Who gripes, with harpy talons, all he can.
This, after many a comment on his caſe,
Drops in dark hints th' expedient of a place.
Another, in a more embolden'd tone,
Hems not, but cries 'My whole eſtate is gone.'
A third embroidered beggar ſums his tale
In two ſhort words, 'a Penſion or a Jail.'

The Latin epiſtle is printed in oppoſite pages to the Engliſh, the whole of both amounting to a hundred and ſixty lines; for which, as Horace had no Copy-money for his part of the pamphlet, we humbly conceive the Editor might have charged ſomewhat leſs than a ſhilling.

XV. *The State-Farce*, a Lyrick, Folio. 6d. Cooper.

The poet compliments the Duke of Newcaſtle, at the expence of certain Noblemen and Gentlemen, ſuppoſed to have diſtinguiſhed themſelves by their oppoſition to his Grace's politics; and whom the author attempts to ridicule, by ſneers and ſarcaſms, conveyed in no very elegant, tho' not altogether deſpicable, Rhymes.

XVI. *The Arbour*, or the Rural Philoſopher. A Poem. 4to. 6d. Dodſley.

This poem is one of that kind which are read without much delight or diſguſt; and without wiſhing to retain one ſingle line in the memory. The poetry will by no means bear a critical examination; nor are the images new, or the ſentiments ſtriking: they are, indeed, commendably moral and pious, and in that conſiſts the greateſt merit of the performance. Moſt of the verſes are employed in rehearſing the praiſes of rural retirement.

POLITICAL.

XVII. *A Third Letter* to the People of England, on Liberty, Taxes, and the Application of Public Money. 8vo. 1s. Scott.

In this letter the clamorous author, ſufficiently violent before,* goes beyond all the bounds of common ſenſe and decency; and indulges his rancour againſt the government, to the utmoſt degree of ſcurrility and abuſe. Some ſay the man is mad; others, that he was corrupted, or bewitched by the Jeſuits, when he was in France; others, that his ſcheme is to bully the miniſtry into a penſion, or, as the phraſe is, to get himſelf bought off. Be his caſe as it may; if to be *noticed* was any part of his view, he is like to obtain ample ſatisfaction on that head, being, for the *ſecond time*,† taken into cuſtody; ſo that the miſunderſtanding betwixt him and the government, may poſſibly be rectified in a court of juſtice, at laſt; contrary to the opinion of ſome, (ſuppoſed to be his friends) who ſtill inſiſt, that the poor man's ravings plainly indicate the neceſſity of a different ſort of treatment.

XVIII. *An Anſwer to a Pamphlet called* a Third Letter to the People of England. 8vo. 1s. Cooper.

This pamphlet is addreſſed to the Officers and private Gentlemen of his Majeſty's Foot-grenadiers; the author apprehending them to have been perſonally affronted in the Third Letter, particularly by the following paſſage: 'Such confuſion and dread 'dwell on the daſtard faces of ALL, who, ſold to H——n intereſt, ſtand branded in the forehead with the *White Horſe*, the ignominious mark of ſlavery.' Moreover, that, added to this contumely, the many flagitious inſults offered to his Majeſty, in the ſame Letter, merit their ſpecial indignation, as his Majeſty's body-guards: that theſe provocations are ſuch as will ſcarce permit them to wait with patience 'for the inſufferably tedious 'deciſion of the law, to obtain due juſtice and ample ſatisfac-'tion.'—He inſiſts, that this corps ought particularly to intereſt themſelves in the puniſhment of this offender. However, it is to be hoped, that the civil power is able to chaſtiſe the preſumption of every inſolent libeller, without any military interpoſition.—We could point out ſeveral other peculiarities in this performance, but, perhaps, it will not be very prudent to ſubject ourſelves to the reſentment of a Gentleman ſo martially diſpoſed.

XIX. *A Fourth Letter* to the People of England. 8vo. 1s. Cooper.

The ſame end is propoſed in this performance as in the preceding, but purſued by different means. The author of the three Letters publiſhed under the like addreſs with the preſent, and his admirers, are here treated with a juſt ſeverity, and, at the ſame time, with an air of decent pleaſantry.—'Poor man,' ſays he, 'what if the miniſtry ſhould not conſider him, as I do, 'as the Enthuſiaſt of a party, poſſeſſed with a phrenzy of pro-

* See Review, vol. XIII. p. 238 and 400.
† See Review, vol. XI. p. 395.

'perty, tho' not worth a ſhilling; with a Quixotiſm of quarel-
'ling for a Natale Solum, in which he never had a foot of eſtate;
'and raving about taxes, as if he could be affected by any tax,
'except that upon paper? What if they ſhould imagine his Let-
'ters may poſſibly be miſchievous? Without doubt there are all
'ſorts of readers, for all ſorts of writers, or, according to the phi-
'loſopher's pleaſantry, when he ſaw an aſs eating thiſtles,* *ſuch*
'*lips, ſuch lettuces.* He may find Smyrna coffee-houſe read-
'ers, as well as Smyrna coffee-houſe admirers of his evening elo-
'quence. But really ſhould a man be ſent to Newgate or the pil-
'lory, for the ſake of ſuch readers; methinks, in common juſ-
'tice, ſuch readers ſhould be ſent along with him.'—From hence our author proceeds, in a manner between jeſt and earneſt, to expoſe the malignity of ſome paſſages in thoſe Letters, to ſhew the incongruity of the writer's calculations, and to demonſtrate the wildneſs of his ſchemes: in the courſe of which, ſome obſervations occur on the conduct of a certain Gentleman, who is ſaid to be at the head of the preſent oppoſition; to whoſe remembrance the following inſtance of public-ſpirit, in ancient hiſtory is recommended.—'Ariſtides, from his entrance into the ad-
'miniſtration, conſtantly oppoſed Themiſtocles in all his mea-
'ſures, and ſometimes when they were in themſelves moſt equi-
'table and advantageous to the republic. Yet when he was
'elected commander in chief of the Athenian forces, Ariſtides
'vigorouſly ſupported him, and with his beſt advice; thus raiſ-
'ing his greateſt enemy, for the welfare of his country, to the
'higheſt pitch of glory. For when Xerxes invaded Greece, and
'had blocked up the Athenian gallies in the ſtreights of Salamis,
'Ariſtides ſailed up by night, with an uncommon bravery, thro'
'the Perſian fleet, and calling Themiſtocles alone out of his tent,
'he ſpake to him in this manner; "If we are wiſe, Themiſto-
"cles, we ſhall now lay aſide thoſe idle diſputes, which we have
"too long maintained, and begin a conteſt more ſalutary and
"more honourable to us both; a conteſt for the preſervation of
"our country. You, by your conduct, as an able commander,
"and I, by aſſiſting you with my beſt abilities and advice."
'He then informed him of his danger, and his being ſurrounded
'with the Perſian fleet; when Themiſtocles made him this an-
'ſwer: "It is not without pain, Ariſtides, that I acknowlege
"you, in this inſtance, my ſuperior. Your's is the honour of
"beginning this conteſt, but the glory of continuing it ſhall be
"mine."

Our author, in a note, acknowleges he gives this tranſlation from Plutarch, a looſer turn, to ſuit it better to his purpoſe.

XX. *Deliberate Thoughts* on the Syſtem of our late Treaties with Heſſe-Caſſel and Ruſſia, in regard to Hanover. 8vo. 3s. Scott.

* Similes habent labra lactucas.

The

The deſign of this pamphlet is to prove, among other important points, firſt, That our late treaties with Heſſe-Caſſel and Ruſſia, were made, not with a view to defend England in caſe of an invaſion, nor her allies if attacked by France, but merely for the ſecurity of H——r; 2dly, That theſe two treaties were intended as parts of a ſyſtem deſigned to unite the powers on the continent, in a defenſive alliance for the protection of that E———te, at the expence of Great-Britain —

Whether this be the truth of the caſe or not, one thing is certain, that a powerful alliance on the continent will be no weak argument in our preſent diſpute with France.

XXI. *A Letter from a Frenchman at Paris*, to his Countryman at the Hague; on the preſent Diſpute between France and Great-Britain. Tranſlated from the French. 8vo. 1s. Bladon.

We imagine few readers of this Letter will give much credit to its title. That it was neither conceived by a Frenchman, nor written in France, is evident from every page. But no matter where, or by whom, it was written; there are things in it worth our notice. The author's view, is to unfold the plan laid down by the French to deprive us of our juſt right to thoſe countries that were ceded to us by the treaty of Utrecht; and to expoſe the inſidious behaviour of their miniſtry, in every article of their proceedings relating to this affair.

The author's ſentiments and aſſertions ſeem generally grounded on facts; but we cannot help differing from him, when he aſcribes our having readily met with allies upon the continent, to the juſtice of our cauſe. Thoſe who are acquainted with the politics of courts, know, that equity or injuſtice, on this or that ſide of the queſtion, are of little weight in the concluſion of treaties.

XXII. *An earneſt Addreſs* to both Houſes of Parliament upon the preſent poſture of Affairs. By a Gentleman. 8vo. 1s. Whiſton.

Leſt the members of the two houſes ſhould be ignorant of things, which, in the preſent ſituation of affairs, it greatly concerns them to know; and leſt, knowing theſe things, they ſhould neglect the neceſſary precautions for our ſafety; the author of this addreſs takes occaſion to remind them, that fleets being ſubject to wind and weather, &c. are but a very uncertain defence: that as the Breſt fleet eſcaped our vigilant Admiral, a fleet of tranſports may do the ſame.

To prove the defenceleſs ſtate of the interior part of the nation, he inſtances the late incredible progreſs of the rebels. He informs us, that the Iriſh brigades in the French ſervice, are already in motion, probably with an intent to invade us: Hence he takes occaſion to animadvert on the cruel project of our enemies to deſtroy us by the means of our fellow ſubjects, and recommends the ſource of this evil to the conſideration

of the legiſlature. The author, for his own part, adviſes a re-eſtabliſhment of the Militia, particularly in thoſe maritime counties which are more immediately expoſed to an invaſion from France. In theſe counties he alſo adviſes the fortifying of ſome towns, not upon the coaſt, but in the interior parts of them. He is likewiſe of opinion, that this great city ought to be covered by ſome ſtrong fortification.

XXIII. *An Eſſay on Ways and Means* for raiſing Money for the Support of the preſent War, without increaſing the Public Debts. Inſcribed to the Right Hon. George Lord Anſon. By F. F. 8vo. 1s. Cooper.

Having ſeen many a crude ſcheme offered to the public, with ſpecious promiſes in their title-pages, we naturally took up this Eſſay with ſome prepoſſeſſion againſt it; which, however, was quickly removed, by the many new and judicious obſervations of the author, on the proſpect of public affairs—ſtocks—taxes—the ſinking fund—the creation of new funds, &c. The pamphlet was written, it ſeems, from the preface, ſome months ſince; and the method of raiſing money within the year, for the maintenance of the war, is avowedly borrowed from a propoſal made ſome years ago, with a very different view, by Sir Matthew Decker, entitled 'Serious Conſiderations on the ſeveral high 'Duties, &c.—with a propoſal to raiſe the whole by one ſingle 'Tax.' This method is now revived, and propoſed with this manifeſt advantage, that while Sir Matthew's general plan is purſued, as extremely reaſonable, his particular view is not inſiſted on, being liable to great objections at all times, but more eſpecially at this time.—The whole of Mr. F's performance is ſo ſhort, that it would be wrong to think of abridging it here; and ſo clear, that any attempt to explain it, would appear entirely ſuperfluous.

XXIV. *The Memorials* of the Engliſh and French Commiſſaries. In two Volumes Quarto. Vol. I. concerning the Limits of Nova Scotia or Acadia. Vol. II. concerning St. Lucia. To which are added, the Proofs produced by the Commiſſaries of each Nation, in ſupport of the ſaid Memorials. Price, ſewed, 1l. 5s. E. Owen.

XXV. *All the Memorials* of the Courts of Great-Britain and France, ſince the Peace of Aix-le-Chapelle, relative to the Limits of the Territories of both Crowns in North-America, and the Right to the Neutral Iſlands in the Weſt-Indies. To which are annexed, two Maps, one delineating the Rights of Great-Britain, and the other the Claim of France. The French Memorials are tranſlated, and the whole is printed in Engliſh. 4to. 12s. ſewed. Cooper.

XXVI. *Re-*

XXVI. *Remarks on the French Memorials* concerning the Limits of Acadia. To which is added, an Anſwer to the Summary Diſcuſſion. With two Maps. 2s. Jefferys.

We are here preſented with a brief diſcuſſion of the points in diſpute between the two Crowns, relating to the above-mentioned limits.—According to which, every Britiſh reader will have the ſatisfaction to find, that we have *Truth* and *Juſtice* on our ſide; and therefore have reaſon to hope for *Succeſs* alſo, in aſſerting our manifeſt rights.

XXVII. *The Criſis.* 8vo. 1s. Cooper.

In the opinion of this author, our preſent ſucceſs, and future ſecurity, againſt the attempts of the French, chiefly depends on our connections with the King of Pruſſia; and that, therefore, no endeavours ſhould be wanting to attach him to our intereſt.

The propoſed ſcheme of ſubjecting the whole tract of American colonies to one and the ſame Governor, indiſtinct of all proprietary right, or private claim, whatever, is another object of our author's enquiry; concerning which, tho' he does not abſolutely determine, yet he appears to apprehend it neither ſafe nor proper; at all events unneceſſary to be reſolved on, 'until it 'may, with the ſame degree of certainty, be known, whether 'we are to continue the war, or ſhall be ſuddenly ſurprized into 'a peace.'

By his manner of mentioning the public debt, it might have been expected, that our author would have conſidered it ſomewhat particularly; whereas he paſſes it over but ſlightly: Upon the whole, this writer aſſumes a great depth of political knowlege, tho' he frequently expreſſes himſelf incorrectly, and ſometimes obſcurely: But,

——— Statesmen have peculiar arts,
They're ſo myſterious, few can apprehend
The favours they confer. FENTON's *Mariamne.*

XXVIII. *The Progreſs of the French,* in their Views of Univerſal Monarchy. 8vo. 1s. Owen.

As every Briton ought to be acquainted with the ambitious views of France, her eternal thirſt after univerſal dominion, and her continual incroachments on the properties of her neighbours, ſo this author has drawn together, in a narrow compaſs, a comprehenſive recapitulation of her inſidious policy, and perfidious practices, with regard to Europe in general, and the welfare and commerce of this iſland in particular, for upwards of a hundred years paſt; in order to demonſtrate, that nothing but a war, vigorouſly carried on againſt her, and continued till a proper reduction of her exorbitant power be accompliſhed;—'till ſhe be utterly incapacitated for putting her wicked ſchemes in execution. And till this is done, it is moſt certain, that our trade, our liberties, our country, nay all the reſt of Europe, will be in continual danger of falling a prey to the common enemy, the univerſal

cormo-

cormorant, that would, if poſſible, ſwallow up the whole globe itſelf. But whether we are be able to undertake this great work, is a queſtion which our author does not enter into.

XXIX. *A Letter to* Sir John Barnard, plainly ſhewing, that Diſſenters are legally elligible to the Office of Sheriffs for the City of London. 8vo. 6d. Shuckburgh.

The author, who ſigns himſelf Civis, argues very plauſibly, if not demonſtratively, upon this much controverted ſubject: But the conteſt is like to be decided only in a court of judicature; to which end a ſuit is now depending.

MISCELLANEOUS.

XXX. *Reponſe* a l'Autheur de la pretenduë Lettre de M. de Voltaire au ſujet du Ballet Chinois, addreſſée au Peuple d'Angleterre. 8vo. 6d. Robinſon.

Of the pretended Letter which occaſioned this reply, we made ſome mention in our Catalogue for January, p. 76, art. 33. Of the preſent pamphlet, we ſhall only ſay, that it ſeems to have been the work of one of the French dancers, who imagining the noble ſcience of the toe and heel was reflected upon in the ſaid Letter, thought it incumbent on him to ſhew his reſentment, and aſſert the honour of his profeſſion.

XXXI. *The Theory and Practice of the* French Tongue: The Theory, containing the Rules, with many Additions: And the Practice, the Examples to each Rule: Being, for the moſt Part, excellent moral Sentences, extracted from the beſt French Authors, and rendered into eaſy Engliſh; in order to ſhew the different Idioms and Turns of Expreſſion in both Languages. By J. B. Ozinde, late Teacher of the French and Engliſh Languages. 8vo. 6s. Hitch.

After making ſome deduction for the general cuſtom of all venders, viz. the ſetting off their goods to the beſt advantage, we think the foregoing title page contains no very unjuſt character of this work; which appears not ſo much calculated to initiate learners in the French language, eſpecially young ones, as to eſtabliſh and perfect thoſe who have already gone through ſome Grammar, in many elegant and nice particularities of conſtruction, and a variety of French idiom and phraſe. It cannot be denied, that much of the Author's *practice*, as he terms it, in illuſtration of ſeveral rules, and ſometimes of very plain ones, is extended to a very unneceſſary length. And yet when we obſerve, that ſuch exemplifications are, almoſt without exception, in very good French, which is placed in an oppoſite column to the Engliſh; and find the ſenſe of them ſo inſtructive or entertaining, as to engage our attention, perhaps we ſhall imagine Mr. Ozinde might have ſome better purpoſe in extending them, than merely that of ſwelling the bulk and price of his book. For as no language, barring certain peculiarities of pronunciation, is ſooner attained by

habit

habit (not to ſay rote) than the French, which ſeems enerved a little by their extreme ſolicitude for its ſweetneſs and euphony; ſo the habituating ourſelves to read good French, will prove to many a more eaſy and agreeable way of ſliding inſenſibly into its true manner and idiom, than a ſervile and difficult retention of every minute rule, and its exceptions. The Engliſh, into which the French practice has been tranſlated, being alſo generally eaſy, pure, and free from Galliciſms, may reciprocally infuſe our phraſe and idiom into a young Frenchman. It ſeems, upon the whole, as if the author had intended his work as a more critical ſort of grammar, and for thoſe beyond the earlier ſtages of life: but as it ſeems not the propereſt book for any meer beginner, we imagine the declenſions of nouns and pronouns, and the conjugation of verbs, might have been as well omitted; from a ſuppoſitions, that much the greater part of his readers were already founded in their grammatical rudiments.

XXXII. *The Humble Petition of the Freethinkers*, to the Rt. Hon. P——p E—l of H——k, L—d H—h C——r of G—t B——n; ſetting forth their right of patronage in a certain book called *The Divine L——n of M—s demonſtrated*, &c. and praying to be reſtored to the ſame. 4to. 6d. Corbet.

As Dr. Warburton has inſcribed the laſt edition of the firſt volume of his *Divine Legation* to the Lord Chancellor, the Freethinkers, to whom he dedicated the firſt edition of his work, humorouſly complain of his unjuſt and fraudulent proceedings, in endeavouring to deprive them of their right of patronage; and humbly beg of his Lordſhip, that he would be pleaſed to teſtify openly his diſlike of the Doctor's conduct, and publicly renounce all claim or right of patronage in the ſaid *Divine Legation*.—The Petition is drawn up with ſome ſpirit, and may ſerve to divert the reader in a leiſure moment.

XXXIII. *An eaſy Introduction to the Study of the Holy Scriptures*. Conſiſting of fifty-two ſelect ſacred hiſtories, with ſuitable meditations in eaſy verſe. Extracted from the Old Teſtament. Compoſed originally by the late reverend and celebrated Mr. John Hubner, Rector of the Free-School at Hamburgh, and now faithfully tranſlated into French and Engliſh: the former by Mr. J. P. Aubaret, one of the Proteſtant Divines of the Gallic Church in Germany, and *Maitre de Langues*, at the Pruſſian Court: and the latter by Mr. D. Bellamy, formerly of St. John's College, in Oxford. 12mo. 2s. 6d. Bizet.

The original of this piece, in the German language, we have not ſeen, ſo that we can only ſay of the French tranſlation, that it appears eaſy and flowing. As to the Engliſh tranſlator, he has copied the French almoſt as cloſely as the idioms of the two languages will permit; and the work ſeems to us very proper to be put into the hands of young perſons, who apply themſelves to the ſtudy of the French language.

XXXIV.

XXXIV. *The Hiſtory of Crœſus, King of Lydia*, in four parts. Containing obſervations, firſt, on the antient notion of deſtiny; ſecond, on dreams; third, on the origin and credit of oracles; and, fourth, the principles upon which their reſponſes were defended againſt any attack. 12mo. 2s. 6d. Edinburgh printed, and ſold by Dodſley, in London.

This piece, which is written in an entertaining, and not an inelegant manner, is introduced with ſome ſhort remarks upon the epiſodes of Herodotus's hiſtory, and on the ſubject of oracles. After a general criticiſm on Herodotus, the Author obſerves, that his love of the marvellous ought to be imputed to the age, and the diſadvantageous circumſtances in which he wrote; and that, if he was led into miſtakes about facts, it proceeded from the variety and vaſt extent of his ſubject, and not from his indulging his own vein of fiction, and a diſpoſition to propagate the forgeries of his imagination for truth.—In regard to oracles, the ſubject being a very copious one, our Author contents himſelf with taking a general view of it. He mentions the arguments urged by thoſe who maintain, that the antient oracles were mere forgeries and impoſture, and thoſe alleged by ſuch as hold the contrary; after which he very juſtly obſerves, that from examples of the vile ambiguity and chicane of the oracles; of their proſtitute avarice, and ſhameful flattery; of their abuſing the ſimplicity of ſome who conſulted them, and ſwelling the pride and ambition of others, we receive the moſt ſenſible conviction, that there can be nothing more deteſtable than ſuch a *religious* eſtabliſhment. He obſerves farther, that the oracles were the never-failing engines of deſtruction and blood-ſhed among mankind; that the common prejudices of men, their natural wiſhes, their hopes and fears, being all warped in with this ſyſtem of deluſion, the generality were engaged to adhere implicitly to it: while the deſigning and ambitious part, who knew how to touch its ſecret ſprings, found that their views of intereſt, their ſeditious purpoſes, their ſchemes of private reſentment, or of open war, could be more eaſily carried on under the maſk of its authority. The few, he ſays, who, from diſappointed projects, or, like Crœſus, from curioſity and principle, attempted to raiſe doubts about the infallibility of the oracles, were always, by ſome method or other, overcome; if arguments failed, dire imprecations were uttered againſt them.

In regard to the hiſtory of Crœſus, the principal parts of it are taken from Herodotus, who has related them, indeed, very elegantly, but too conciſely to engage attention; therefore our Author has raiſed and heightened them by additional obſervations and reflections; and wrought up the whole in ſuch a manner, as to render it not only an entertaining, but an inſtructive piece.

XXXV. *The Fortune-Teller; or, Footman ennobled.* 12mo. 2 vols. 6s. Noble.

This

This is a work of the novel-kind, but ſo extremely illiterate and ſilly, in all reſpects, that to ſay any thing further of it, would be honouring the rubbiſh with more notice than it deſerves.

XXXVI. *Barnaby Bright's New Journal*, (vulgarly called an Almanac) for Leap-year, 1756, &c. &c. 4to. 1s. Crowder.

A re-publication of *Jenny's Whim*, ſee *Review*, Vol. XIII. p. 467. with the addition of a *funny* kalendar, and ſome other droll particulars, not altogether contemptible.

XXXVII. *The Devil upon Crutches in England; or, Nightſcenes in London.* A ſatirical work, written upon the plan of the celebrated Diable Boiteux of M. le Sage. By a Gentleman of Oxford. Part II. 8vo. 1s. 6d. Philip Hodges.

In our Catalogue for laſt December, we ſpoke of the firſt part of this work, and, in general terms, briefly hinted at the writer's talents. All we ſhall now add, is, that, like moſt ſecond parts, there is a conſiderable falling off in this: the Author, indeed, writes with his uſual ſpirit, but he ſeems to have ſpent his ſtore of materials, and to be hunting hard for topics, without ſtarting much game.

XXXVIII. *The Engliſhman returned from Paris:* being the ſequel of *The Engliſhman at Paris.* A farce in two acts, as it is performed at the Theatre-royal in Covent-garden. By Samuel Foot, Eſq; 8vo. 1s. Vaillant.

Before we ſpeak of Mr. Foote's Farce, it may not be amiſs to ſay a word or two concerning the Prologue and Epilogue prefixed to it. Our writers, who, of late, have obliged us with this kind of poetry, ſeem to imagine, (by what licence we are ignorant) that, provided they can hit off a pleaſant conceit or two, we are to excuſe the want of harmony in their numbers. It would not be improper for them to conſider, that ſome of our very beſt poets have produced prologues and epilogues, which are not the leaſt finiſhed of their compoſitions. We have certainly a right to expect the proper quantity of ſyllables in each line; but this rule is remarkably violated in the laſt line of the prologue, and the ninth of the epilogue, to this piece; in both of which the poet makes two ſyllables of the word *our**.

This farce is intended as a mirror for our young gentlemen, who, at their return from abroad, are too apt to deſpiſe the manners of their native country. However ridiculous an object the hero of this piece may ſeem, his character, to thoſe who have ſeen ſome of our Gallic-Engliſhmen, will not appear to be greatly exaggerated. Buck's character is well contraſted in that of Crab; and the piece, upon the whole, has afforded us ſome entertainment in the *reading*, but more in the *repreſentation*: wherein the author does ample juſtice to himſelf, in the part of Buck, which was played by Mr. Foote.

* 'Tis *ours* ſtill to ſin, and yours to ſave.—
But *our* Bard, unequal to the taſk—

XXXIX.

XXXIX. *The Winter's Tale.* A Play, altered from Shakeſpear, by Charles Marſh. 8vo. 1s. Marſh.

The motto to this performance ſeems to intimate, that the Author is out of humour with Mr. Garrick, for bringing upon the ſtage his own alteration of the ſame play, in preference to this.

This tragi-comi-paſtoral play is, of all Shakeſpear's dramatic pieces, one of the moſt *unalterable:* the time of action being no leſs than ſixteen years, and the ſcenes twice changed to very diſtant countries. The firſt of theſe abſurdities is lopt by the pruning knife of Mr. Marſh; but he has ſuffered the other, tho' equally monſtrous, to remain. He has generally tranſpoſed the ſcenes, and frequently mingled his own poetry with that of Shakeſpear; but the different muſes are eaſily diſtinguiſhed. To alter Shakeſpear is a very bold undertaking. There is ſomething ſo very great, and peculiar, in his manner, that moſt of thoſe who have hitherto dared to mix their compoſitions with thoſe of our old inimitable bard, have, inſtead of ſhewing their own genius to advantage, only convinced the world of Shakeſpear's infinite ſuperiority.

XL. *Catherine and Petruchio.* A Comedy, in three acts. As it is performed at the Theatre-royal, in Drury-lane. Altered from Shakeſpear's *Taming of the Shrew.* 8vo. 1s. Tonſon.

This alteration from Shakeſpear begins in the ſecond ſcene of the ſecond act. The preceding act is entirely omitted. The play, as it now appears, is principally confined to the ſtory of Catherine and Petruchio, ſelected from the reſt; and the words of the original poet are preſerved throughout the whole.

SINGLE SERMONS *from February.*

1. BISHOP of Landaff's before the Houſe of Lords, Jan. 30th, 1756. 4to. 6d. Whitridge.

2. At Conduit chapel, St. George's, Hanover-ſquare, Feb. 1. being the Sunday before the day appointed for a general faſt, on occaſion of the late dreadful Earthquakes, &c. By the Rev. Mr. Winſtanley, Rector of Lanwenarth, in Monmouthſhire. 4to. 6d. Corbet.

3. *Chriſt and the Holy Ghoſt the Supporters of the Spiritual Life; and Repentance the Forerunner of Faith.* Two Sermons before the Univerſity of Oxford, April 13, and on St. John Baptiſt's day, 1755. By George Horne, M. A. Fellow of Magdalen College. 8vo. 1s. Rivington.

4. *The Qualifications and Decorum of a Teacher of Chriſtianity conſidered, with a view to the Temper of the preſent Age,* &c. Preached before the Synod of Aberdeen, at Aberdeen, April 8, 1755. By Ob. Traill, Miniſter of Banff. 8vo. 6d. Hitch, &c.

5. *The Reaſonableneſs of our Belief in the Doctrines of Chriſtianity aſſerted.* Two Sermons before the Univerſity of Oxford, at St. Mary's,

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12. *The*

12. *The Power of God over the conſtitution of Nature.* Preached, Feb. 6. * 8vo. 6d. Cooper.

* Neither the Preacher, or place where preached, are mentioned in the title page. The Author has prefixed a dedication to the younger part of the town. There is nothing particular in the Diſcourſe, to account for the author's concealing himſelf.

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This ſermon was written originally in Spaniſh, and is now tranſlated by the Author into Engliſh. The tranſlation is well executed, but there is a dignity in the Spaniſh, which makes us prefer the original to the copy: it is printed in both languages. There is, in this diſcourſe, a ſtrain of piety, goodneſs, and loyalty, that is greatly commendable. The practice of morality and benevolence is recommended as the great end of religion; and the prayer for the King is ſuch as any Chriſtian may with pious pleaſure pronounce, it being perfectly agreeable to the ſentiments of every good citizen, whether Chriſtian or Jew, who is a well-wiſher to his country.

THE MONTHLY REVIEW,

For APRIL, 1756.

ART. XXIX. *A New Method of demonſtrating from Reaſon and Philoſophy, the four fundamental Points of Religion, viz. 1. The exiſtence and the immateriality of the Spirit or Soul of Man. 2. The exiſtence of the ſupreme Spirit, or God. 3. The immortality of the Soul of Man. And 4. The certainty of a future ſtate of eternal Happineſs, or Miſery.* 8vo. 4s. Millar.

WE have, in this Performance, a chain of reaſoning, which, in the Author's opinion, comes as near to demonſtration, as it is poſſible for the mind of man to arrive at upon ſuch a ſubject. The ſubject is certainly of the higheſt importance, and conſequently deſerves to be conſidered with the utmoſt attention. How far our Author has ſucceeded in treating it, our readers, we hope, will be enabled to judge, by the view which we ſhall give them of what he has advanced.

His work conſiſts of nine chapters, and an introduction. In the introduction he enquires briefly into the nature of knowlege, and the means we have of acquiring it, in order to lead his readers into a regular way of thinking upon the ſubject. After this he proceeds, in the firſt chapter, to conſider the natural method of diſcovering both the exiſtence and the nature of our own ſpirit or ſoul. He ſets out with obſerving, that of all the abſtract ideas we have, or can form, the idea to which we have annexed the name Exiſtence, is the moſt general, and the oſteneſt communicated to us. He goes on to ſhew how we

form the ideas of ſpace; matter; impenetrability; reſt; phyſical, mechanical, and ſelf, or voluntary motion; and endeavours to prove, that ſelf-motion does not proceed from any external impulſe; that volition is not the original cauſe of it, and that it muſt ariſe from an immaterial principle.

'Being thus fully convinced,' ſays he, 'that volition, and 'voluntary or ſelf-motion, are qualities which cannot exiſt in 'my body in general, or in any particular part of my body, 'nor proceed from any poſſible modification of the parts of 'which my body is compoſed, I muſt of conſequence either 'give up volition, as well as voluntary or ſelf-motion, and ſay, 'that every the leaſt motion of the leaſt member of my body, 'proceeds from an infinite and neceſſary chain of material 'cauſes; or I muſt neceſſarily conclude, that there is an Exiſtence or Being which is not material, that in this Being 'the qualities of volition, and ſelf or voluntary motion, exiſt 'or inhere; and that by means of theſe qualities, it can not 'only move itſelf, when and which way it pleaſes, but can 'communicate that motion to ſome parts of my body, by 'which it can move my body, and ſeveral members of my 'body, when and which way it pleaſes. To ſay, that all the 'motions of my body, and of every member thereof, are neceſſary, and proceeding from an infinite and neceſſary chain 'of material cauſes, is ſo contrary to ſelf-conviction, and to 'what I every moment perceive, when I reflect upon what 'paſſes in my own mind, that I cannot agree to it. Therefore I muſt conclude, that there muſt be an immaterial Exiſtence or Being, who is the original cauſe of all my voluntary 'or ſelf-motions; and thus, by theſe qualities of volition, and 'ſelf, or voluntary motion, I diſcover a third exiſtence which 'I call ſpirit, and with reſpect to my own particular exiſtence 'I call it ſoul. From hence I muſt neceſſarily infer, that I am 'an exiſtence compounded of an immaterial ſpiritual Being, 'called Soul, and a material organized ſubſtance, called Body, 'both joined together in one exiſtence, which I call *myſelf*; 'and it is certainly from thence that we have all thoſe expreſſions, *my* ſoul, *my* body, *my* leg, *my* arm; for in all ſuch 'expreſſions, the word *my* refers to this compound exiſtence 'which I call *myſelf*.'

After ſhewing how our ideas of activity, paſſivity, and power are formed, and comparing the ideas of ſpace, matter, and ſpirit, our Author, in the concluſion of this chapter, tells us, that by reflecting upon what we feel within ourſelves, we may arrive at the knowlege of ſeveral other faculties of ſpirit, beſides that of voluntary motion; that there are other ways of form-

forming to ourſelves an idea of our own ſpirit or ſoul; but he choſe to begin with that of voluntary motion, becauſe we more clearly perceive the repugnancy between our idea of it, and our idea of matter, than we can perceive the repugnancy between our idea of any of the other ſpiritual qualities, and our idea of matter. And this repugnancy, we are told, gives us as clear an idea of the exiſtence of ſpirit, as we have, or can have, of the exiſtence of matter.

In the ſecond chapter he treats of the ſeveral powers or faculties of the ſoul; and firſt of perception, in regard to which the ſum of what he advances is this.—We are certain that ideas or perceptions are produced and exiſt in us; and conſequently, that we have a quality which we call perception. This quality muſt ultimately exiſt or inhere in ſomething we call ſubſtance or Being, as we are intuitively convinced, that no quality can exiſt by itſelf, or inhere in nothing; therefore it muſt exiſt or inhere either in the ſpiritual or the material part of our compound Being. To ſay that it is a quality of the material part, is inconſiſtent with, and repugnant to, our idea of matter. To ſay that it is a quality of the ſpiritual part, implies no inconſiſtency or repugnancy to our idea of ſpirit; tho' the manner how it can be affected by any material object, be to us incomprehenſible. Conſequently we muſt conclude, that perception is a quality of our ſpirit, or ſoul; and that all the ideas or perceptions we have, or ever can have, are produced and exiſt in our ſoul, or mind, and in it only.

In the remaining part of this ſecond chapter he deſcribes briefly the contemplative, retentive, recollective, diſcerning, abſtracting, compounding, reaſoning, and other faculties of the mind; and proceeds, in the third, to ſhew how we arrive at the knowlege of the exiſtence of external ſpirits. And here he tells us, that the only way we have of coming at this knowlege is by forming a judgment from obſervations which we make upon thoſe ideas we receive by ſenſation. Hence, he thinks, it neceſſarily follows, that we cannot poſſibly receive, or have an idea of the exiſtence of any ſpirit, beſides our own, unleſs that ſpirit actuates ſome material ſubſtance, by means of which it may communicate ideas to us by our ſenſes. For as we can receive no ideas by reflection, but only thoſe of the qualities and operations of our own minds; and as we can receive no ideas by ſenſation, but by means of material objects, therefore an external ſpirit muſt neceſſarily actuate ſome part of matter, before it can communicate any idea to us; and without ideas of ſome kind or other, we cannot make any obſervations, or form any judgment.

In the fourth chapter our Author enquires into the methods by which we diſcover a ſpiritual influence upon all parts of matter. He endeavours to ſhew, that motion, reſt, attraction, repulſion, and the power of communicating motion, are not eſſential, but accidental qualities of matter; and that matter has in itſelf no tendency to reſt;—and to demonſtrate mathematically, that of itſelf it is ſubject to every the leaſt power, or that the largeſt maſs of matter we can conceive, might be moved by the leaſt conceivable degree of power. As to the *vis inertiæ* of matter, he tells us, that it is commonly miſunderſtood, and explains it in the following manner:

'The abſolute inactivity or paſſivity of matter being now, 'I hope, fully eſtabliſhed, I ſhall obſerve, that the reſiſtance 'which any part of matter at reſt makes to the power that 'endeavours to put it in motion, neither does, nor can pro-'ceed from any quality in the nature of matter itſelf, but 'merely from that accidental quality given to it, which we 'call gravitation; and the reaſon why any part of matter 'muſt continue in motion, and reſiſts any power that endea-'vours to put a ſtop to its motion, does not proceed from any 'quality in the nature of matter itſelf, but from the nature of 'power, which can never be deſtroyed or diminiſhed, but by 'ſome counteracting power; for the abſolute paſſivity of 'matter being once eſtabliſhed, it is evident, that the power 'which made, for example, a cubical foot of matter move into 'the next adjacent cubical foot of ſpace, is the ſame, and muſt 'have the ſame effect upon it in the ſecond cubical foot of 'ſpace, as it had in the firſt, in the third as it had in the ſe-'cond, in the fourth as it had in the third, and ſo *in infinitum*, 'untill it be deſtroyed by ſome counteracting power or powers. 'Therefore it is an improper way of ſpeaking, to ſay, that mat-'ter has in itſelf a *vis inertiæ*, or any other ſort of quality, by 'which it reſiſts any power that endeavours to alter its ſtate 'or condition, either of motion or reſt; for when it is in mo-'tion, its reſiſtance to reſt proceeds entirely from, and is pro-'portionable to, the power or powers which put it in motion; 'and when it is at reſt, its reſiſtance to motion proceeds en-'tirely from, and is proportionable to, the power of gravi-'tation impreſſed upon, or given to it, by an immaterial cauſe 'or ſelf-active body.'

Having thus ſhewn what ought to be underſtood by what is called the *vis inertiæ* of matter, our Author thinks it evident, that the communication of motion cannot proceed from, or be founded upon any thing in the nature of matter, but muſt entirely proceed from, and be founded upon the nature of power; and that as all power muſt originally proceed from a powerful, or

ſelf-

ſelf-active, and conſequently an immaterial Being, therefore all parts, even of what we call inanimated matter, muſt be actuated by an immaterial Being.

In the fifth chapter he proceeds to conſider particularly the nature of what we call ſpirit, and to enquire into its eſſential qualities. He obſerves, that ſelf-agency, or what we call power, is the firſt and principal quality of ſpirit: from this eſſential quality of ſelf-agency, or being in itſelf powerful, it follows, he ſays, that every ſpirit muſt have that quality which we call volition; ſince by this faculty no more is meant than the ſpirit's determining to act, or not to act, or which way to act; and unleſs it can of itſelf determine when, or how to act, it cannot be ſaid to be a ſelf-agent or powerful Being. And as no Being can be ſaid to will, or determine to act, unleſs it be conſcious of its having that will or power of determining; and as every Being that is conſcious of its having a will or power of determining, muſt be conſcious of its own exiſtence; therefore a conſciouſneſs of its own exiſtence, we are told, muſt be another eſſential quality of ſpirit.

Towards the cloſe of this chapter, he enquires into the method of determining our ideas of identity and diverſity, in regard both to material and ſpiritual Beings; and then proceeds, in the ſixth, to enquire into the exiſtence of one ſupreme, univerſal, omnipotent, eternal, omnipreſent, and intelligent ſpirit. And here he conſiders which is moſt reaſonable to ſuppoſe, that all the parts of inanimated matter are ultimately actuated by one univerſal and ſupreme ſpirit, or by ſeveral particular, diſtinct, and independent ſpirits.

In order to determine this point, he obſerves, that of all the ſpiritual qualities, the faculty of volition is the moſt obſervable, and the moſt general, as well as the moſt certain criterion, for forming our ideas of identity and diverſity, with reſpect to ſpirits. Now if we cannot poſſibly diſcover a faculty of volition in that ſpirit by which any one part of inanimated matter is actuated, different from the faculty of volition in that ſpirit by which any other part of inanimated matter is actuated, we muſt conclude, he ſays, that the whole is actuated by one and the ſame faculty of volition; that is to ſay, by one and the ſame ſpirit. And this concluſion, he thinks, will be eſtabliſhed, if the contrary ſuppoſition ſhould appear to be inconſiſtent with univerſal and perpetual experience. Accordingly he goes on briefly to ſhew, that the various kinds of attraction, repulſion, and communication of motion, in the different ſorts of matter, proceed from one and the ſame faculty of volition, and conſequently from one and the ſame univerſal ſpirit.

Having endeavoured to prove, that according to our ideas of things, and our manner of judging about them, the whole univerſe of inanimated material forms, and even the bodies of all animals, ſo far as regards their mechaniſm and vegetation, muſt be actuated, governed, and conſequently preſerved, in their preſent ſtate, by one only ſupreme and univerſal ſpirit, our author proceeds to ſhew, that the univerſe, and all its parts, was formed by this univerſal ſpirit. He then enquires very briefly into the perfections of the ſupreme Being, and ſhews that he is eternal, omnipreſent, and infinitely intelligent.

The ſeventh chapter, wherein the Author attempts to demonſtrate the immortality of the ſoul, he introduces with enquiring what is properly meant by mortality? and obſerves, that it is not a proper queſtion to aſk, whether the ſoul be mortal or not; ſince this is the ſame with aſking, whether it departs, or is ſeparated from itſelf? and that the proper queſtion is, whether it is abſolutely deſtroyed, or ceaſes to exiſt, after death. It muſt continue to exiſt, upon its ſeparation from the body, he ſays, as it is a Being diſtinct from the body, unleſs it be annihilated by a ſuperior power; and to ſhew that it cannot be ſuppoſed to be annihilated, he reaſons thus:

'As to the almighty and ſupreme Spirit, we neither can, 'nor does it become us to preſcribe bounds to his power, or 'to dare to ſay what he can or cannot do; but from that in- 'tuitive knowlege which he has given us, I believe every man 'will grant, that we conceive it to be as impoſſible, that ſome- 'thing ſhould of itſelf become nothing, as that nothing ſhould 'of itſelf (if I may ſo expreſs myſelf) become ſomething. If 'then the ſpirit or ſoul be ſomething; that is to ſay, a Being, 'or a ſubſtance taken in its moſt extenſive ſenſe, it muſt con- 'tinue to be ſomething after its ſeparation from the body, as 'well as before, and conſequently muſt afterwards continue 'to exiſt, unleſs it be at that time annihilated by the Almigh- 'ty and ſupreme Spirit, which is not to be ſuppoſed, without 'aſſigning ſome very good reaſon for ſuch an extraordinary 'act of his power; and no ſuch reaſon was ever yet aſſigned, 'or, I believe, ever can be aſſigned, by mortal man. I ſay, 'an extraordinary act of his power; becauſe we never did per- 'ceive, and I doubt much if we can conceive, any ſuch ex- 'ertion of his power. The parts of any material ſubſtance 'may be, and are frequently diſſolved, and ſo diſperſed, that 'it no longer communicates any idea to us, and conſequently 'not only ceaſes to be that ſort of ſubſtance which it was be- 'fore, but really becomes what we, in our common way of

'ſpeak-

'ſpeaking, call nothing; yet, nevertheleſs, we conceive, 'and, indeed, cannot but conceive, that no one particle or 'atom of the matter of which that ſubſtance conſiſted, is 'abſolutely annihilated, or ceaſes to exiſt *in rerum naturâ*. 'But with reſpect to a pure ſpiritual Being, which from the 'very nature of it can have no parts, it is impoſſible for us 'to conceive how it can be diſſolved, or ceaſe to be the ſame 'ſort of Being; and to ſuppoſe what we cannot conceive, 'and what is contradicted by every thing we do perceive in 'nature, to me appears to be a very extravagant ſuppoſition.'

What conviction this manner of reaſoning may carry along with it to others, we know not, but to us it appears far from being concluſive. Indeed, all the arguments that are generally adduced from the ſpirituality of the ſoul, to prove its immortality, ſeem to have very little, if any weight in them. The immortality of the ſoul muſt depend upon the will of its Creator, and be proved, by arguments which will be equally concluſive, whether the ſoul be ſuppoſed to be material or immaterial. It implies no contradiction, that we know of, to any of the perfections of the ſupreme Being, to ſuppoſe that he ſhould annihilate an immaterial Being; and as to the impoſſibility of our conceiving how ſuch a Being can be *diſſolved, or ceaſe to be the ſame ſort of Being*, as our author ſays, it ſignifies nothing, ſince it muſt be allowed, that he who had power to form, has likewiſe power to deſtroy: but to return.

In the eighth chapter our author takes a ſhort view of the paſſions and affections of the animal ſpirit, and in the laſt conſiders what judgment may be formed from the whole of what he has advanced, with reſpect to the future ſtate of the ſoul, or ſpiritual part of our preſent compound Being.

Now in order to form any ſort of judgment, as to what may be the ſtate of the ſoul after its ſeparation from the body, he thinks it neceſſary to examine what faculties, paſſions, or affections it may then continue to be endued with. The moſt obvious of its faculties, he ſays, is its power to give motion to matter, which muſt remain in it as long as it exiſts, but ſubject, as it is now, to ſuch rules of acting as may be preſcribed to it by the Supreme Being. One of theſe, he tells us, (tho', ſurely, it is no great diſcovery) will certainly be, that after its ſeparation from the body, it ſhall no longer give motion to any of the fluids of that body, or at leaſt not by their means to any of the ſolids of it.

After telling us that the religious and the moral ſenſe are, of all the paſſions or affections of the human mind, the two that it will moſt certainly continue to be indued with, after its ſepa-

ration from the body, he gives us, what he calls, a demonſtration of a future ſtate of happineſs or miſery: the demonſtration is this.

'As neither of theſe two affections will then be interrupted, diverted, or miſled by thoſe affections, which were given to the mind for the preſervation of the animal Being, or for the propagation of the ſpecies; nor incumbered with that neceſſity which the mind is in this life under, of giving motion to any parts of the body, before it can exerciſe even its own proper faculties; they will both certainly be much clearer and ſtronger in the next life than they are in this; and they will both then be founded upon true knowlege, directed by right reaſon, and determined by unbiaſſed judgment. And as all the intellectual or mixed ideas, which in this life we ever received or formed, will in the next life be clear and diſtinct in the mind, we ſhall then, through the medium of theſe two affections, founded, directed, and determined as aforeſaid, have a clear and diſtinct view of every important opinion, thought, and action of our paſt life, every one of which will be attended with a conſciouſneſs which muſt give us the higheſt, the moſt inexpreſſible ſatisfaction, if approved by theſe two affections, and the moſt tormenting, the moſt unutterable remorſe, if condemned. From whence we may now ſee the reaſon why the human mind has been indued, by its great Creator, with the faculty of receiving and forming ideas by reflection, and with many other ſuper-eminent faculties and affections. It was certainly, that the ſoul of every man might, in the next life, as well as this, continue to be a particular and diſtinct ſpirit, that in the next life it ſhould continue to be the ſame identical ſpirit it was in this, and that its exiſtence, after its ſeparation from the body, ſhould be happy or miſerable, according to its conduct and behaviour during its union therewith. If, during that union, it takes all poſſible care, that both its religious and moral ſenſe ſhall always be founded in true knowlege, directed by right reaſon, and determined by unbiaſſed judgment, its future exiſtence muſt be inexpreſſibly happy; but every deviation from this conduct will be a ſtep towards future miſery; therefore we ought in this life to be extremely cautious, not only with reſpect to our thoughts and actions, but even with reſpect to our religious and moral opinions.'

The Author goes on to ſhew, that future happineſs or miſery muſt be eternal, becauſe we have not the leaſt ſhadow of reaſon, he ſays, to ſuppoſe that the ſupreme Being will, by a new exertion

ertion of his power, annihilate any one thing he has once created. With regard to the ſpirits of brute animals, as they have no perceptive faculty by reflection; as they never received nor formed any idea of intellectual pain or pleaſure, good or evil, and conſequently never had any idea of religion or morality; we muſt ſuppoſe, he tells us, that their ſpirits will, after their ſeparation from the body, ceaſe to have any idea of their former particular and diſtinct exiſtence; and conſequently muſt immerge into that general ſpirit, by which the ſupreme Being has appointed that part of the animal creation to be influenced and actuated: in the ſame manner as their bodies immerge, and become again an undiſtinguiſhed part of the general maſs of matter of which they were originally compoſed.

Thus have we given our readers ſuch a view of this performance, as will enable them, we hope, to form a juſt idea of its merit; and ſhall take up no time in making reflections on the author's manner of reaſoning, ſince this would be only anticipating what muſt naturally occur to every diſcerning reader, who is converſant with ſuch ſubjects.

ART. XXX. *Strictures upon ſome Paſſages in Dr. Sharp's Cherubim. To which is ſubjoined a ſhort Reply to certain* Reviewers, *by way of Poſtſcript. By the Author of Elihu, and the Chriſtian Plan.* 8vo. 6d. Withers.

IF there is not much of the Goſpel ſpirit in this performance, there is no want of the ſpirit of abuſe and anger; and tho' little, if any light is thrown upon any ſubject, we find a great deal of dirt thrown; and almoſt as much miſrepreſentation and abuſe, in this Author, as there is candor and good manners in his antagoniſt, Dr. Sharp; who, in the advertiſement prefixed to theſe Strictures, is treated as 'a wave 'that will certainly fall at our feet' (ſays a By-ſtander to this Hickathrift* of the Hutchinſonians) 'in a ſoft harmleſs froth:' But much more like froth is the bloated ſtile of this enraged author;—whoſe choler, in page 42 of theſe Strictures, riſes to a degree of froth and foam, that, perhaps, is not harmleſs.

——— *O tribus anticyris caput inſanabile.*———

Theſe Strictures, we are told, were drawn up in September laſt, and, therefore, the author had time to cool himſelf

* A renowned Hero in a two-penny Romance.

in

in the winter months, and to purge *ſub verni temporis horam*; but 'the glorious cauſe which I am attempting to promote, 'will juſtify any uncommon warmth, or even aſperity of ex-'preſſion that may have dropt,' &c. Will it, indeed? why then his glorious cauſe is ſomething different from the righte-ouſneſs of God, for the wrath of man worketh not that ſort of righteouſneſs.

But his great antipathy to *the Creatures!*—this is the language of a chamber-maid rather than a man—'*the creatures*,' it ſeems, had laid themſelves unexpectedly in his way; and he was prompted with a deſire of removing them out of his ſight—which he did, as a perſon who treads unawares upon a ſerpent—but he ſays it is a *gentle* preſſure. The truth is, it is a ſerpent, or, a devil, of his own making; there is no reaſon for all this *gentle* expreſſion of venom, for *uncommon warmth*, *aſperity*, *antipathy*, *dirt*, *whips*, *darts*, Διαβολος, *Satan*, *Belial*, *&c.* againſt theſe *creatures* the *Reviewers*—The calumny is from *him*, againſt *the creatures*, not from *them* againſt *him*; it is an Hobgoblin of his own; and, therefore, he ſhould not be ſo ſcared, as he is, at the ſight of it. The matter is this; the Reviewers always give the ſhop-price of every book, as ſet down in the title-page, or, as they find it by the purchaſe; this they did by *Elihu*, and by the *Memoirs of ſeveral Ladies*.—But, in the laſt mentioned book, there was a paſſage that did not aſſign ſuch a value to the performance as its illuſtrious author thought it deſerved: this paſſage is *quoted*, and marked, as a citation, in the Review, and neither approved nor cenſured; but left to the candid reader, to the author of *Elihu* himſelf; *—who may treat thoſe Ladies, or pretended Ladies, with as much ill manners as he pleaſes. As for us, we have offended them already, by queſtioning their ſex, and do not chuſe to take his quarrels with them upon ourſelves; eſpecially as he ſeems to be a match for any of them; indeed, by his continual ſcolding and exclaiming againſt *the creatures*, we ſhould take him to be an old woman, and the rather, as he expreſly calls this attack upon himſelf, 'beginning with the mother.' † p. 37.

* Notwithſtanding which, the writer of theſe Strictures *honeſtly* attempts to impoſe upon his readers, by making them believe, that the *cited* paſſage was the Reviewer's *account*, tho' plainly diſclaimed in the Review, by being printed with *quotation-notes*. See Review for September, 1755, p. 221, 222, the *notes*.

† 'Theſe latter judges are beginning likewiſe with the mother, 'and if they carry this point, may God preſerve the father.'

We

We do not remember a parallel inſtance of ſuch miſrepreſentation as this, concerning our Review, in theſe Strictures; nor of ſo ridiculous a uſe, as the author makes of it, in huffing and ſcolding at a rate that, we aſſure him, provokes us only to laughter, and raiſes a kind of ſuſpicion in us, that the good body, who had employed ſo much time in writing on the book of Job, muſt have learned more patience than *this author* ſeems to be maſter or miſtreſs of.

We do not apprehend there is any thing in theſe Strictures that will deſerve the Archdeacon's notice: nor ſhall we give our readers, or our ſelves, any further trouble with this pamphleteer, (who, if the ſame with the author of Elihu, ſeems afraid of his own name, p. 15, by inſerting only the firſt letter of it) after we have guarded his Engliſh readers againſt giving credit to his interpretation of the paſſage from Irenæus, where he has ſqueezed in the word *perſons*, and added two whole lines,—*typically, the Deity, to whom alone ſacrifice appertains, as it doth to abſolve and forgive ſin.*—No notice is taken of this interpolation, than which nothing was ever more abſurd; for Irenæus ſpeaks of the office of the prieſthood, of the ſacerdotal order, and not of the Deity: but if the paſſage had been fairly rendered into Engliſh, it would not have anſwered this writer's purpoſe, of repreſenting God the Father by the bull; which, however, in Irenæus, is but a calf. Such artificers as theſe may, by the ſame licence, and the ſame arts, invent and ſupport whatever they pleaſe. But, 'murder will 'out,—eſpecially that kind which is attended and followed by 'the moſt pernicious and deſtructive effects.' P. 21 of the Strictures.

ART. XXXI. *Medical and Chemical Obſervations upon Antimony. By* Dr. Huxham. 8vo. 1s. Hinton.

AS great a variety of medicines are, at preſent, produced from Antimony, as from any other ſubject in the whole Materia Medica.

The antients, however, ſeem not to have been acquainted with either its emetic or cathartic quality; at leaſt they ſeldom uſed it in theſe intentions. Galen mentions its aſtringent and drying quality, and ſays that it was uſed by oculiſts in their drying collyriums. And Hippocrates, from the powder of it being made up into paſtils of a quadrangular figure, calls it τετραγωνον.

About

About the twelfth century its cathartic quality became generally known; and Baſil Valentine, a German Benedictine Monk, publiſhed, about that time, a treatiſe called *Currus Triumphalis Antimonii*, in which he highly extols the virtues of that mineral, and its preparations, in the cure of an infinite number of diſeaſes. In the fifteenth century, Paracelſus rendered the fame of the virtues of Antimony ſtill more univerſal; but afterwards phyſicians diſputed, with great warmth and virulence, concerning the beneficial and deleterious qualities of Antimony.

At preſent, however, they are all agreed, that it is a very powerful and ſafe medicine, if properly prepared, and judiciouſly adminiſtered. 'But,' as our author very juſtly obſerves, 'whoever would give antimonial medicines with ſafety and 'ſucceſs, ſhould be well acquainted with the analyſis of that 'mineral, and its component principles; ſhould know what 'different combinations, preparations, and doſes of them, 'will effect; otherwiſe it may prove a poiſon, inſtead of a 'remedy.'

The Doctor has, therefore, in this treatiſe given us the ſubſtance of what the greateſt phyſicians and chemiſts have diſcovered, relating to the nature and properties of this mineral; and interſperſed through the whole many curious and valuable obſervations of his own; whereby a new light is thrown on ſtibiate medicines, the reaſon of their various, and too often violent, operations explained and accounted for, and their uſes in various diſeaſes enumerated. But it being impoſſible to give the ſubſtance of this piece in a ſhort extract, we ſhall refer the reader to the work itſelf; and only obſerve, that (except a ſhort advertiſement, containing the method of making the *Vinum Antimonii*, recommended by the Doctor) the whole was inſerted in the Philoſophical Tranſactions, vol. XLVIII. part 2. and for which the author had the gold medal given him by the Royal Society.

ART.

ART. XXXII. *Correct Tables for calculating the Exchange between London and the following Places, viz. Paris, Amſterdam, Hamburgh, Madrid, Liſbon, Venice, Genoa, and Dublin. By which any Sum of foreign Coin may be reduced into Sterling; and Engliſh Money into the Species of the different Countries we exchange with; by Inſpection. Calculated for the preſent Courſe of Exchange. By* Wyndham Beawes,* *Eſq; his Majeſty's Conſul at Seville and St. Lucar.* Folio. 15s. Griffiths.

THE great uſe of Tables for aſcertaining any ſum negociated, is ſufficiently conſpicuous to every perſon concerned in foreign Exchanges. They exempt us from the labour that attends calculations of this kind, and free us from the danger of committing errors in making ſuch calculations. Mr. Beawes has, however, prefixed to each table the method of calculating the Exchange of any ſum, without the help of the tables; and, conſequently, the reader may examine any ſum in the tables, whenever he has the leaſt reaſon to ſuſpect it erroneous. But this is a taſk which he will, perhaps, ſeldom, if ever, have occaſion to perform; for Mr. Beawes declares, 'That every figure has undergone a ſtrict examination, and been checked by two, that no miſtake might eſcape.'

The title of this treatiſe is abundantly ſufficient to inform the reader, that it is a reduction of our coin into that of foreign nations, where we have any Exchanges, and, vice verſâ, ſo that it would be ſuperfluous to add any thing farther on that head; but it may not be amiſs to obſerve, that the tables are formed in the ſame manner with thoſe in a well-known treatiſe of this kind, publiſhed ſome years ſince, by Mr. Oldenburgh; but adapted to the preſent currency, thoſe in Oldenburgh being rendered of little uſe by the great alteration in the courſe of Exchange ſince that book was publiſhed.

* Author of *Lex Mercatoria Rediviva*; or, the Merchant's Directory: of which uſeful work we gave ſome account in our *Review* for Auguſt, 1753. Theſe tables for calculating exchanges, are printed on the ſame ſize, and on the ſame paper, with the *Lex Mercatoria*, in order that ſuch gentlemen as chuſe it, may bind the two books in one volume;—that both may, in every particular, as Mr. Beawes in his advertiſement expreſſes it, be conformable.

ART.

ART. XXXIII. *A Preliminary Diſcourſe to an intended Treatiſe on the Fluxionary Method. By* John Rowning, M. A. *Author of the Compendious Syſtem of Natural Philoſophy.* 8vo. 1s. 6d. Dod.

THE Doctrine of Fluxions has enabled the mathematicians to extend their enquiries into the ſecrets of nature; to diſcover theorems and ſolve problems, abſolutely impoſſible to be performed by the methods of the antients. A doctrine of ſuch evident utility could not fail of exciting the attention of all thoſe who were deſirous of eſtabliſhing philoſophy on a ſolid baſis, and freeing it from thoſe arbitrary hypotheſes introduced to hide the ignorance of its profeſſors: and accordingly ſome of the greateſt mathematicians, ſince its immortal inventor, Sir Iſaac Newton, have endeavoured to explain and illuſtrate this ſublime diſcovery, and point out its uſes, in ſolving the moſt difficult problems.

But notwithſtanding the doctrine of Fluxions has been elegantly delivered, and its uſes fully explained, by various writers, yet it muſt be confeſſed, that it is ſtill a difficult taſk to attain a competent knowlege of it, unleſs the learner has the happineſs of being verbally inſtructed by an able maſter. To remove therefore the difficulties which obſtruct the path to this branch of the mathematics, is the deſign of Mr. Rowning's intended treatiſe, to which the part before us is a preliminary diſcourſe: and how far it will anſwer this primary intention, will appear from the following extract.

'The Doctrine of Fluxions,' ſays our author, 'is a peculiar kind of analyſis, or method of inveſtigation, or reſolution; wherein quantities are not conſidered, as of a permanent or ſtated magnitude, agreeably to the methods made uſe of in other computations, but are conceived to be in a perpetual or uninterrupted *flux*; that is, in a ſtate of *continual variation*, from one degree of magnitude to another. They are ſuppoſed gradually to *increaſe* or *to decreaſe*, ſo far as the caſe may require, and this under certain and determinate regulations; and thence the relations they bear to each other, and their properties, are diſcovered.

'The principle this method is founded upon, ſo far as relates to the finding the relation or proportion quantities bear to each other, is this, viz. *That all quantities are greater or leſs, according to the time and degree of velocity or quickneſs with which they were, or might have been produced*; that is,

'might

'might have arrived from nothing to their preſent magnitude, 'by a regular and gradual increaſe: And conſequently, that when 'two or more quantities are, or might have been, produced, 'by increaſing with equal degrees of velocity, in equal times, 'thoſe quantities are equal to each other; and that when the 'velocities they ſhall be thus produced with, ſhall all the time 'of the increaſe bear any given and determinate proportion 'to each other, the quantities themſelves ſhall be, the one to 'the other, in that proportion.' This Mr. Rowning has fully explained by ſeveral eaſy inſtances and diagrams.

'Thus the comparative magnitudes of geometrical quan-'tities may, in ſome caſes, be immediately deduced from the 'comparative rates, paces, or degrees of velocity they ſhall 'be found to increaſe with; the finding which rates of in-'creaſe is, as I ſhall ſhew in ſome inſtances, beyond all ima-'gination, eaſy: And then, when the comparative magni-'tudes of the quantities are thus found, if one of them be 'already known, or be ſuch as may be eaſily meaſured, the 'reſt, as is evident, may readily be known from thence.'

'I have not mentioned the foregoing caſes, as inſtances of 'the fluxionary method, but only to explain and illuſtrate the 'above-mentioned principle on which I obſerved that method 'is founded, and, as it were, to initiate the reader therein, 'by giving him an inſight how it is, that in ſome caſes the 'comparative magnitudes of quantities may immediately be 'deduced from the comparative rates they ſhall increaſe with. 'For it very frequently, nay, almoſt always, happens, that 'whatever regulation you ſuppoſe the quantities to increaſe 'under, they ſhall not be found to increaſe, the one exactly 'the ſame number of times faſter than the other all the way, 'or from firſt to laſt; in which caſe, the proportion they ſhall 'bear to each other, cannot be immediately deduced from the 'comparative rates they ſhall increaſe with. For inſtance; 'ſuppoſe that while two quantities are increaſing together, 'it ſhould appear from their reſpective properties, and the re-'gulation we ſuppoſe them to increaſe under, (which are 'the things we always reaſon from); I ſay, ſuppoſe it ſhould 'appear, that at firſt ſetting off, one of them ſhould increaſe 'ten times faſter than the other, by and by eleven times faſt-'er, and at laſt twelve times as faſt. Here it might, indeed, be 'inferred, that one of thoſe quantities is more than ten times 'larger than the other; becauſe it increaſes, upon the whole, 'more than ſo many times faſter; and it may be inferred, 'that it is leſs than twelve times as large; but to ſay from

'thence preciſely how many times it is larger, is not ſo eaſy. 'How the magnitude of quantities is to be found in this caſe, 'is now to be explained.

'To give a clear and adequate conception of this, it is re- 'quiſite previouſly to conſider, what it is that, in mathemati- 'cal language, is meant by finding the magnitude of a quan- 'tity. By finding the magnitude of a quantity then is meant 'either,

'1. The finding a *numerical expreſſion*, as 100, or 1000, 'or ſome other number: when we have found an expreſſion 'of that ſort for the quantity ſought, we ſay the *magnitude* of 'the quantity is found, and enquire no farther. Or,

'2. The finding an *algebraical expreſſion*, as ax, by, $\sqrt{ax+xx}$, or the like: Here alſo, when an expreſſion of 'this ſort is found for the quantity, its magnitude is ſaid to be 'aſcertained; nothing more being then requiſite, than to ſub- 'ſtitute figures for the letters of which that expreſſion con- 'ſiſts; or, as we commonly term it, *to put it into Numbers*.

'3. If you aſk a geometrician, how large the quantity is, 'he will tell you, perhaps, that he has found it equal to the 'area of a circle, whoſe diameter is ſo or ſo; to an arch, 'perhaps, of ſuch a circle, whoſe tangent, or whoſe ſine, 'perhaps, is ſo or ſo; to the content, perhaps, of ſome other 'figure, which, he will tell you, is to be conſtructed, that 'is, to be drawn, after this or that manner; and the like. 'Here, indeed, the magnitude of the quantity cannot, ſtrict- 'ly ſpeaking, be ſaid to be diſcovered; becauſe a computa- 'tion, perhaps of no eaſy kind, may ſtill be requiſite for 'the finding how great that area, that arch, or that content 'may be. However, the having obtained an expreſſion of 'this kind for the quantity ſought, is alſo, among mathema- 'ticians, conſidered as having found the value or magnitude 'thereof. But obſerve, every quantity cannot be expreſſed 'any one of theſe ways: Happy are we, ſometimes, when 'we can find an expreſſion for it from them all combined 'together.'

In this plain manner our author proceeds to elucidate all the principles of the fluxionary calculus; and concludes his preliminary diſcourſe with a ſhort review of the objections made to this branch of ſcience, by the author of the Analyſt.

In this recapitulation Mr. Rowning, after premiſing what had been ſaid by Philalethes Cantabrigienſis, and Mr. Walton, in anſwer to the objections of the Analyſt, demonſtrates, in a very conſpicuous manner, that theſe objections are of *no* force againſt the Doctrine of Fluxions; which is founded on

the moſt certain and ſolid principles, and therefore has nothing to fear from any attacks that may be made againſt it, by its adverſaries.

ART. XXXIV. *Emily, or the Hiſtory of a Natural Daughter.* 12mo. 2 vols. 6s. Noble.

WE are far from joining in opinion with thoſe who condemn all kinds of Romances, as frivolous, inſignificant, uninſtructive books: on the contrary, we are convinced, that this imaginary biography, is not only capable of exerciſing the fineſt genius, in the writer, but, alſo, of ſowing the ſeeds of goodneſs in the heart, and of conveying the moſt important inſtruction to the mind, of the reader. But were there even ſomething faulty in the very nature of novels, yet from their almoſt univerſal circulation, a ſtrong argument may be drawn to induce men of virtue and underſtanding to employ their pens in that kind of writing. The juvenile part of mankind are too apt to neglect religious and moral inſtruction, if it does not appear before them in the alluring garb of amuſement; whence we ſee ſo many excellent ſyſtems of morality lie unregarded, whilſt novels of the moſt deſpicable kind, are eagerly called for. Since then mankind happen to be thus diſpoſed, they muſt be documented in their own way: no matter how they are made virtuous, provided virtue be the reſult of our labour. Certain it is, that the generality of our young ladies, in particular, in their hours of retirement, amuſe themſelves chiefly, if not entirely, by reading of Lives, Hiſtories, Memoirs, Adventures, &c. Theſe are almoſt the only titles which will introduce a book into their cloſets. Theſe are the authors who, being admitted at an age when their fair readers are moſt ſuſceptible of good or bad impreſſions, are principally concerned in the formation of their minds: From this conſideration it is, that we have ſo frequently expreſſed our concern to find a branch of writing, that requires ſo many united talents, uſurped, of late, by the moſt illiterate and worthleſs ſcribblers.

This *Hiſtory of a Natural Daughter*, tho' not a firſt-rate performance, is ſuperior to any of the novels we have ſeen this ſeaſon. The language is not bad, the characters are natural, the ſtory is entertaining, and the moral obvious. In the firſt book, Emily, a fine girl of eighteen, going down in the ſtage, with Hippocrene her guardian, to his country lodgings

at Turnham-Green, makes acquaintance with Mrs. Eaſy, a widow Lady of ſmall fortune, who had lodgings in the ſame village. Hippocrene is a bookſeller, and a dramatic poet. Emily, in her firſt viſit to Mrs. Eaſy, relates as much of her own hiſtory as is known to herſelf, viz. that ſhe was brought up by one Mrs. Dawſon, whom ſhe believed to be her aunt; but that upon her death-bed ſhe undeceived her, telling her, that ſhe was the natural daughter of a young Lady of family in the North of England, and that her father was an Officer. This was all the information ſhe had ever received concerning her parents. Mrs. Dawſon left her a thouſand pounds in the hands of Hippocrene, of which he was to have the management till ſhe was of age. Emily being diſſatisfied with her ſituation, is introduced by her friend Eaſy, as a companion to an old Lady in Northamptonſhire, whoſe name is Freelove, and her place of abode, Fairly-Manor.

In the ſecond chapter our Heroine ingratiates herſelf with the old Lady. Lord B——, and his ſiſter, Lady Caroline, arrive at the manor, to viſit their aunt. His Lordſhip becomes enamoured of Emily; firſt attempts to perſuade her into keeping, then propoſes marriage, but is entirely repulſed. Lord B—— takes his leave; but is no ſooner gone, than Sir George Freelove, an amiable young Gentleman, alſo nephew to the Lady of the houſe, arrives. The Baronet ſoon falls in love with Emily; who, in a little time, feels an equal paſſion for him; but unfortunately he happens to have an unſurmountable averſion to marriage. He, therefore, in his frequent converſations with the object of his wiſhes, makes uſe of every argument to perſuade her to conſent to be his, in his own way; which he endeavours to convince her, is the only probable ſcheme of happineſs; but without effect. Lady Caroline having an inclination for Sir George, becomes jealous of Emily, and contrives to perſuade the old Lady, that Emily was endeavouring to enſnare one of her nephews; in conſequence of this, ſhe is ignominiouſly turned adrift.

Book 3d. Emily ſets out for London, in ſearch of her guardian; but on her arrival in town, is informed, that he and his whole family are gone to Ireland, with a deſign to get a tragedy performed on the Dublin theatre, which had been rejected by the managers of both houſes in England. She then enquires for her friend Mrs. Eaſy; but ſhe is alſo abſent. In this ſituation, ſhe is obliged to take lodgings, and have recourſe to her needle. She had not been long in town before ſhe receives a letter from Sir George, preſſing her to comply

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with his former propoſals. In his letter was incloſed a bank note of 500l. which ſhe returns, and deſires him to deſiſt from any further ſollicitation. Mrs. Eaſy comes to town, but being obliged to go upon another viſit, leaves Emily in her own lodgings. Soon after Mrs. Eaſy's departure, Emily receives a ſecond letter from Sir George, informing her that he has changed his ſentiments with regard to marriage, and makes her an offer of his hand in an honourable way; but ſhe, in her anſwer, with great magnanimity, refuſes to comply with his requeſt, from a conſideration that ſuch an alliance muſt infallibly make him unhappy with regard to his relations. Sir George then writes another letter, to urge her compliance, but to no purpoſe.

The ſecond volume opens with the fourth book; in which Emily is recommended as a companion to Mrs. Languiſh, a moſt ridiculous valetudinarian; who, after ſome time, is ordered by her phyſicians into the country, where ſhe is viſited by one Lady Coverly, a perſon in a bad ſtate of health. Emily diſcovers this Lady to be her mother; who, after informing her, that her father's name was Melvile, dies in the utmoſt deſpair, ariſing from a ſenſe of the errors in her paſt conduct.

In the fifth book, Emily having left the Languiſh family, for good reaſons, is, by the means of her friend Eaſy, introduced to her old ſchool-fellow, Miſs Pettiſh; who is ſoon after married to Sir John Frankair. Sir George falls violently ill on the diſappointment, and continues ſo for ſome time. Early in the ſpring Sir John Frankair, with his Lady, and Emily, ſet out for a ſeat of Sir John's in Hertfordſhire, where they are viſited by one Colonel Melvile; who, having a conſiderable ſum of money left him by a Spaniard in Minorca, had ſold out of the army, and purchaſed an eſtate in that county, with a deſign there to end his days in peace. Emily diſcovers this gentleman to be her father, which gives riſe to a very pathetic ſcene, between him and his daughter. She diſcloſes the affair between Sir George and herſelf, to the Colonel, who, from the character of the Gentleman, entirely approves of her paſſion; and ſoon after ſhe receives a letter from her lover, who, having heard of her change of fortune, renews his ſollicitations. To this letter ſhe returns a conſenting anſwer; yet not without the approbation of Mrs. Freelove.

The reader will be little anxious about the remaining contents of the laſt book, when we have informed him, that the old aunt gives her conſent with the greateſt chearfulneſs; that ſhe is entirely convinced of Emily's innocence whilſt in her family; and that this pair of true lovers are made extremely

happy in the poſſeſſion of each other. However, it may not be amiſs to add, that one day, as the new-married couple were walking in the fields, they accidentally met with Mrs. Hippocrene, in a moſt tattered condition; who informed them, that her huſband's tragedy having been refuſed in Ireland, and alſo ſince, by a company of ſtrollers in England, they had hired a barn in the next village, where, he performing all the male characters, and ſhe the ſeveral female ones, it had been twice acted to the inexpreſſible ſatisfaction of a numerous audience of peaſants. The next news of the Hippocrenes, is, that they are taken up as vagrants, and ſent to priſon; whence, by the bounty of Sir George, they are ſoon releaſed, and enabled to begin the world again; but to no purpoſe; for having finiſhed another tragedy, and meeting with a ſecond repulſe from the London managers, he ſets out, with his whole family, in order to have it performed at Briſtol.

ART. XXXV. *We are deſired to inſert the following Paper, and we the more readily comply with the requeſt, as we are aſſured it comes from unqueſtionable authority.*

"WITH what facility are we miſled by great writers? how readily do we imbibe their notions without examination? Moſt readers believed that Mr. Voltaire's hiſtory was compoſed from undoubted facts; but we find, that in his relations he is more ſingular than authentic, more credulous than well informed, and that he cannot quite loſe the poet in the hiſtorian; we admire his talents, but we ſhould not overlook his errors, which are many and notorious. His column at the battle of Fontenoy † is a chimera, tho' a chimera generally received as a reality among his countrymen.—But of all the miſrepreſentations, with which his hiſtory is filled, there are none ſo groſs, ſo ridiculous, or ſo injurious to the Engliſh nation, as thoſe which are contained in his account of the deſcent on the coaſt of Brittany: He is unacquainted with the deſtination of the expedition, the number of the troops, the manner of the deſcent, the cauſes of the want of ſucceſs, the reaſons for the retreat, and the conduct obſerved in it.

"The fleet, conſiſting of line of battle ſhips, frigates, tenders, and tranſports, did not exceed ſixty ſail. On board the ſhips of war, as part of their complement, were

† See Review for February, p. 113.

" five hundred marines; on board the tranſports were ſix bat-
" talions, of 7 or 800 men each.

" The expedition was intended againſt Quebec, but by a
" variety of incidents, and by contrary winds, the fleet was
" prevented from ſailing till the ſeaſon proper for landing
" them in North-America was elapſed. The French army
" in Flanders was ſuperior to that of the Allies: it was
" thought that a deſcent on the coaſt of France might occa-
" ſion a diverſion, and draw a conſiderable detachment from
" Marſhal Saxe's army. Theſe ſix battalions had continued
" upwards of ſix weeks embarked; they were unemployed;
" ſo they were ordered to land on the coaſt of Britany; and
" they ſailed under convoy of the ſhips of war.

" But ſo ſudden was the order, ſuch immediate diſpatch did
" the new object of the expedition require, that it did not
" admit of the delay requiſite to be ſupplied with horſes for
" drawing the artillery, to ſearch for guides, or procure ſuffi-
" cient intelligence with regard to the country: nay, the
" harbours, the anchoring ground, and that part of the coaſt
" on which the troops were to land, were almoſt totally un-
" known. Soon after they arrived in ſight of land, the wind,
" which had been favourable, changed. The greateſt part of
" the fleet with difficulty reached the anchoring place next
" evening, the reſt not till two days after. Without waiting
" for the arrival of the whole, the diſpoſition was made for
" landing next morning. The ſhore was defended by up-
" wards of 3000 militia, gardes de côte, and regular troops.
" The boats of the fleet contained but 500. A feint to land
" in one place, deceived the enemy, whilſt the General, and
" the 500 men, made the deſcent on another, without the
" loſs of a man. The reſt of the troops followed with all
" poſſible expedition. But when thus landed at ten miles di-
" ſtance from L'Orient, as they were without horſes, with-
" out guides, without knowlege of the country, it was the
" ſecond day after diſembarking ere they arrived in the
" neighbourhood of the town. They ſummoned it immedi-
" ately; but could not attack it for want of cannon. The
" landing of the tents, proviſions, ammunition, and artille-
" ry was, from inevitable cauſes, the employment of two
" days. The fifth day two pieces and a mortar were drawn
" to the camp by 500 ſeamen: the next, two other pieces
" were brought in the ſame manner. The ſudden change,
" from a cloſe confinement on board of ſhips, to lying ex-
" poſed to rain ſome days without tents, threw the ſoldiers

" into diſeaſes, and rendered many of them incapable of duty. " A council of war was called, and a retreat was unanimouſly " reſolved on; the reſolution was taken on the following " reaſons: the troops of the beſieged were then more nume- " rous than the beſiegers: the beſieged had recovered their " firſt ſurprize: they had learned, from deſerters, the ſmall- " neſs of the beſieging body: they had erected ſeven batteries " againſt the ſingle one which the beſiegers had been able to " raiſe: the bombs, and other ammunition, were almoſt ex- " pended: the Engineer declared it impracticable to ſet the " town on fire, or make a breach, without more artillery, " and more ammunition: the roads were become impaſſable " for artillery by the continued rains: The Admiral had re- " monſtrated, that the ſhips were in a hazardous ſituation " from the danger of a ſouth-weſt wind, and the foulneſs of " the ground where they were anchored.—The troops re- " treated, but retreated in good order: they re-embarked in " the ſight of 3000 of the French, without the ſmalleſt at- " tack or interruption.

" As a reinforcement of two battalions were ordered from " England, the Admiral and General determined to ſail to " the bay of Quiberon, to wait their arrival. They had " ſcarce weighed, when a ſouth-weſt gale aroſe: it blew " hard: many of the ſhips were in danger: ſeveral of them " were diſperſed; and four of the tranſports, with near 900 " men, were driven to England. The reſt of the troops " were diſembarked on the peninſula of Quiberon: they en- " camped, and as the fleet rode in ſafety in the bay, they " remained there a fortnight, and ſo continued the alarm on " the coaſt. They took and deſtroyed ſome forts on the " neighbouring iſlands. An order was diſpatched from Paris " to Marſhal Saxe, to ſend a conſiderable detachment; but " it did not reach him till after he had gained the battle of " Raucoux. The Admiral and General were informed of the " march of the detachment, and of the loſs of the battle at " the ſame time. They ſaw no probability of the arrival of " the reinforcement, or of their own tranſports which were " miſſing. The number of their troops was too ſmall to " ingage in any new undertaking. They quitted the coaſt " of France, and ſteered for their appointed ſtations in Eng- " land and Ireland."

How different, in every circumſtance, is this from Mr. Voltaire's relation, which has hitherto been admitted as authentic? We ſhould, however, be loth to contribute our aſſiſt-

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ance towards obtruding on the world any man's fictions, or miſtakes, for truth; and we therefore publiſh this counter-narration, in conformity to the honeſt precept of Horace,

Audi Alteram partem.

ART. XXXVI. *Diſcourſes touching the Antiquity of the Hebrew Tongue and Character.* By Thomas Sharp, D. D. *Archdeacon of Northumberland, and Prebendary of Durham.* 8vo. 4s. Knapton.

IN the firſt of theſe Diſcourſes the learned author propoſes to conſider ſome of the arguments by which the Hutchinſonian writers have attempted to prove, that Hebrew was the original language ſpoken in paradiſe. And whereas Mr. H. in order to make out his point, thought it neceſſary to ſuppoſe, that there was no confuſion of tongues at Babel; the Doctor obſerves, that Mr. Holloway has ſufficiently ſhewn the weakneſs of that hypotheſis, while, at the ſame time, by contending alſo for the primœvity of the Hebrew, he has laid himſelf open to the objection, which naturally ariſes from the Hebrew names of perſons and places, which appear to have been uſed in Canaan before Abraham came into thoſe parts, and which ſeem very inconſiſtent with the ſuppoſition, that this language was confined to Abraham and his family. To get rid of this difficulty, Mr. Holloway has recourſe to a ſpiritual or myſtical interpretation of the words in queſtion, and imagines they were intended to repreſent, in an emblematical manner, the doctrines of the Goſpel. Thus, (to give the reader a ſpecimen) he obſerves, that *Sichem* ſignifies the *ſhoulder*, *riſing early*, *preſenting early*, a *readily bearing*; and adds, this place, by its name, was a *figure* of the *Patriarch's forwardneſs to obey*, and to *ſuffer* alſo, what to the Divine Wiſdom ſhould ſeem fit, in this *peregrination of faith* to which he was called. This leads our author to examine into the juſtice of theſe criticiſms, and to ſhew, both that the words will moſt naturally bear another ſenſe, and that even if they were allowed capable of ſuch an application, it will by no means remove the difficulty.—In the third ſection of this diſcourſe, the Doctor conſiders the different changes which the original language muſt have undergone in a courſe of years, from the introduction of new words, the corruption of old ones, and other cauſes; from whence he infers, that even tho' it ſhould be

granted, the language ſpoken before the affair at Babel, was the language of Adam, and that it continued to be ſpoken by all men down to the time of Moſes, yet it will not follow, as Mr. Moody contends, that the Biblical Hebrew is the language of Paradiſe.—The next ſection, which concludes the firſt diſcourſe, contains ſome farther remarks on the difficulty of determining, with any degree of certainty, the primæval language, and on the very different opinions of learned men upon the ſubject.

In the ſecond diſcourſe we have 'ſome account of the correſpondence between Dr. Chandler, late Biſhop of Durham, and Mr. Holloway, upon the primœvity and pre-eminence of the Hebrew; with a reply to Mr. Holloway's late treatiſe on that ſubject, ſo far as it concerns his Lordſhip.'

The author informs us, that as the account which Mr. Holloway himſelf has publiſhed of this correſpondence, is not ſufficient to give the reader a juſt idea of the Biſhop's ſentiments, he propoſes to ſupply that deficiency, from the copies of two of his Lordſhip's letters to Mr. H. on the ſubject, which he has in his hands. In purſuance of this deſign, he ſhews, that in ſeveral inſtances Mr. H. has miſtaken, or miſrepreſented, the Biſhop's meaning, and has not paid that regard to his objections, which they deſerved. Upon the whole, it appears, that his Lordſhip's opinion upon the ſubject, as well as the arguments by which it was ſupported, was very much the ſame with our author's. In the two laſt ſections of this part of the work, the Doctor examines ſome other arguments which Mr. H. had urged in his remarks on the Biſhop's letters; v. g. that 'the ſeries of narrations in the ſacred hiſtory, are delivered in one and the ſame tenor of language, without the leaſt hint of any tranſition from any former language to that in which the divine author wrote, as different from it: an event, which if there had been any ſuch, could not but have appeared.'—That 'the interlocutory diſcourſes of antediluvian perſons, are rehearſed in the ſame language in which they were uttered:'—And that 'the names of perſons and things are mentioned, with their reaſons etymologically aſſigned in that language, i e the Biblical Hebrew.'—He alſo conſiders, particularly, this author's hypotheſis, that the original etymologies of the names of the gentile gods, rites, &c. are to be traced up to the Hebrew, and cannot be explained without it.——But it would ſwell this article too much to give the reader a ſatisfactory view of what the Doctor has advanced upon theſe heads: we muſt, therefore, content ourſelves with this general account of his deſign, and proceed

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to the third and laſt diſcourſe: in which the author 'enquires 'into the force of Mr. H's arguments, to prove that the an-'cient Hebrew letters were not the ſame as thoſe which are 'now called the Samaritan.' His grand argument is taken from Ezra iv. 7. in which we are told 'that the Samaritans 'wrote an epiſtle to Artaxerxes, in order to put a ſtop to the 'building of the temple, in the Aramitiſh or Syriac writing, 'and in the Aramitiſh or Syriac interpretation; that is, in 'the Aramitiſh or Syriac, both character and language.' From whence he infers, that it was written in what is now called the Samaritan character, which therefore was the old Chaldee or Syriac character; and conſequently that the Jews could not relinquiſh the Samaritan character and take the Chaldee in its ſtead, becauſe they were both one and the ſame before the Babyloniſh captivity.—In order to ſhew the uncertainty of this argument, the Doctor obſerves, that if it were granted, that the Chaldee, in which this epiſtle of the Samaritans was written, was the language of their country, yet it will not certainly follow, that it muſt be written in *the preſent* Samaritan character, ſince they might, very poſſibly, have changed their alphabet, while their language remained the ſame; (as the Hebrew and Chaldee in ſcripture, are written according to the ſame alphabet, and conſequently one or the other of them in a character not properly its own) and yet, there might be good reaſon, why, in writing to the Perſian court, they ſhould rather uſe the old character of their language, well known at court, than the new one, they had borrowed from their neighbours in the land of Iſrael.—But, he adds, 'the moſt natural 'account ſeems to be, that ארמית in the text, is neither 'meant of their own proper language, nor of their own pro-'per alphabet: but only, that whereas they had changed their 'language in part, and their character altogether, by taking 'that of Canaan, (where they had been ſettled 150 years) in 'its ſtead,—when their governors wrote to the King, they 'neither made uſe of the Samaritan character, or their dia-'lect, but wrote in the language of the court, viz. pure Chal-'dee, and in the proper Chaldee character or letter: for other-'wiſe, why ſhould the hiſtorian have been ſo unuſually cir-'cumſtantial, in ſpeaking of the character as well as language 'in which this epiſtle was written?'—The Doctor having urged ſeveral things in ſupport of his opinion, and made a particular reply to Mr. Holloway's arguments, conſiders, in the following ſections, what that writer has advanced upon the *Samaritan Shekels*, and the diſtinction he makes between the words *Aſhuri* and *Hibrit*, the former of which, according

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to him, ſignified *bleſſed*, and was uſed to expreſs the alphabet, in which the law was written by Moſes, and in which the ſcriptures continued to be written for ſacred and temple uſes ever after; whereas the other, which ſignified *tranſfluvial*, or Hebrew brought *from beyond the river*, was uſed by all the Aramitiſh nations, and by the ancient Jews too, in civil affairs, and even to copy the ſcriptures for private uſe.—The former, he ſuppoſes, anſwered to what is now called Hebrew, and the latter to the Samaritan; from which he infers, that tho' the inſcription on the Shekel be in the Samaritan character, no argument can be drawn from thence to the prejudice of the Hebrew.—The Doctor ſhews how little foundation there is for this diſtinction, which is taken from the Rabbinical writings; and concludes with ſome ingenious reflections upon the changes to which the characters of ancient languages muſt have been liable, which, he obſerves, makes it probable, 'that the Hebrew and Samaritan may have originally been 'the ſame alphabet,—and *that ſame alphabet*, in the form in 'which it was firſt in uſe, whether revealed by God, or in-'vented by men, may have been the true mother of all, or 'moſt of the alphabets, that have come to our knowlege.'

*** If the critical reader is deſirous of a more diſtinct and complete account of the ſubject treated of in the *firſt* of theſe Diſcourſes, and particularly what relates to the confuſion of tongues at Babel; we refer him to an excellent treatiſe entitled, Two Diſſertations upon the origin, conſtruction, diviſion, and relation of languages, &c. By the learned Dr. Gregory Sharpe; in which theſe points are treated with the greateſt judgment and accuracy.

ART. XXXVII.

To the AUTHORS *of the* MONTHLY REVIEW.

Gentlemen,

THE books which I ſhall mention in this letter, having afforded me much amuſement, I make no doubt but an account of them will be very acceptable to many of your readers. They are printed in four volumes, twelves, under this title.

Analyſe Raiſonnée de Bayle, ou Abregé Methodique de ſes Ouvrages; particulierement de ſon Dictionnaire hiſtorique et critique,

tique, dont les remarques ont été fondues dans le texte, pour former un corps inſtructif et agréable de lectures ſuivies *.

Notwithſtanding the many objections that may juſtly be made to ſome part of Bayle's writings, his Dictionary is, beyond diſpute, a very valuable book. There are, indeed, few, if any, which contain ſo much uſeful knowlege: but conſidering it as the work of one man, we are by no means ſurprized to find it fall ſhort of perfection. So limitted is man's genius, and ſo few his years, that the brighteſt faculties, and longeſt life, cannot hope for univerſal ſcience. An author who, like Bayle, writes with equal facility on all ſubjects, provided his judgment be generally ſound, deſerves our praiſe, notwithſtanding ſome errors, which may be conſidered as incidental to human nature. But in this Dictionary, the author's reflections are ſo divided and ſubdivided, (by the alphabetical diſpoſition of the whole) that it is almoſt impoſſible to form a true idea of his ſentiments, without the help of ſome ſuch Analyſis as this before me. †

Dictionaries are books rather of utility than amuſement. For this reaſon, we fix them in our libraries, like judges in a certain aſſembly, to be referred to in caſes of doubt, or when a point of unuſal importance happens to be diſputed. No man in his ſenſes ever thought of reading Bayle regularly through; for the diverſity of matter frequently in the ſame page, would form ſuch a chaos of ideas, that he would be but little wiſer at the end than when he began.

The author of theſe four volumes, conſidering the many imperfections in the works of this valuable writer, has endeavoured to collect his ſcattered beauties, and diſpoſe them under their proper heads; by which means he has rendered that which was uſeful only, extremely entertaining. He has alſo rejected all ſuch paſſages as were only tranſcripts; reducing him to his intrinſic value. But that you may be able to form a juſt idea

* *A rational Analyſis of Bayle; or, a methodical Abridgement of his Works, particularly his hiſtorical and critical Dictionary: in which the remarks contained in that work are properly digeſted, ſo as to form an agreeable and inſtructive ſyſtem of literature.* 12mo. 4 Vols. 16s. Imported by Vaillant.

† The truth is, M. Bayle wrote his Dictionary for the ſake of his Notes. Having made critical remarks, in writing, upon the books and characters of almoſt every author he had read, he could contrive no other way of publiſhing them, than by writing the lives of thoſe authors, and turning the remarks into notes: which is the reaſon why the lives are ſo ſhort.

of this work, I ſhall tranſlate that part of the author's prefatory advertiſement, which particularly concerns the plan of theſe volumes.

"That," ſays he, "which Bayle had frequently collected, under one vague title, I have ſeparated into diſtinct articles, and by ranging each in its proper claſs, I have given to the author's ideas as much connection as was poſſible.

—"Amongſt ſo great a number of articles, I have been obliged to ſelect but a part; omitting many, becauſe I thought them inferior to the reſt. No country, however charming, is in all parts equal in beauty and fertility. Fruits and flowers are not to be found in every ſituation; and I have only gathered thoſe with which I was moſt delighted.

"I have omitted, or greatly abridged, all the notes of mere erudition; nor have I ſhewn leſs mercy to long quotations: for, in an abridgment of this nature, it was my buſineſs to give the world my author's *ſenſe* and not his *learning*; his own riches, and not his borrowings. I was long in doubt, whether to make the leaſt alteration in the ſtyle of Bayle; his manner of expreſſion being extremely negligent, particularly in his Dictionary, which he himſelf does not ſcruple to own in his preface: but I was at laſt determined by the following conſiderations. Negligence of ſtyle, in a voluminous writer, we are not only more ready to excuſe, but it even appears leſs conſpicuous, than in works of fewer pages; where, when our proſpect becomes leſs extenſive, every object grows more diſtinctly viſible, and conſequently every fault in each is more immediately obſerved. I was convinced of this truth, in the courſe of the work which I now offer to the public. When I read Bayle, his irregularities of ſtile gave me little umbrage; but when I came to tranſcribe him, the caſe was altered. The ſame objects which before I had ſcarce regarded, now grew conſiderable, and even ſhocking. I therefore reſolved to make ſuch alterations in his manner of expreſſion, wherever it ſeemed neceſſary, as could be effected without deſtroying that noble ſimplicity for which he is ſo remarkable.

—"If the reader ſhould now and then find ſome of the ſubjects deficient in the natural connection that might have been wiſhed, I muſt deſire him to conſider the nature of the work which I have undertaken; that if there be ſo much difficulty in reducing one's own ideas to proper order, how much more difficult is it to regulate thoſe of another man?

"Tho' the hiſtorical and critical Dictionary comprehend the principal part of my deſign, yet the remainder of Bayle's works

works are by no means excluded from it; provided I do not find that it will too much multiply my volumes.

" The tables prefixed to theſe volumes contain a minute expoſition of the ſubjects treated in the whole; ſo that a farther explanation would be ſuperfluous: a few words concerning the diſtribution, in general, will be ſufficient. The two firſt volumes are filled with a mixture of *conſiderations* and *enquiries*. I had once determined to ſeparate theſe ſubjects, and perhaps my Analyſis would have been more regular, if I had kept my reſolution. But I began to imagine, that an entire volume of ſerious reflections would, to thoſe who love variety, appear too uniform; and that the graver part of mankind would be equally diſguſted with a whole volume of enquiries, many of them rather ludicrous. Upon the whole, I conſidered theſe ſubjects as not altogether void of analogy, and that what we loſt in point of ſymmetry, we ſhould gain in the additional pleaſure which would ariſe from thus diverſifying the ſcene. The third and fourth volumes are more uniform. Under the title of dogmas and opinions, they contain variety of ſyſtems in religion and philoſophy; Atomiſm, Pyrrhoniſm, Epicuriſm, and many other moral and phyſical dogmas, with the opinions of ſome of the moderns, and the moſt intereſting particularities relating to their lives, characters, and manners. Theſe volumes comprehend not only the principles of ſuch men as eſtabliſhed new religions, but alſo thoſe of an infinite number of ſects leſs known.

" As for thoſe readers whoſe minds are ſo far vitiated by the peruſal of trifles, (with which this age ſo greatly abounds) as to think the diſcuſſion of theſe different ſyſtems too ſerious an employment, I ſhall firſt declare my ſorrow for their taſteleſs inſenſibility, and then endeavour to perſuade them to read at a venture. Perhaps they will meet with amuſement in the very articles where they leaſt expected to find it. Such was Bayle's genius, that as he had the art of giving weight to the moſt trifling ſubjects, ſo did he alſo find the way to render his moſt abſtruſe enquiries entertaining. In ſhort, I ſhall refer thoſe who are diſſatisfied, to Bayle himſelf; who will give them this anſwer. " I have nothing to ſay to ſuch readers as " are diſpleaſed that my Dictionary does not contain enough " of that which happens to ſuit their taſte. It is the inevitable " fate of all miſcellaneous works. Each reader finds too much " of this—and too little of that—Let me intreat them to re- " collect this excellent ſaying of Pliny,—*Demus alienis ob- " lectationibus veniam, ut noſtris impetremus.*"—

This,

This, Gentlemen, is the ſubſtance of what the author of this Analyſis has ſaid, particularly relating to the contents of his book. I ſhall now proceed to a more circumſtantial account of the whole.

The firſt volume is divided into five diſtinct chapters. The firſt chapter treats of hiſtory, the ſecond of religion, the third of politics, the fourth of men of letters, and the fifth of miſcellaneous ſubjects.

In the hiſtorical chapter, the reader will find the following ſubjects particularly enlarged upon: viz. The difficult ſituation of a ſincere hiſtorian;—why deſcriptions of battles are more intereſting than the recital of pacific events;—the inconveniency of dedications to princes;—what are the obligations and privileges of an hiſtorian;—the raſhneſs of Joſephus;—that digreſſions are ſometimes neceſſary in hiſtory;—how difficult it is to abbreviate well;—the inſufficiency of hiſtorical dictionaries;—in what manner the article of generals ſhould be treated;—eſſay on Marſhal Luxembourg.

But that your readers may be able to form ſome idea of the execution, as well as the deſign, of this work, I ſhall tranſlate one ſection from each chapter. In ſpeaking of the duty and privilege of an hiſtorian,—"All," ſays he, "who are acquainted with the laws of hiſtory, agree in their opinion, that a writer who will faithfully perform his duty, muſt equally diveſt himſelf both of the ſpirit of flattery, and of ſlander: like the Stoicks of old, he ſhould be agitated by no paſſion whatſoever. To every thing elſe inſenſible, he ſhould be attentive only to the intereſt of Truth; ſacrificing to her the reſentment of an injury, the remembrance of a benefit, and even the love of his country. He muſt forget that he is of a certain nation, that he was educated in a certain community, that he owes his fortune to this or that perſon. He ſhould diſown even his parents and friends. In his hiſtoriographical capacity, he is, like Melchiſedech, without father, without mother, without genealogy. Should any one aſk him, *Whence are you?* he ſhould anſwer, *I am neither Frenchman, German, Engliſhman, nor Spaniard; but a citizen of the world. I ſerve not the Emperor, nor the King of France; but I am in the ſervice of* TRUTH: *ſhe is my only Queen, and to her only I have vowed obedience. I am her knight, and I have ſworn to defend her againſt all her enemies: the collar of my order is the ſame with that of the Ægyptian prieſts and judges* *. He cannot give to

* Circà collum imaginem ex ſapphiro gemmâ confectam geſtabat, quae vocabatur VERITAS. ÆLIAN. *var. Hiſt.*

his

his country, but at the expence of his hiſtoriographical virtue; he becomes a bad hiſtorian, in proportion as he ſhews himſelf a good ſubject.

Dum patriam laudat, damnat dum Poggius hoſtem,
Nec malus eſt civis, nec bonus hiſtoricus. SANAZAR.

" Marſhal Baſſompiere, in his *Obſervations on Du Pleix*, loads that hiſtorian with terrible reproaches, for having ſpoken freely concerning the gallantry of Margaret de Navarre, firſt wife of Henry IV. He blames him particularly for having ſaid, that ſhe had two baſtards. Du Pleix had been officer and penſioner of this Queen; and on that conſideration Baſſompiere's invectives are chiefly founded. *Infamous Viper, ſays he, to tear the bowels of her who gave thee life! Worm, that eats the ſame fleſh which bred thee! Mad Dog, that bites thy own maſter!*

" In reality, theſe accuſations are extremely unjuſt: it was not for Du Pleix the hiſtorian, to diſcharge the obligations of Du Pleix the ſervant to Margaret of Navarre. In the capacity of hiſtoriographer, he ought neither to acknowlege a favour, nor reſent an injury. His ſole obligation was, to repreſent things as they really were, without diſguiſing them in conſideration of his friends, or to the prejudice of his enemies. He owed the ſame obligation to truth, that a judge owes to juſtice. As it would be unreaſonable to accuſe the latter of ingratitude, for determining a bad cauſe againſt his benefactor; ſo we have no right to cenſure Du Pleix for ſpeaking truth of a princeſs by whom he had been employed. To maintain, that we ſhould extend our gratitude to that which is not our own, is to be ignorant of the proper bounds of things; to ſhew our gratitude to one man, we have no right to diſpoſe of that which is the property of another. If you would acknowlege the benefits you have received, do it at your own expence, and not at the charge of your neighbour. If you are obliged to one for your wealth, to another for the places you hold, aſſiſt them with your purſe, if they have occaſion for it, but do not determine an unjuſt cauſe in their favour: for in ſo doing your gratitude will become larceny, and an infraction of your moſt eſſential duties. You are a miniſter of juſtice: no conſideration will excuſe the violation of it.

If, during the courſe of a criminal proceſs, Du Pleix had refuſed to appear as evidence againſt the Queen; nay, if he had ſuffered the torture rather than reveal her frailty, being her domeſtic, he had deſerved praiſe. His ſilence in that caſe would have been infinitely more laudable than an ingenuous con-

confeſſion. But in writing the hiſtory of France, he was entirely diſengaged from every domeſtic duty. I confeſs he has defamed a princeſs of the royal blood; but if, for fear of ſtaining the honour of the auguſt houſe from which ſhe ſprang, he had been obliged to paſs over this affair in ſilence, we muſt alſo conclude, that an hiſtorian ſhould make no mention of all the conſpiracies in which princes of the blood were concerned.—If I ſhould be anſwered, that rebellions are public tranſactions, and that therefore an hiſtorian cannot omit them; I would reply, that the amours of Queen Margaret were in a manner as public as the frequent relapſes of the Duke of Orleans, brother to Lewis XIII. None of the court were ignorant of the reprimand which ſhe received from the King her brother, and that, among other things, he accuſed her of having had a baſtard. All the Ambaſſadors were informed of it: and I make no doubt, that not only the Emperor *, but all the other European courts were, by that means, made acquainted with the affair."—

The ſubject of the ſecond chapter is Religion, conſidered under the following heads, viz. Reflections on the holy wars of the ſixteenth century;—contrariety between the impulſe of nature, and the law of God;—why the miſſionaries of the ſixteenth century met not with as much ſucceſs as the apoſtles;—ignorance of the pagans with regard to the Deity;—cruel politics of the Spaniards and Portugueſe;---in what manner abuſe and ſuperſtition are perpetuated;—on free-thinkers, wavering libertines, and ſyſtematical atheiſts;---whether in matters of religion we ought to have recourſe to examination;---whether ſlander raiſed againſt thoſe that change their religion, be of advantage to thoſe who publiſh it;---whether philoſophical ſtudies are prejudicial to religion;---project of reformation amongſt the troops of ſaints;---unfair proceedings of the Thomiſts, Janſeniſts, and Moliniſts;---intoleration blameable in thoſe who diſpute concerning grace;---grounds of their obſtinacy;---hypotheſes of Calvin and Melancthon;---how the different ſyſtems of grace are to be juſtified;---and the method of pacifying all the troubles occaſioned by theſe diſputes.

* Theſe are the words of Buſbequius, in a letter to his imperial Majeſty, wrote at Paris the 27th of Auguſt, 1583 —" Rex ſororem " ſuam Reginam Navarræ palam, multis audientibus, graviter in- " crepuit, quod vitam degeret turpem, et flagitiis contaminatam. " Commemoravit memoriter mœchorum introductiones, quibus illa " conſueviſſet; etiam *puerum ſine mariti operâ natum* objectavit." Busb. Ep. XIII. ad Rodolph. II. Imp.

In

Speaking of freethinkers, "it is very evident, ſays our Author, that thoſe men who, in company, affect to attack religion, generally ſay more than they really think. Their vanity, not their conſcience, prompts the diſpute. They imagine, that ſingularity, and daring ſentiments, will procure them the reputation of great underſtanding; and thus they are tempted, againſt their own perſuaſion, to diſplay the arguments that may be urged in oppoſition to the doctrines of Providence and of the goſpel. By degrees their impious language becomes habitual, and if to their vanity they join a love of pleaſure, their progreſs is conſiderably accelerated. This bad habitude, contracted beneath the auſpices of pride and ſenſuality, ſoon deſtroys the impreſſion of education; it ſtifles their ſentiments of God, Heaven, Hell, &c. which they imbibed in their infancy. But the fire is not entirely extinguiſhed: it lies concealed beneath its aſhes. They feel its activity whenever they dare to conſult their own breaſts, and more particularly at the approach of danger. Then it is that we ſee them more afraid than other men. I heard a gentleman ſay, who had belonged to M. le Comte de Soiſſons, that Sainthibal, the famous free-thinker, uſed to complain, that not one of their whole ſect had the gift of perſeverance. *They gain us little honour*, he would ſay, *when they come to their death-beds; they diſgrace, they belie, themſelves, and die no better than others.* He might have added, that they frequently paſs to the oppoſite extreme of ſuperſtition. The example of Tullus Hoſtilius is admirable on this occaſion. *Tunc adeò fracti ſimul cum corpore ſunt ſpiritus illi feroces, ut qui nihil ante ratus eſſet minus regium quam ſacris dedere animum, repente omnibus magnis parviſque ſuperſtitionibus obnoxius degeret, religionibuſque etiam populum impleret* *. No one ever read the following lines of Deſpreaux without admiration.

Qui fait l'homme intrépide, et tremblant de foibleſſe
Attend pour croire en Dieu que la fièvre le preſſe,
Et toujours dans l'orage au Ciel levant les mains,
Des que l'air eſt calmé, rie des foibles humains.

In the third chapter, of which the ſubject is politics, in ſpeaking of female influence in the government of ſtates, "Lucullus, ſays the Author, wanting to obtain the government of Cilicia, was obliged to ſolicit with Præcia, a lady of great ambition and gallantry, who, in the name of Cethegus her paramour, diſpoſed of every dignity: terrible conſideration,

* Liv. decad. 1. L. I. cap. 31.

that a man worthy to lead the Roman army againſt Mithridates, muſt condeſcend to cringe to a proſtitute! If Juvenal had lived at that time, would he not with reaſon have ſaid,

> Difficile eſt ſatyram non ſcribere: nam quis iniquæ
> Tam patiens urbis, tam ferrens, ut teneat ſe.

" But the worſt of all is, that the ſame abuſe hath been repeated a thouſand and a thouſand times, in every nation in the world. This road to advancement hath been ever purſued: it hath led to great fortune, both the worthy and the undeſerving; it hath been the means of gaining many an unjuſt cauſe, and hath ſupported the equitable pretenſions of thoſe who muſt otherwiſe have ſubmitted to injuſtice. We are ſometimes ſurprized to ſee certain people advance to the higheſt dignities, with ſuch inconceivable rapidity. They do not move gradually, but fly as it were from the bottom to the moſt eminent degree of grandeur. We are apt to aſk *the reaſon of this, when there are ſo many people of equal, nay, ſuperior merit?* The reaſon is, they are protected by ſome powerful female, who in their favour employs an intereſt which ſhe acquired at the expence of her virtue. There will be the ſame cauſe of complaint as long as the world endures; and ſince an individual cannot hope to work a reformation, it will be found, that prudence will ſometimes permit him to tread the ſame path. There are even caſes, in which it is ſo indiſpenſibly neceſſary, that to act otherwiſe, would be to affect a ridiculous delicacy. M. Leti, telling us in what manner a capricious ambaſſador may act contrary to the intereſt of his ſovereign, mentions the two following inſtances. An ambaſſador from Spain to Pope Urban VIII. having received orders to diſcover the intrigues of Cardinal Antoine, was informed by a prieſt, that the only means of prying into the Cardinal's ſecrets, was to make his court to his miſtreſs. The Spaniſh pride would not ſuffer him to follow the prieſt's advice, and his diſcoveries were extremely inſignificant. Another ambaſſador of the ſame nation, charged with an important negotiation at the court of Charles II. King of England, was one day conſulting with a certain Lord, entirely in the Spaniſh intereſt, about the means of engaging the King openly to take upon him the defence of the Low Countries, againſt France: the Peer told him, that he knew of no method ſo ſure as to engage the Dutcheſs of Portſmouth, the King's miſtreſs, in their cauſe. The Spaniard, in true character, anſwered him in theſe words:---" My " Lord, I had rather that the King, my maſter, ſhould loſe " half of his vaſt dominions, than ſave the ſmalleſt part of

" them

" them by means of a courteſan." M. Leti adds, that " M. de Barillon, ambaſſador of France, not being quite ſo delicate, uſed that lady's intereſt with great advantage."

The fourth chapter of this volume treats of learning, and learned men. I ſhall ſelect, for the entertainment of your readers, one ſhort ſection; which, tho' calculated for the meridian of France, and the laſt age, ſeems no leſs applicable to our nation, and the preſent times.

On the bad Taſte of this Age.

" It is a common complaint amongſt the learned, that our bookſellers love to print trifling productions, rather than works of real value. They ſhould not complain of the bookſellers, but of their readers; for if the publiſhing of valuable books were as lucrative as that of thoſe inſignificant ſcrawls, no doubt but the bookſellers would prefer good copies to bad ones. One of our modern writers has complained of this evil in theſe words, " What quantities, ſays Mr. Dupin, do we ſee daily " publiſhed of French pamphlets, and ſcarce a ſingle edition " of either a Greek or Latin claſſic! We have entirely loſt " all taſte for antiquity: nothing but novelty will pleaſe us. " Theſe are no more the times for true and ſolid literature. " We are contented with a ſuperficial knowlege of things. " We ſtudy antiquity in modern books, and ſeldom mount " up to the real ſource. This is a deplorable misfortune in " the republic of letters, and there is great reaſon to fear, " that this ſuperficial method of ſtudy will one day throw us " into a ſtate worſe than the ignorance and barbariſm of pre- " ceding ages."

Two thirds of this volume are filled by the fifth chapter, of which the ſubjects are miſcellaneous, and moſt of them either important or entertaining. The ſection which I ſhall tranſlate, will, I make no doubt, ſtrike many of your readers. Thoſe whom it may amuſe, will thank me for my pains; and thoſe whom it will diſpleaſe, are at full liberty to make what applications they think fit. The Author is ſpeaking of *the mercenary ſpirit of men in public employments.*

" To aſk," ſays he, " whether men of high rank are not as mercenary as common ſervants, would ſeem at firſt to be a ridiculous queſtion: but after an impartial examination, we ſhall find it not only to be a juſt problem, but we ſhall even anſwer in the affirmative. Let us recollect what news-writers have told us; let us aſk the opinion of experienced men; let us conſult the beſt hiſtorians, and eſpecially the memoirs of

the Great: if we do this with care and impartiality, we ſhall find that a common *valet* is, comparatively, leſs mercenary than the generality of people in high office. Theſe men are ſeldom or never ſatisfied, always craving new honours and larger ſtipends, complaining of poor recompence, diſplaying their great ſervices, murmuring that they are forgotten, whilſt others are remembered, threatning to retire, and ſometimes diſcovering their diſcontent in an audacious, inſolent manner. They imagine, that they have a better right to expect magnificent rewards, becauſe the coffers out of which they are paid are immenſely large, and that they think the treaſures of a nation can never be exhauſted. It is in vain to inſtance ſome particular men, who have ruined their fortunes in the ſervice of their prince, and whoſe eſtates are entirely mortgaged: theſe are no examples of diſintereſtedneſs: zeal for their country is by no means the cauſe of their poverty; ambition, luxury, or debauchery, is the true cauſe. Ariſtides and Fabricius, having been honoured with the moſt eminent employments, and leading a life of diſtinguiſhed frugality, both died ſo poor, as not to leave enough to marry their children. Theſe were men who ſerved their country from a true ſpirit of patriotiſm. Theſe are inſtances worthy to be cited; but where ſhall we find ſuch men in this age? Yet it is ſtill more vexatious to find, that even the Literati are not exempt from this epidemical malady. The court and the army being ſchools of ambition and luxury, and conſequently of avidity, and a thirſt after wealth, it is not in the leaſt ſurpriſing, that theſe gentlemen are taught to do nothing for nothing, and to expect extravagant rewards. Now ſince theſe rewards are not to be obtained, but by complaining, talking loud, and boaſting of ſervices done, we need not wonder to find the Great ſo troubleſome and unreaſonable in their demands. But it is really aſtoniſhing, that the ſtudy and profeſſion of letters ſhould not cure ſome men of this vice; ſhould not hinder them from vaunting their own labours; from accuſing the age of ingratitude; and from complaining continually of the ſcantineſs of their recompence. Theſe proceedings greatly diſhonour the muſes, and deprive them of that reſpect which they would have a right to claim, from the diſintereſted ſpirit, and contempt of riches, obſervable in their votaries. But alas! the learned are equally in the power of avarice and ambition, thoſe almoſt univerſal maladies of the human heart!"

Thus far our Author; of whoſe Analyſis theſe few extracts will be ſufficient to give your readers an advantageous idea.

In

In my next Letter you may expect an account of the ſecond volume; till when I am,

Gentlemen,

Your very humble Servant,

B——.

ART. XXXVIII. *Letters on Mr. Hume's Hiſtory of Great-Britain.* 8vo. 3s. 6d. ſewed. Edinburgh printed, and ſold by Innys, &c. London.

WHOEVER peruſes Mr. Hume's Hiſtory with attention and impartiality, how much ſoever he may be pleaſed with his animated and entertaining manner of writing, and with the many marks of a lively genius, that are interſperſed throughout his work, will not be of opinion, we apprehend, that the author's merit conſiſts in giving an impartial repreſentation of facts, or exhibiting characters in juſt and proper colours: nor will what he has advanced in regard to Religion, the Genius of the Proteſtant Faith, and the Characters of the firſt Reformers, be accounted, we preſume, any recommendation of his Hiſtory. If there are any, however, as perhaps there may be ſome, who agree with Mr. Hume in their ſentiments upon theſe ſubjects, the Letters now before us may very properly be recommended to their attentive peruſal. They are penned in a genteel, ſpirited, and candid manner; the author writes like a Gentleman, and a Scholar; and appears to be animated with a hearty concern for the intereſts of truth and virtue. It will not, we hope, be diſagreeable to our readers, to preſent them with a pretty full account of what is contained in them.

There are two paſſages of Mr. Hume's Hiſtory which our author conſiders very fully, and which it will be proper, therefore, to inſert. In the firſt of theſe we find what follows. "The firſt Reformers (ſays Mr. Hume, p. 8.) who made "ſuch furious and ſucceſsful attacks on the Romiſh Superſtition, and ſhook it to its loweſt foundations, may ſafely be "pronounced to have been univerſally inflamed with the "higheſt Enthuſiaſm. Theſe two ſpecies of religion, the "Superſtitious and Fanatical, ſtand in diametrical oppoſition "to each other; and a large portion of the latter muſt neceſſarily fall to his ſhare, who is ſo courageous as to controul "authority, and ſo aſſuming as to obtrude his own innovations upon the world." Hence that rage of diſpute, which

"every where ſeized the new Religioniſts; that diſdain of "eccleſiaſtical ſubjection; that contempt of ceremonies, and "of all the exterior pomp and ſplendor of worſhip. And "hence too that inflexible intrepidity with which they braved "dangers, torments, and even death itſelf; while they preach-"ed the doctrine of peace, and carried the tumults of war "through every part of Chriſtendom. However obſtinate "and uncomplying this ſpecies of religion, it neceſſarily re-"ceived ſome alteration, according to the different ſituation "of civil affairs, and the different ſpecies of government which "it met with in its progreſs. In the Electorates of Germany, "in Denmark, and in Sweden, where the Monarch was ear-"ly converted, and by putting himſelf at the head of the Re-"formers, acquired authority amongſt them; as the ſpirit of "Enthuſiaſm was ſomewhat tempered by a ſenſe of order, "epiſcopal juriſdiction, along with a few decent ceremonies, "was preſerved in the new eſtabliſhment. In Switzerland, "and Geneva, which were popular governments; in France, "Scotland, and the Low Countries, where the people re-"formed themſelves in oppoſition to the Prince; the genius of "Fanaticiſm diſplayed itſelf in its full extent, and affected "every circumſtance of diſcipline and worſhip," &c.

The other paſſage relating to the ſame ſubject, is in the 25th and 26th pages; in which Mr. Hume delivers his ſentiments with great formality. "Here it may not be improper," ſays he, "in a few words, to give ſome account of the Ro-"man Catholic Religion, its Genius, and Spirit. Hiſtory "addreſſes itſelf to a more diſtant poſterity than will ever be "reached by a local or temporary theology; and the charac-"ters of Sects may be ſtudied, when their controverſies ſhall "be totally forgotten. Before the Reformation all men of "ſenſe and virtue, wiſhed impatiently for ſome event which "might repreſs the exorbitant power of the Clergy all over "Europe, and put an end to the unbounded uſurpations and "pretenſions of the Roman Pontiff: but when the doctrine "of Luther was promulgated, they were ſomewhat alarmed "at the ſharpneſs of the remedy; and it was eaſily foreſeen, "from the offenſive zeal of the Reformers, and the defenſive "of the Church, that all Chriſtendom muſt be thrown into "combuſtion. In the preceding ſtate of ignorance and tran-"quillity, into which mankind were lulled, the attachment "to Superſtition, though without reſerve, was not extreme; "and, like the ancient pagan idolatry, the popular religion "conſiſted more of exterior practices and obſervances, than "of any principles, which either took poſſeſſion of the heart,

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"or influenced the conduct. It might have been hoped, that "learning and knowlege, as of old in Greece, ſtealing in "gradually, would have opened the eyes of men, and cor-"rected ſuch of the eccleſiaſtical abuſes as were the groſſeſt "and moſt burthenſome. It had been obſerved, that, upon "the revival of letters, very generous and enlarged ſentiments "of religion prevailed throughout all Italy; and that, dur-"ing the reign of Leo, the court of Rome itſelf, in imita-"tion of their illuſtrious Prince, had not been wanting in a "juſt ſenſe of freedom. But when the enraged and fanatical "Reformers took arms againſt the papal Hierarchy, and "threatened to rend from the church, at once, all her riches, "and authority; no wonder ſhe was animated with equal "zeal and ardor, in defence of ſuch ancient and invaluable "poſſeſſions. At the ſame time that ſhe employed the ſtake "and gibbet againſt her avowed enemies, ſhe extended her "jealouſy even towards learning and philoſophy, whom, in "her ſupine ſecurity, ſhe had formerly overlooked as harmleſs "and inoffenſive. Hence the ſevere check which knowlege "received in Italy; hence its total extinction in Spain; and "hence the ſlow progreſs which it made in France, Germany, "and England. From the admiration of ancient literature, "from the enquiry after new diſcoveries, the minds of the "ſtudious were every where turned to polemical ſcience; and, "in all ſchools and academies, the furious controverſies of "theology took place of the calm diſquiſitions of learning. "Mean while the rage of diſpute, and the violence of oppo-"ſition, rivetted men more ſtrongly in all their various delu-"ſions, and infected every intercourſe of ſociety with their "malignant influence. The Roman Pontiff, not armed with "temporal force ſufficient for his defence, was obliged to "point anew all his ſpiritual artillery, and to propagate the "doctrine of rebellion, and even of aſſaſſination, in order to "ſubdue or terrify his enemies. Prieſts, jealous and provoked, "timorous and uncontrouled, directed all the councils of that "ſect, and gave riſe to ſuch events as ſeem aſtoniſhing amid "the mildneſs and humanity of modern manners. The maſ-"ſacre of Paris, that of Ireland, the murder of the two Hen-"ries of France, the gunpowder conſpiracy in England, are "memorable, tho' temporary, inſtances of the bigotry of that "ſuperſtition. And the dreadful tribunal of the Inquiſition, "that utmoſt inſtance of human depravity, is a durable mo-"nument to inſtruct us, what a pitch iniquity and cruelty "may riſe to, when covered with the ſacred mantle of reli-"gion."

These two passages our author considers very largely, and makes many sensible and pertinent reflections upon them. He observes, that the distinction which Mr. Hume establishes between the genius of the Roman-catholic, and that of the Protestant religion, is a leading idea, which runs through all his speculations, or rather, the idea upon which they are all founded: Superstition being the characteristic of the former, and Fanaticism or Enthusiasm of the latter. These two species of religion too, the superstitious and fanatical, stand, according to Mr. Hume, in diametrical opposition to each other.

This favourite maxim of Mr. Hume, viz. that Superstition and Fanaticism are diametrically opposite, our author combats in his first Letter, with a great deal of good sense. He enquires briefly into the general nature and effects of Superstition and Fanaticism, and then proceeds to observe, that there is no absurdity in supposing, that one may embrace the tenets, and practise the rites of Superstition, who notwithstanding may be possessed of no inconsiderable portion of the fanatical spirit; that a plan of religion may easily be imagined, which, in some of its doctrines and institutions, may be extremely favourable to Superstition, and, in others, to Fanaticism; and what is still more, that Fanaticism, in many instances, may prompt one to a compliance with the dictates of Superstition; so that, instead of enmity and diametrical opposition, they may very often afford mutual assistance to each other.

'All this,' says he, 'I can easily suppose; and account it 'no difficult matter to explain. But, instead of entering into 'abstract reasoning, give me leave to confirm what I have 'now said by a palpable proof, with which we are furnished 'by the present subject. For is it not true in fact, that this 'same superstitious Roman-catholic church is not a little ce-'lebrated for its Fanaticism?—that in various ways it has 'given encouragement and support to this principle, and its 'operations?—and that some of its most superstitious bigots 'have been justly ranked in the number of the most illustri-'ous Fanatics?

'For ascertaining this last point, we are provided with very 'ample materials in the *Aurea Legenda*, as it is called, and 'in the voluminous records of the *Acta Sanctorum*, published 'with all the proper marks of authority. But, without pre-'judice to the cause, one may safely confine himself to the 'lives of some of their most distinguished saints, and in par-'ticular of those who founded their religious orders. As 'you are not unacquainted with this biography, I appeal to 'you, and, in like manner, to every one who has looked in-

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'to thoſe books, whether there are not, in the lives and cha-
'racters of theſe Saints of theirs, perfect examples and exhi-
'bitions of the fanatical ſpirit, in all its forms of extrava-
'gance, from the moſt childiſh and ſillieſt reveries of a diſ-
'ordered fancy, to its elevated conceits of inſpiration;—of
'peculiar intercourſe with Heaven, Saints, and Angels;—
'and of ecſtatic viſions, and prophetic illumination. To
'give particular inſtances under each of theſe heads, were to
'go about to confirm what no body will conteſt. And yet
'ſome of theſe very perſons, as St. Francis, Dominic, and
'Ignatius, are known to have been the moſt determined bi-
'gots, the moſt zealous devotees to the Superſtition of the
'Roman church in all its branches, and to have exerted all
'their power in its ſupport. Theſe were the men who pro-
'moted the meaſures of violence and cruelty againſt all, who,
'in their times, preſumed to differ in their ſentiments and
'practice from eſtabliſhed doctrines and rites. One of them
'is infamouſly diſtinguiſhed by his ſcheme for erecting the
'court of Inquiſition, and by having its dreadful power com-
'mitted to him and his aſſociates: (and with their ſucceſſors
'it remains to this day). Another is the founder of an order
'whoſe diſciples have done infinite miſchief to human ſocie-
'ty; and whoſe barbarous and ſanguinary zeal is as well
'known, as are their ſchemes of diſſolute morals, and their
'ſhocking maxims of wicked policy.

'But fools and fanatics, you will ſay, may ſtart up every
'where. Doubtleſs they may; and if their fanaticiſm is diſ-
'approved and checked, by that church of whoſe profeſſion
'they are, ſurely no reproach ought to be derived to it, on
'their account. Thus all reaſonable men will judge. But
'what if peculiar marks of reſpect are beſtowed upon them
'by the church of which they are members?—if credit is
'given to their pretended revelations, a ſanctity ſuppoſed to
'belong to their character, and the utmoſt deference be
'ſhewn to their opinions and dictates?—if their examples
'are, by the public authority of the church, recommended
'to imitation, and their names tranſmitted with honour to
'poſterity? By all this, one would think a pretty full ſanc-
'tion were given to their deluſions, and to the ſpirit with
'which they were animated.

'Let us next conſider the principles and inſtitutions of the
'monaſtic life, which has been ſo favoured by the church of
'Rome, in every age. What high encomiums of that ſtate,
'and of the manner of devotion that is practiſed in it? Has
'not the idea of ſpiritual perfection been annexed to it, and

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'the title of *religious*, in an appropriated ſenſe, conferred on 'thoſe who embrace it, as tho' they only merited the appel- 'lation? With what various colouring has it been ſet off, 'that it might ſuit different views and tempers, and that the 'number of votaries to the monaſtic ſtate might be enlarged? 'Yet what more proper to cheriſh a gloomy turn than ſuch an 'abſolute retreat from the world? from all its buſineſs, en- 'joyments, and ſocial intercourſe? A total renunciation of 'theſe is profeſſed; perhaps it is honeſtly intended: but na- 'ture may ſoon reclaim againſt the force that is put upon her, 'and dejection of ſpirit become the conſequence of a choice 'that cannot be remedied. The rules that are prefcribed to 'them, the books in which they are converſant, the reſtraints 'under which they are laid, abſtinence, penances, and other 'auſterities, do ſtill more ſtrengthen the melancholy habit, 'and muſt have great influence in producing a diſordered ſtate 'of imagination. The peculiar practices of their devotion, 'and the general patterns of it that are ſet before them, in 'the lives of this and the other eminent Saint of their reſpec- 'tive orders, are obviouſly of the ſame tendency. If their 'minds receive the tincture, which all theſe are apt to con- 'vey, the fanatical ſpirit will be ſtrongly imbibed. How 'much more, if they are well acquainted with the reveries 'and viſions of St. Francis and St. Dominic, of St. Bridget 'and St. Thereſa; and if thoſe wonderful tales are believed 'and affectionately entertained? when ſuch a breach is made 'on the ideas of rational religion, what a flood of viſionary 'extravagance may ruſh in upon the human mind? Thus 'may it be hurried along by every deluſion, and retain at 'length but little force to reſiſt any fanatical impreſſions what- 'ſoever: the effects of which may be, perhaps, mikaken for 'the evidences of a ſeraphic devotion, and conſidered as 'marks of the extraordinary favour of Heaven. As viſions, 'dreams, and prophecies have been long familiar to their 'imaginations, they may now, in their turn, lay claim to 'theſe; and with as good reaſon alſo, (to do them juſtice) 'as ever thoſe friends of theirs had, who have gone before 'them in the ſame pretenſions.

'Such is the nature of the monaſtic ſtate, which is ſo zea- 'louſly ſupported by the church of Rome; and which yet 'in its inſtitution, in its rules, and in the manner of life and 'devotion that is peculiar to it, hath been always ſo favour- 'able to Fanaticiſm, and is, indeed, ſo naturally productive 'of it. But has this *ſpecies of religion* baniſhed from the 'walls of monaſteries and nunneries, that other which is

'affirmed

'affirmed to be *diametrically oppoſite* to it? Let me rather 'aſk, where elſe ſhall we find perſons ſo warmly attached to 'all the Superſtitions of that church? *There* are its moſt 'ſubmiſſive votaries, whom it approves and applauds: thence 'an air of ſanctity is, in the eyes of the vulgar, ſpread over 'that religion: and thence too is derived the confirmation 'of ſome favourite and gainful doctrines. From cloyſters 'and cells have iſſued the dreadful tales concerning ſouls in 'Purgatory, and their importunate requeſts to their friends 'on earth for deliverance. For this purpoſe, and for the 'attonement of their own ſins alſo, have the ſuperſtitious and 'opulent been prompted to the erection and endowment of 'religious houſes, as a work of eminent merit; while thoſe 'equally ſuperſtitious and leſs wealthy, are directed to the 'treaſures of the church, to the merits of Saints, to indul-'gencies, and private maſſes. Thus are the vitals of religi-'on deeply wounded, by the combined influence of theſe two 'principles, of which we ſpeak: thus Fanaticiſm is rendered 'ſubſervient to the intereſts of Superſtition, and, on many 'occaſions, is made uſe of to bear up the unwieldy fabric. 'All the world knows, that popular Superſtitions have been 'thus upheld, and that they are ſo to this day. Nay, ſome 'of their learned Doctors are ready to appeal to the viſions of 'their Saints, to voices from heaven, and I know not what; 'not to mention the tales of cures performed by means of 'relics. In this manner, and by theſe ſubſidiary proofs, do 'they endeavour to ſupport the adoration of the hoſt,—that 'moſt profound doctrine, from which it is derived,—the 'whole ſyſtem of the worſhip of Saints and Images, and the 'peculiar excellence of ſuch worſhip at ſome noted ſhrine. 'Theſe, and the like, are the ſubjects into which this ſort of 'proof has been admitted: and thus are Superſtition and Fa-'naticiſm combined and complicated in the popiſh model.'

Having thus ſhewn on what foundation Mr. Hume's general and fundamental propoſition reſts, our author proceeds, in his ſecond Letter, to conſider what he has connected with it, viz. a charge of Fanaticiſm againſt the Proteſtant Profeſſion, and of the higheſt degree of it, againſt the firſt Reformers. Now if this charge were well founded, we might, our author obſerves, expect to meet with ſtrong diſcoveries of Fanaticiſm in the general Tendency of the Reformation; in the leading principles by which it was conducted, and upon which it was ſupported; in the religious ſcheme which it introduced; in the characters and conduct of thoſe who were moſt diſtinguiſh-ed by their zeal for its intereſts; and in the writings and tenets

tenets of its avowed friends, in every age. Theſe being the principal topics from which the proof, if proof were to be had, ſhould be deduced, he conſiders each of them briefly, according to the order in which they are here mentioned, in his refutation of the charge, and cloſes the Letter in the following manner.

'Upon the whole then, the falſity, the folly of the charge 'of Enthuſiaſm or Fanaticiſm, is, I think, abundantly evi- 'dent. The true genius of the Proteſtant religion is as much 'to be diſtinguiſhed from that wretched principle and ſpirit, 'as knowlege from ignorance, truth from error, wiſdom from 'wild extravagance, and as what is great, and good, and 'worthy, is to be diſtinguiſhed from what is mean, hurtful, 'and contemptible. Dark colours, indeed, may be thrown 'over the faireſt objects, or they may be preſented to our view 'in a falſe light, and be likewiſe blended with objects of de- 'formity; by which means their native grace and luſtre may 'be ſullied or impaired: but an attentive eye will ſoon per- 'ceive the deviation from truth and nature, which proceeds 'either from groſs miſtake, or from unworthy artifice. Thus 'alſo it is with reſpect to the objects of the underſtanding, 'and to the intellectual eye, which beholds and judges con- 'cerning them. And whoſoever, my friend, has a right 'ſenſe of God and religion, muſt be ſolicitous to know 'the truth; and to guard againſt thoſe deceptions, which may 'be of dangerous conſequence to his trueſt and beſt intereſts. 'But they who have no ſuch ſenſe, may roam at large, and 'talk of thoſe truths and objects with light indifference, 'which others, taught by the pureſt reaſon, and by heavenly 'wiſdom, are diſpoſed to conſider with reverend regard. May 'theſe benign and ſalutary dictates be ever rightly attended to 'by us. Their importance, their excellence is beſt known 'to thoſe who feel their amiable influence on their hearts and 'manners.'

In the third Letter he takes a ſhort view of the character and conduct of the firſt Reformers. He obſerves, that even their enemies found themſelves obliged to admit, that they were men of good endowments, and of uncommon erudition; that ſome of them were juſtly ranked amongſt the firſt geniuſes and ſcholars of the age in which they lived; that they ſet themſelves againſt the reigning barbarity of ſcholaſtic learning, and contributed largely to the introduction and advancement of ancient literature; that in their writings they diſcovered a ſtrength of genius, a ſkill in the learned languages, an acquaintance with the holy ſcriptures, and a knowlege of Heathen

Heathen and Chriſtian antiquity, greatly ſuperior to thoſe who were accounted eminent Doctors in the Roman church; and that in ſome of their compoſitions, a purity and elegance of ſtile were to be diſcerned, together with a manly and perſpicuous manner of reaſoning, little known to thoſe times. As to their moral character, he obſerves, that it is not enough to ſay that it was irreproachable; their lives, we are told, were holy and exemplary; they felt the influence of religion, and acted according to its dictates; being powerfully animated by the faith and hope of Chriſtians, they ſtudied to live up to their ſacred obligations, and to approve themſelves to their ſupreme Lord and Governor.

But though he is an advocate for the firſt Reformers, he does not deny that they had failings, which would, indeed, be to deny that they were men. He acknowleges that their zeal was, on ſome occaſions, indiſcreet and intemperate; but obſerves, that intemperate zeal is not Enthuſiaſm; being no leſs diſtinct than cauſe and effect. The apology too which he offers for ſuch parts of their conduct as were moſt exceptionable, is a very ſenſible one, and ſuch as will be eaſily admitted by every one who has any pretenſions to candor. When the queſtion, indeed, relates to ſomething of the greateſt moment, whether in religious or civil concerns, it is not eaſy, as he juſtly obſerves, for the wiſeſt and the beſt of men to keep within the exact bounds of what is right and fit; and even an open generous honeſty of heart may betray one, in the warmth of oppoſition, into ſuch actions, and ſuch expreſſions about perſons and things, as he will not, and cannot approve in his cooler moments. In all caſes of this kind, we are allowed to diſapprove, but without rigour; we may condemn, but with reluctance, and with all favourable abatements: moderation and candor will dictate an apology for human frailty. Whoever, indeed, conſiders but for a moment, the power and number of thoſe who pointed their reſentment and malice againſt the firſt Reformers, and attends to the refined policy, the inſidious craft, and determined violence, which were by turns exerted againſt them, will not be ſurprized that amidſt circumſtances of ſuch peculiar danger and difficulty, the weakneſs and perturbation of human paſſions, mingled ſometimes with their religious zeal.

It is, no doubt, perfectly eaſy for us, at this diſtance, as our author ſays, to ſit down in great tranquillity, and ſagely to pronounce, that this or the other meaſure was too precipitate; and that the zeal of certain perſons, at ſuch a time, and of the multitude, at ſuch another, was quite irregular. But if

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we look backwards, and impartially conſider the general ſtate of things at that period, and the different circumſtances affecting it, our cenſure muſt needs be more modeſt; and we ſhall probably find ourſelves inclined to admit an apology for that which cannot obtain our approbation. In the midſt of a ſtorm at ſea, it is not ſurely to be expected, that things ſhould be managed ſo calmly and prudently as in moderate weather and an eaſy voyage.

In the fourth and fifth Letters our author conſiders what Mr. Hume has advanced concerning the Reformation, in the ſecond paſſage which we have inſerted. He obſerves, that the general aim of the firſt Reformers, is repreſented by Mr. Hume in a falſe light; that it was more the buſineſs of the Princes of Europe than of private Doctors, to fall upon meaſures for the reſtraint of exorbitant power, and for the redreſs of enormous abuſes; but that the aim of the Reformers was to remove the deplorable corruptions of religion, to reſtore the knowlege of Chriſtian truth, and to diſcloſe the falſhood and fatal tendency of thoſe tenets and practices of Superſtition, which had ſo pernicious an influence on worſhip, life, and morals, to the end that the Chriſtian church might aſſume a better and purer form. He goes on to examine fully and diſtinctly what Mr. Hume has ſaid upon this ſubject, and gives a ſhort view of the firſt ſteps of the Reformation; but we muſt proceed to the remaining Letters, leſt we ſwell this article beyond its juſt bounds.

In one of the paſſages which we have inſerted from the *Hiſtory of Great Britain*, Mr. Hume ſays, *it might have been hoped, that learning and knowlege, as of old in Greece, ſtealing in gradually, would have opened the eyes of men, and corrected ſuch of the eccleſiaſtical abuſes as were the groſſeſt and moſt burthenſome.* Our author is of opinion, that Mr. Hume intended to affirm here, that when learning ſpread thro' Greece, the folly of idolatry was diſcovered, and its empire broken; and that it was reaſonable to look for a ſimilar effect from a ſimilar cauſe, in relation to the groſs Superſtitions of Popery. This leads him to enquire, in his ſixth Letter, into the influence of philoſophy upon the eſtabliſhed religion of Greece, and in this reſearch he goes no higher than the age of Pythagoras, as before his time philoſophy was but little known in Greece.

'That nation,' ſays he, (Greece) 'had received from Syria and Egypt, the ſyſtem of idolatry; which, by their additions and various infuſions, became ſtill more perplexed and irrational. The original ſcheme contained in it the worſhip of ſun, moon, and ſtars; and to this they ſuper-

added

'added the worſhip of their deceaſed Lawgivers and Princes, 'whom they called Heroes. Some of theſe were honoured 'with the names of this and the other deified part of nature. 'The ſtories of the former were mingled with the operations 'of the latter. Thus were they blended in the writings of 'the poets; and all this medley compoſed the popular religion 'of the Greeks. The knowlege of the ancient ſyſtem was 'probably preſerved in the Eleuſinian and Samothracian myſ-'teries; but this was a recondite theology, known only to a 'few, while others blindly revered the public tenets and rites 'of Superſtition. It was impoſſible, that they who merited 'the name of philoſophers, ſhould approve of theſe in their 'own thoughts, however they might decline to expreſs their 'diſſent and diſpleaſure. Beſides, even but a ſlight regard 'to virtue muſt have rendered them averſe to thoſe doctrines 'and tales, by which vice in its different forms was counte-'nanced and patroniſed. But the whole ſcheme was highly 'acceptable to the groſs underſtandings and corrupt paſſions 'of men, whilſt, thro' all this chaos of deplorable ignorance, 'philoſophy ſhed but a glimmering and feeble light.'

He goes on to give a ſhort view of the Pythagoric doctrine, and of the ſentiments of Anaxagoras, Socrates, and Plato, concerning religion. After obſerving that Plato both thought and ſpoke worthily concerning the exiſtence, the perfections, the providence, and government of God, he proceeds in the following manner.

'After all,' ſays he, 'it muſt be owned, though with pain, 'that this philoſopher embraced the ſcheme of ſubordinate 'gods. He ſpeaks every where of ſun, moon, and ſtars, as 'animated, and of the worſhip due to them; whilſt he is 'much diſpleaſed with Anaxagoras, who was not of his ſen-'timents in this matter. He proceeds a ſtep farther, and en-'joins the worſhip of ethereal demons, who are conſidered 'as beings of inferior dignity, who attend to the actions, and 'preſide over the concerns, of men; to whom, therefore, 'prayers, ſacrifices, and thankſgivings were to be offered. 'And this worſhip, in its full extent, is admitted into his ſpe-'culative plan of a well-conſtituted republic. Nay, he there 'appoints, that each day of the year ſhould be dedicated to 'one or other of the celeſtial gods, or ethereal and terreſtrial 'demons; to whom ſacrifices were to be daily preſented by 'the Magiſtrate, who was to pray for himſelf, his citizens, 'and the intereſt of the ſtate.

'Now, the reſult of all this is plainly no other, than that 'the doctrines of this philoſophy, which, upon the whole,

'was the beſt that ever the Greeks knew, were not all unfa-
'vourable to idolatry and Superſtition; on the contrary, they
'tended to maintain them. True, indeed, that it deſpiſed
'the ſtories of the poets, that it abhorred their literal ſenſe,
'and would have them conſidered, either as falſe and fooliſh,
'or as the corruptions of ancient mythology; but the general
'principles were eſpouſed, on which the ſyſtem of idolatry
'was founded.

'It has been often ſaid, that the light of philoſophy could
'have but little effect on the national religion of the Greeks;
'becauſe whatever might be their opinions, yet the philoſo-
'phers did not much differ from others in their practice, and
'complied with all public rites. The reaſoning is good, but
'the facts are not ſtated, as I think, with ſufficient preciſion;
'and the characters of theſe men are, in one reſpect, more
'expoſed to cenſure than they ſeem to deſerve. Had they
'been of opinion, that it was folly to talk of celeſtial and
'ethereal deities, and of erecting temples, and offering up to
'them prayers and ſacrifices, undoubtedly their compliance
'with the religion of their country, in its external forms,
'would have been, in that caſe, downright hypocriſy. And
'whilſt ſome imputed this behaviour of theirs to puſillanimity,
'as tho' they had been afraid to avow the truth; others, willing
'to judge more mildly, might have aſcribed it to a general re-
'verence of religion, and the laws of their country, mingled
'with a perſuaſion that the vulgar were not ſuſceptible of a
'more pure and rational model of worſhip. But, in my ap-
'prehenſion, this imputation, and this apology, have been
'carried a great deal too far. Socrates, Xenophon, Plato,
'and all the diſciples of the Socratic and Platonic ſchool,
'gave their aſſent to the doctrine of inferior gods, and thought
'worſhip due to them, according to their ſeveral degrees of
'dignity and beneficence. They profeſſed this opinion; and
'they did ſo without the leaſt degree of diſſimulation. As to
'the worſhip of ethereal demons, and terreſtrial gods, (the
'ſouls of men departed, who had been Princes and Law-
'givers); they were certainly highly ſhocked at the fables of
'Orpheus, Homer, and Heſiod, concerning them; which
'they conſidered not only as unſeemly and abſurd, but as of
'the moſt pernicious influence on the morals of thoſe who
'unhappily entertained them. They wiſhed for a proper cor-
'rection of theſe; and that nothing mean, unjuſt, exorbi-
'tant, or cruel, ſhould be imputed to thoſe Beings who were
'the objects of their veneration. This was the change at

'which

'which they aimed; and if this had been obtained, they 'would not have been diſpleaſed, in all appearance, with the 'remaining idolatrous fabric. Some of them poſſibly kept 'off from thoſe particular ceremonies which were grounded 'on the literal meaning of fabulous ſtory; and, perhaps, in 'the worſhip of their rational gods, they affixed to them ideas 'and characters quite different from thoſe which were framed 'and received by the bulk of mankind: But ſtill they cannot, 'I doubt, be entirely acquitted of diſſimulation in their com-'pliance with eſtabliſhed rites. How far this may admit of 'an apology, from what has been mentioned above, I ſhall 'not now enquire. One thing is certain, that from theſe 'principles, and this practice, no great change in the frame 'of their national religion was to be expected. It had been 'all along interwoven with their civil polity; its antiquity 'ſpread around it an air of reverence; it was adapted to the 'ſuperſtitious bias of the minds of men; was highly recom-'mended by its ſplendid ceremonies and numerous feſtivals; 'and was further guarded by the authority and ſanction of 'their laws. For even theſe Greeks, for all their noble ſenſe 'of liberty, and at that period of time in which they had the 'warmeſt ſenſe of it, would not, however, ſuffer any one to 'condemn the public ſyſtem; and far leſs openly to ſpread 'the tenets of atheiſm; or, if he ventured to do ſo, it was 'at his extreme peril.

'All theſe things conſidered, it would ſeem moſt probable, 'that although the doctrines of philoſophy had been, what 'they cannot be ſaid to have been, of the pureſt kind, yet 'they would have produced no conſiderable change in the ge-'neral ſtate of religion. Need I ſay how ineffectual its pre-'cepts were for the reformation of a corrupt world? On 'many accounts they were not, they could not be of much 'influence here.'

Our author goes on to conſider, briefly, the Epicurean philoſophy; and cloſes this Letter with ſome pertinent reflections on the genius of the reformed religion. In the ſeventh Letter he takes a ſhort view of what Mr. Hume has advanced concerning the different denominations of Proteſtants, the tumults of war in the ſixteenth century, the erection of the different forms of church-government in Proteſtant countries, and of the account given of Queen Elizabeth's treatment of the Puritans.

The eighth Letter relates chiefly to Mr. Hume's ſpeculations on the Engliſh government, and on the general grounds of difference between King Charles and his Parliaments, from

the beginning of his reign to the eve of the civil war. In this Letter our author ſhews himſelf well acquainted with the hiſtory of thoſe times, and points out ſeveral inconſiſtencies and miſrepreſentations in what Mr. Hume has advanced.

The laſt Letter is an excellent one, and will give great pleaſure to every ſerious and well-diſpoſed reader. It is introduced with ſome obſervations on Lord Bolingbroke's philoſophy, and on the regard that is ſhewn to piety in ſome of the writings of the ancient philoſophers; after which the author makes ſome remarks concerning a few paſſages of Mr. Hume's Hiſtory, relative to the worſhip of God; and takes occaſion from thence to point out, in a very animated and ſtriking manner, the reaſonableneſs, the worth, the amiableneſs and excellency of true piety: which, in all its acts, has a manifeſt tendency to ſtrengthen every virtuous principle, to cheriſh every noble aim, to purify and elevate the ſoul, to encourage and animate us in the path of our duty, and to lead us through every ſtage of life, to its concluding period, with ſerenity and hope.

ART. XXXIX. *The Analyſis of the French and Engliſh Languages. With their roots and idioms. In two volumes. By* James Elphinſton. 12mo. 5s. Vaillant.

IT was impoſſible for us to turn over theſe volumes, conſiſting of long columns of mere words, without recollecting theſe lines of Scaliger,

Si quem dura manet ſententia Judicis, olim
  Damnatum ærumnis, ſupplicijsque caput.
Hunc neque fabrili laſſent ergaſtula maſſa,
  Nec rigidas vexent foſſa metalla manus.
Lexica contexat; nam cetera quid moror? omnes
  Pœnarum facies hic labor unus habet.

This, indeed, is not properly a lexicon, but it is a work that muſt have afforded as little entertainment to the Author, as the drieſt dictionary of them all. He ſets out with an eſſay on the riſe, formation, and mutual analogy of the French and Engliſh languages. From the beginning of this eſſay we ſhall tranſcribe a paragraph or two; which will at once give our Readers an idea of our Author's plan, and a ſpecimen of his *ſurpriſing figurative ſublimity of ſtyle.*

"What-

'Whatever may be the cauſe,' ſays he, 'that the French 'and Engliſh tongues ſhould here firſt meet in their primi- 'tives, this aſſemblage pleads other attractions than thoſe of 'novelty, when it exhibits, in grammatical as well as alpha- 'betical order, the radical dictionary of both languages.

'In order to compaſs that brevity ſo eſſential to the uſeful- 'neſs of every deſign, all the words the ſame, or almoſt the 'ſame in both, have been ſtudiouſly excluded this collection. 'Nor will it prove an unpleaſing compenſation to inveſtigate 'the analogy by which, with the ſources whence, we draw.'

He then mentions the Gauls, Saxons, Danes, and Romans, as the firſt founders of our language, and proceeds in this *elegant* manner.—'If we conſider, indeed, the nature of the 'French language, ſurely not the leaſt beautiful, tho' not the 'eldeſt daughter of the Latin, and formed upon the model of 'the Greek, the care with which ſhe has been cultivated, 'and the perfection to which ſhe is brought, we ſhall not 'wonder at her triumphs over polite, even as well as barba- 'rous idioms, nor bluſh to own her the ſecond founder of the 'Engliſh tongue.

'That the branches at home, and the roots from abroad, 'may ſpring with equal and native facility, the preſent col- 'lection is not only digeſted into the great claſſes of ſpeech, 'but ranged according to that alphabet of affinity, which na- 'ture, or rather nature's Author, has in the framing of lan- 'guage laid down.

'The vowels ſurely claim a natural precedence of the let- 'ters which receive from them animation, and which ſerve 'but to articulate or modify their ſound. *I* and *y* are one 'vowel, in different ſhape, but not of promiſcuous uſe. The 'Engliſh *w* cloſes the vocal claſs, with which it alſo ſeems 'more connected than with the conſonants; for with theſe, 'tho' conjunctive, it never combines, nor is it ever proxy, 'or equivalent to any other than a vowel. *H*, the aſpiration, 'ſometimes not ſo much, combinable with ſome conſonants, 'yet interchangeable with none, craves the honour of intro- 'ducing them. As the firſt claſs of conſonants glide the li- 'quids along, tranſmutable not only with each other, but 'meltable ſometimes into vowels. Then follow the mutes, 'ſimple and compound, as the vowels, according to affinity, 'tranſmutability, and gradation of ſound.'

This, we imagine, will give ſome idea of this work; but what can the reader think of the following paſſage, taken from the 19th page of the firſt volume? 'The likeneſs 'we love to Latin has been alſo promoted by dropping the

'*h* of *char*, *chapon*, *chat*, in *car*, *capon*, *cat*,' &c. What Mr. Elphinſton intended to ſay, is not very difficult to diſcover; but has he not expreſſed himſelf ſomewhat ſingularly? This would be a trifling criticiſm on almoſt any other author; but as this Gentleman is writing profeſſedly on Language, we think him ſcarce pardonable. However, the public may be ſomewhat obliged to him for the great pains he muſt have taken; and, in truth, his work might perhaps have been of ſome uſe, both to ſcholars and critics in the French and Engliſh languages, (ſo far as they are connected with each other) had it been put together with more order; but for want of method in the arrangement of what it contains, the whole appears rather as a confuſed maſs, than a regular ſyſtem, of any thing.

Upon the whole, it ſeems very ſurprizing, that a writer who is treating on the nature and ſignification of words, in order to make them better underſtood, and to ſhew the analogy betwixt one language and another, could ever dream of inſtructing or entertaining any claſs of readers, whatever, by ſuch whimſical jargon, as is contained in the following paragraphs, viz.

'But interjection's main office is to paint ſenſation, whether from within or without; and to repeat ſounds compound as well as ſimple, of which therefore the images muſt be common as their objects.

'Thus vibration or other regular return produces univerſally ſuch ſounds as the Engliſh *tang-tang*, *dong-dong*; *ting-tong*, *ding-dong*; *tic-tac*, *cric-crac*, *clic-clac*, *flit-flac*, *thwic-thwac*, *ſnic-ſnac*, *ſmic-ſmac*, &c. from ſuch the diminitive nouns *knic knac*, or *nic-nac*, *whim-wham*, *chit-chat*, *rif-raf*, *ſlip-ſlop*; *ſpic-and-ſpan*, &c.

'Of vocal vibration or undulation, laughter burſts into *ha-ha!* Joy exults in *aha!* or *oh-oh!* Fatigue ſighs in *heigh-ho!* Vociferation ſummons in *ſoho!* 2. *halo!* (perhaps from *hola!*) and Muſic *trills* or *quavers* her notes in *fa-la*, *tol-lol*, &c.

'So impetuous aſſailants fall on *pal-mal*, (from *pêle-mêle*) or *ſlap-daſh*, make the heart of the ſurprized go *pit-a-pat*, and their tongue cry *hey-day*, 1. or 2. *hoity-toity!* But now to the *hurry* all *fly* in a *flurry*. In the *bubbub*, or *hurly-burly*, (from *hurluberlu*) ſome ſtand *ſhill-I? ſhall-I?* or move *will-they*, 4. *nil-they*; while others run *helter-ſkelter*, throw all things *higgledy-piggledy*, or turn them *topſy-turvy*, &c.'

ART.

ART. XL. *Oeconomia Naturæ in Morbis acutis et chronicis Glandularum. Auctore R. Ruſſel, M. D. F. R. S.* 8vo. 4s. Rivington.

THE learned Dr. Ruſſel, having in a former publication * conſidered the more obvious cauſes and terminations of glandular diſeaſes, and pointed out a ſimple and judicious method of treating them, propoſes, in this performance, to enquire in what manner nature regulates the various ſecretions of the glands; at what periods of life new ſecretions take place in the habit; and when old ones are changed, or entirely ſuppreſſed, as may beſt conduce to the health or relief of diſeaſed ſubjects. An enquiry of this kind ſeems to have been much wanted, and, as it is here conducted by our ingenious Author, (who has deduced his obſervations from Nature's ſelf) promiſes to afford many new lights to the art of healing, to diſembarras medicine from ſeveral difficulties it has long laboured under, and to reſcue the management of theſe obſtinate maladies out of the hands of empirics, who have, to the reproach of the learned, too long engroſſed them.

Several curious and pertinent remarks on the analogy between animal and vegetable propagation †, growth, and decay, introduce this work; to which are added, ſome intereſting conſiderations on the extraordinary changes the animal œconomy undergoes, at that critical period of life, the time of puberty; with an accurate account of the effects of caſtration, in promoting or diminiſhing the increaſe of animal bodies, illuſtrated by experimental obſervations on brutes. Theſe ſerve as *prolegomena*, and are addreſſed to the ingenious Dr. Wilmot ‡.

Agreeable to his deſign of tracing the progreſs of nature, in her operations upon human bodies, from the earlieſt to the lateſt ſtage of life, our Author entitles the firſt chapter of his work, *De ſtatu infantis, quamdiu vita ejus ex matre pendet*; wherein he conſiders the diſeaſes conſequent on the ſuppreſſion

* A Diſſertation on the uſe of Sea-water, &c. a pretty full analyſis of which may be found in the Review, Vol. IX. p. 188.

† A large account of an ingenious work on this ſubject, by Dr. Parſons, being in the ſixth volume of the *Review*, p. 367, it was not thought neceſſary to be more particular with reſpect to what Dr. Ruſſel has advanced on the ſame topic.

‡ The whole of this work is dedicated to his Grace the Duke of Newcaſtle, as Chancellor of the Univerſity of Cambridge; to the College of Phyſicians in general, and particularly by name to Sir Edward Hulſe, Bart. Dr. Wilmot, and Dr. Lee, as Phyſicians to his Majeſty.

and determination of particular ſecretions, common to pregnant women; alſo the effects of ſuch diſeaſes upon the fœtus; and gives appoſite directions for the prevention and relief of theſe complaints, when they happen.

In chap. 2. which treats of the ſtate of the glands, from the birth to the time of dentition, the Doctor obſerves, that if the alimentary tube be a gland *ſui generis*, and the lacteals ſecretory veſſels, as ſome phyſicians have thought, the life of the new-born infant immediately depends upon the regular performance of this ſecretion.—That nature's firſt and principal care is to promote the growth, and increaſe the ſtrength of the child; when alſo the glandular ſecretions, particularly thoſe of the ſkin, together with the kidneys and inteſtines, begin to be employed in carrying off all redundancies, the conſequence of any defect in theſe ſecretions being either ſome general diſeaſe, or fluxions upon particular parts.—And as our bodies are, at all times, ſubject to various changes, nature has wiſely ordered, that the increaſe of one ſecretion ſhall occaſionally ſupply the interruption or deficiency of another. In children nature ſeems to expect the diſcharge of whatever is ſuperfluous, chiefly from the cutaneous and inteſtinal glands, which mutually aſſiſt each other; and experience ſhews, that for the moſt part, the firſt indications of infantile diſeaſes appear either in the ſkin, or in the ſtomach and bowels.—The diſtempers peculiar and common to children at this early period, ſuch as the red-gum, gripes, convulſions, and thruſh, are here minutely conſidered; as are alſo the utility of thoſe diſcharges from the parotid and inguinal glands, which generally appear about the ſame time; the miſchievous conſequences ariſing from any ſuppreſſion of theſe ſecretions, are likewiſe clearly deſcribed, and ſuitable means propoſed for their relief.

The ſtate of the glands during dentition, the commencement of which our Author places about the ſeventh month, is the ſubject of the third chapter; wherein the parts moſt liable to be diſeaſed are pointed out, and proper remedies are directed, for the mitigation of the moſt troubleſome ſymptoms that occur on this occaſion.

Chap. 4, is appropriated to the conſideration of the ſtate of the glands, from dentition to puberty: this is termed by the Doctor the ſtate of laxity; in which the parts cohere ſo ſlightly, that they may be eaſily ſeparated, diſtended, and lengthened; whence they are frequently ſubject to glandular fluxions, productive of ſeveral diſeaſes: ſuch as defœdations of the ſkin, ſwellings and ulcers of the tonſils, elongations of the uvula, inflammatory quinſies, the rickets, obſtructions, and worms

in

in the prima viæ, and a variety of tumours of a ſtrumous tendency; for the treatment of all which, diſtinct directions are here furniſhed: to which are added, ſome truly ſalutary premonitions againſt the too early adminiſtration of chalybeates, upon the firſt appearance of chlorotic ſymptoms.

Chap. 5, is employed in deſcribing the changes the whole habit is expoſed to, at and about the time of puberty; the diſorders proceeding from thoſe changes, and in what manner thoſe diſorders are to be prevented or removed.

Having thus brought the embryo to maturity, our ingenious Author, in chap. 6, conſiders the maladies human bodies are neceſſarily ſubject to in their moſt perfect ſtate; which he computes, in men, to continue till the age of thirty-five, and, in women, to forty-five or forty-ſix years; when he judges the declenſion of their native heat and vigor to begin.—The gradual advances of this decay of the animal faculties, and the infirmities attending thereon, from the laſt mentioned periods to what is commonly called the grand climacteric, are deſcribed in chap. 7.—The ſame ſubjects are continued in chap. 8, to the utmoſt extent of old age; or, as the Doctor expreſſes it, *Donec ſurtim, et vix quidem notata, vitalem vitam perennis immortaliſque vita excipiat.*

To the above ſhort abſtract of the contents of this performance, we ſhall add the following aphoriſms, which are a recapitulation of the doctrines advanced in it.

1. Deus hominem creavit primum, et ſpiritum vitæ inflavit, &c.

2. Animal, quantum intelligere poſſumus, ab initio ad ſupremum uſque vitæ terminum, internâ quadam cauſâ, ſive principio, agi videtur. Eam ego, NATURAM appello.

3. *Natura* omnem eventum in corpore animali, paulatim, et fixis legibus, et tempeſtatibus certis perficit.

4. Iſtæ vero leges certæ ſunt, ſtabileſque, ab animalculi ſtatu, ad infantis partum; cùm ungues, capilli, cæteraque perfecta ſunt.

5. Univerſus habitus corporis, circa partum, laxus eſt, debilis, minimè cohærens, et faciliùs quam poſtea in aquâ ſolvitur.

6. Poſt partum natura vaſorum ſive tubulorum extenſionem et amplificationem, continuo perpetuoque niſu, aggreditur.

7. Probabile eſt, ignem ſive calorem, et aquam ſive humorem, bina eſſe inſtrumenta, quibus, ad id efficiendum, præcipuè utitur.

8. Quando ea inſtrumenta ad extenſionem, nutrionem, et partium incrementum adjuvandum, primùm adhibentur, plenitudines ex inde ſuboriri ſolent: plus enim quotidie habitui offertur, quam nutritioni ſoli neceſſarium eſt: et niſi id contingeret, neque ampliata, neque diſtenſa vaſcula forent.

9. Statuimus glandulas non tantum ea fluida ſecernere, quæ vitæ neceſſaria ſunt; verùm etiam et redundantiis quoque tollendis idoneas eſſe.

10. Mox fibræ carnoſæ firmiores fiunt, et glandulas adipoſas fortiùs comprimunt. Atque ita habitus infantium pinguis, glandularis, molliſque, firmiori et robuſtiori ſtatui cedit.

11. Natura tamen inter limites certos cohibetur, et ſecundùm fixas queſdam leges, quas *rerum omnium* SUMMUS AUCTOR impoſuit, dirigit omnia et moderatur.

12. Natura igitur tales vires, et talia inſtrumenta ſolummodo poteſt adhibere, qualia ipſi conceduntur; et a medico utique cavendum eſt, ne naturam ea conari cogat, quibus efficiendis omnino impar eſt.

13. Et ut illius inſtrumenta, ad decimum quartum annum uſque, aut circiter, debilia ſunt; ita ſecretiones per id tempus cautiſſimè moderandæ ſunt; et nullo modo ante legitimam tempeſtatem, aut aliquâ vi, provocandæ.

14. Circa pubertatis tempus, fibræ carnoſæ firmiores fiunt, cohærent magis, et validiùs inter ſe connectuntur: propter gluten illud, quod ſecretiones quædam novæ hoc tempore ſuppeditant: unde ſanguis quoque melior redditur.

15. Tum ſolida quoque majori vi, fluida comprimunt; unde fluidorum valentior attritio fit, calorque ita animalis augetur.

16. Ex præmiſſis cauſis, ſpirituum animalium uberrima ſeparatio contingit et munerum animalium quorumcunque functiones majori vi atque vigore perficiuntur.

17. Hoc modo ſtatus virilis augeri paulatim, et continuari ſolet; donec ad repente gradatim ſenectute, ſecretiones eæ, quæ vim muſcularem efficiebant, parciores fiunt.

18. Ex harum autem defectu, vis muſcularis iterum diminui ſolet; fluidorum attritio debilior eſt; calor nativus, ſive animalis, paulatim minor fit; donec in his, qui maximè grandævi ſunt, fluida ipſa vix moveantur.

> ———*Gelidus, tardante Senecta,*
> *Sanguis hebet, frigentque effœto in corpore vires.*

Muſculi ipſi indies debilitantur: et, ut ita dicam, remittuntur et relaxantur; exigua quippe ſpirituum portione reficiuntur: omnia denique munera animalia imbecilliter perficiuntur.

Sicut

Sicut fortis equus, ſpacio qui ſæpe ſupremo
Vicit Olympia, nunc ſenio confectus quieſcit:

19. Hæ vero mutationes conſtantur, pro ratione ætatis, aliæ aliis tempeſtatibus, in humano corpore contingunt.

Our author has elucidated his precepts by hiſtories of ſeveral uncommon caſes; and the candor and philanthropy, as well as judgment and learning, he has ſhewn in the writings with which he has already favoured the public, will, we apprehend, render it pleaſing to medical readers to be informed, that they may expect his further thoughts upon the following ſubjects: 1. De ſano ſtatu vaſorum lacteorum et de glandulis meſentericis. 2. De obſtructionibus ibidem ortis, et incommodis, quæ inde contingant. 3. De perſpiratione. 4. De perſpirationis defectu et redundantiâ. 5. De ſecretione uberiore vel parciore, per renes factâ. 6. De bilis ſecretione, plus minuſve æquo per jecur redditâ. 7. De ſecretionibus glandularum inteſtinarum, earumque vel paucitate, vel redundantiâ. 8. De ſecretionibus per glandulas articulorum factis, et de his, quæ ab eorum vitiis ſequuntur. 9. De ſtatu glandularum in fœminis, ubi menſtrua vel parciùs vel liberiùs fluunt. 10. De ſtatu glandularum uterinarum, poſtquam menſtruatio ceſſaverit.

To the above Diſſertation Dr. Ruſſel has added his Letter to Dr. Frewin *upon ſome antiſtrumous remedies uſed by the antients*; an Engliſh edition of this Letter was annexed to his piece on ſea-water; and ſome account of it was given in our *Review* of that work.

ART. XLI. Dr. Whytt's *Inquiry into the Cauſes which promote the Circulation of the Fluids in the very ſmall veſſels of animals.* *See* Review *for laſt February, page* 127.

THIS Eſſay, we are told, in an advertiſement prefixed to it, conſiſts of papers, 'read at ſeveral meetings of 'the philoſophical ſociety of Edinburgh, in the years 1745 'and 1746; and is now publiſhed with ſome corrections and 'additions:' perhaps (and we hope not to offend our ingenious Author by this conjecture) we may be obliged to a Diſſertation of Dr. Haller's on the ſame ſubject * for its preſent publica-

* De ſanguinis motu experimenta anatomica, in comment. Soc. Gott. Tom. IV.

tion,

tion. But whatever may have been the motive, we venture to pronounce, that the eſteem Dr. Whytt has ſo deſervedly acquired among the learned and intelligent, will not be in the leaſt abridged by this performance; which, after a ſhort introduction, ſhewing how imperfect former attempts to this purpoſe had been, is divided into three ſections.—In the firſt he appears to have ſucceſsfully controverted the opinions of thoſe who have held, as cauſes of the circulation of the fluids in the ſmall veſſels of animals, *the force of the heart*, *contraction of the arteries*, *gravity* *, and *attraction of the capillary tubes*.

In

* Dr. Haller aſcribes the retardation and acceleration of the blood to cold and heat, but principally to gravity. 'Ad *pondus*,' ſays he, 'plura adfero. Pondere nempe gravem ſanguinem regi, mirum non 'eſt, non a morte unice, verum dum vita ſupereſt. Hanc vim ponde-'ris, qua ſanguis cadaveris ſe recipit in ea vaſa, eoſque artus qui, in 'quiete illa ultima inferiori loco ponuntur, ornate olim perſecutus eſt 'eruditiſſimus medicus Andreas Paſta. Verum ego eamdem potentiam 'in primis in vivis ranis perſecutus ſum, cum clari viri, et quos plu-'rimi feci, aliquam ponderis vim in ſanguinem vivi animalis om-'nino negarent. Facillimum experimentum eſt, elevare totum 'meſenterium, hactenus integrum, vivi animalis, adparebit, vaſa 'omnia inania et pallidorum filorum ſimilia eſſe. Dimitte idem, 'ponderique ſuo vaſa reſtitue, ut corpus Ranæ inteſtinis altius 'ſit, continuo omnia vaſa inteſtinorum rubere videbis, et ſan-'guine turgere. Deinde microſcopium adhibe, et nota Tibi venæ 'in perpendiculari menſula fluentum, tunc inverſa tota machina, ut 'inferiora ſint, quæ ſuperiora fuerunt, iterum reſpice videbis mani-'feſto, inverſum torrentem, qui adcenderat, nunc deſcendere. Hoc 'ſpectaculum facile eſt aliquoties iterare; a morte, vel in languen-'te utique animale, evidentius eſt, vix tamen adeo celeriter unquam 'ſanguis venoſus fluit, quin obſtaculum ponderis ſentiat et ab eo retar-'detur. In arterioſum ſanguinem eadam vis minus poteſt, niſi languerit 'aut quieverit, tunc enim et ipſe retrocedit a pondere victus. Adparet 'adeo etiam in vivo, recte cæterum valente animale, venoſum ſan-'guinem facile fluere, quo pondus ducit, difficilius quoties pondus re-'ſiſtit et eo in caſu relabi. Habes manifeſtas cauſas incubi, et gravis 'ſomni hominis ſupini qui valde declivi capite, aut demum perfecta 'in plainitie dormit. Huic enim ſanguis arterioſus aliquanto faci-'lius, quam in ſemi-recto corpore caput petit, redit autem multo 'ægrius quia ponderis auxilium ipſi deeſt, quod in erecto retrogreſ-'ſum e capite adjuvat. Adparet etiam cauſa frigoris, et difficilis 'circuitus ſanguinis venoſi, et varicum et oedomatum in pedibus, 'unde homini ſive ſtet, ſive ſedeat, ſive ambulet contra ſuum pon-'dus ſanguis redit [ubi ſupra, p. 348.]—So important do theſe 'obſervations appear to their author, that he ſeems to aſſume there-

upon

In the ſecond ſection Dr. Whytt contends, that the principal cauſe of promoting the circulation of the fluids, is the vibratory motion of the ſmall veſſels of animals; in ſupport of which he urges the agreement of many phyſiological writers, that the ſmall veſſels are poſſeſſed of an oſcillatory motion, tho' they have ſaid little ſatisfactory concerning the cauſe of this motion.—Experiments and obſervations having evinced the readineſs with which the muſcular fibres are excited into contraction by a *ſtimulus*; and the ſmall veſſels being furniſhed with a muſcular coat, as well as the larger, our Author concludes, they muſt be equally acted upon by any thing capable of gently irritating them; and that the blood and finer fluids derived from it, are adequate to the office of ſuch a *ſtimulus*. This opinion he maintains by obſerving, 1ſt. that 'the ſeveral portions of the inteſtinal tube are ſolicited into alternate contractions, by the aliment, air, and bile, ſtretching their coats, and ſtimulating their internal ſurface: and as we imagine an alternate motion in the ſmall veſſels neceſſary to promote the circulation in them, ſo we certainly know, that the periſtaltic motion of the guts is the principal cauſe which conveys the digeſted aliment down towards the anus.'—That as not only the auricles and ventricles of the heart, but alſo the trunks of the venæ cavæ, adjoining to the right ſinus venoſus, are continually agitated with alternate contractions (even after death) as long as any blood is conveyed to them, ſo the alternate contractions of theſe veins are like thoſe of the heart, owing to the blood acting upon them as a ſtimulus.—And that ſeeing the *ſyſtole* of the larger ſanguiferous arteries is allowed by phyſiologiſts to be owing, not only to their elaſticity, but partly alſo to a proper muſcular contraction of their tendineo-carnous coat, excited by the blood puſhed into them by the heart; (which, at the ſame time that it diſtracts their fibres, gently irritates their internal ſurface;) it ſeems probable, that the ſmaller veſſels, endowed with at leaſt an equal degree of ſenſibility, muſt be excited into feeble, but continually repeated, contractions, by the gentle ſtimulus of their circulating

upon the merit of another diſcovery. 'Non memini cæterum,' he adds, 'num hæc vis ponderis vivi animalis ſanguinem morantis aut repellentis unquam ab aliis ſcriptoribus experimento confirmata ſit.' [ibid. p. 350.]—On the contrary, Dr. Whytt, with reſpect to gravity, thinks it ſufficient to obſerve, 'that in a horizontal poſition of the body, it can have no effect; and, in an erect one, it muſt retard the return of the blood by the *vena cava inferior*, as much as it promotes its motion downwards in the *aorta* and its branches.'

fluids.—Further, the circulation in imperfect animals, which have no heart, or any thing analogous to it, muſt be owing to the contractile power of the veſſels, excited into action by the gentle ſtimulus of the fluids.

2dly. Our Author ſtrengthens his hypotheſis by facts, tending to ſhew an alternate contraction in the ſmall veſſels of animals, which is exerted more or leſs, according to the degree of irritation affecting them. Thus acrid applications to the eye, by increaſing the vibratory contractions of the ſmall veſſels, greatly augment the motion of the blood in them, and thereby produce inflammations; while a poultice of warm milk and bread, by relaxing thoſe veſſels, leſſens and removes the irritation and ſenſe of pain, cauſed by ſuch inflammation.—The heat, redneſs, &c. occaſioned by bliſters and ſinapiſms, is accounted for by the action of thoſe irritating ſubſtances on the cutaneous veſſels, whereby the motion of their fluids is augmented; and that erubeſcence and glowing warmth that indicate bluſhing, from an increaſed oſcillatory motion of the ſmall veſſels of the face.—Upon the ſame principle are explained the extraordinary flow of ſpittle in hungry perſons, at the ſight or remembrance of grateful food, and the profuſe ſecretion of urine, common to hyſterical perſons; alſo the flow of tears, conſequent upon acrid applications on certain paſſions of the mind.

3dly. Having thus endeavoured to prove the real exiſtence of an oſcillatory motion in the ſmall veſſels, and that it occaſions a quicker flow of liquors through them, the Doctor quotes an inſtance of a Boy who died of an apoplexy, to prove, that when this motion is much diminiſhed, or wholly ſuſpended, thoſe veſſels collapſe, and the circulation in them either becomes very languid, or ceaſes altogether. In like manner he accounts for the withering of a paralytic member; which he looks upon as a further evidence, that the circulation of the fluids through the inferior orders of veſſels, is not ſo much 'owing to the force of the heart, as to the action of theſe 'veſſels themſelves.'

4thly. Our Author ſhews the invalidity of the objection againſt the reality of a vibratory motion in the ſmall veſſels, becauſe the microſcope * ſhews no ſuch thing in moſt animals.

* Tho' Dr. Haller does not abſolutely deny the poſſible exiſtence of ſuch a contractile power in the ſmall veſſels of animals, as is contended for by our Author, yet he objects to it, the apparent inſenſibility, and unirritability of the blood-veſſels, and his not having been able to diſcover theſe oſcillatory motions by the aſſiſtance of the microſcope.

From

From theſe premiſes Dr. Whytt concludes, that as 'the 'motion of the blood in the larger veſſels, and even capillaries 'of the firſt order, is owing to the alternate ſyſtole of the 'heart and arteries; ſo in the ſerous, lymphatic, and ſtill 'ſmaller veſſels, where this force either reaches not at all, or 'is greatly diminiſhed, the circulation ſeems to be carried on 'chiefly by the vibratory motions of the veſſels themſelves: and 'the finer fluids, being, in this manner, tranſmitted into the 'larger veins, the pulſation of neighbouring arteries, action 'of voluntary muſcles, and alternate compreſſion made upon 'all the contents of the abdomen and thorax, by the motion 'of reſpiration, will promote their return to the heart along 'with the red blood in the *venæ cavæ*.'

The uſe of the contractile power of the veſſels, in carrying on the circulation, and ſome pathological obſervations, employ the remainder of this ſection. Among the latter, our Author's theory of inflammations ſeems to deſerve particular notice.—'An inflammation,' he is of opinion, 'is not owing 'to an increaſed force of the heart and larger arteries, conſe-'quent upon an obſtruction; but to an increaſed oſcillatory 'motion in the ſmall veſſels, whether this ariſes from ſome ob-'ſtructing matter, diſtracting their fibres, or acrid matter, irri-'tating them. An obſtruction without an irritation in the ob-'ſtructed part, never occaſions an inflammation; but the irrita-'tion of any ſenſible part with a ſharp inſtrument, or acrid 'matter, never fails to produce this effect, altho' there be no 'preceding obſtruction, nor increaſe of the heart's force.'—However, tho' an increaſed force of the blood, in the large veſſels is not allowed to be the cauſe of an inflammation, yet it is admitted to be often the conſequence of it.—From hence he adviſes, 'that in the cure of inflammations, beſides diminiſh-'ing the force of the circulation by blood-letting, a particular 'regard be had to the veſſels of the part affected, whoſe ex-'traordinary contraction ſhould be leſſened by proper emol-'lient and anodyne applications, and, in many caſes, by 'bliſtering the neighbouring parts:' in pleuriſies, and other internal inflammations, early bliſtering is therefore recommended, not only for the good effects they may have, 'by attenuat-'ing the obſtructing matter, and making a conſiderable deriva-'tion of ſerous humours, from veſſels which are nearly con-'nected with thoſe of the part affected;' but alſo as they contribute, according to Hippocrates'* obſervation, to leſſen the painful ſenſation in the inflamed veſſels; 'the extraordinary 'oſcillatory motions of thoſe veſſels, and conſequently the cauſe,

* Aphor. Lib. ii. No. 46.

'con-

'continuing and increaſing the inflammation is likewiſe leſſened.'—The ſame doctrine is applied to cupping and ſcarifying in pleuriſies, *anginas*, &c. alſo to ſinapiſms, wherever applied in a delirium; and upon the ſame principles is explained how ravings, phrenſies, and madneſs have been cured by the power of muſic, or by a ſudden fright.

Sect. 3. treats 'of the motion of the fluids in thoſe veſſels 'of animals commonly called abſorbent.' Our author has appropriated to this ſubject about twenty pages, in which the reader will find the cauſes of ſome chronical diſorders, particularly dropſies of various kinds, more conſpicuouſly explained, than we remember to have ſeen in any other modern writer. Dr. Whytt's reaſonings are generally clear, but, at the ſame time, ſo ſuccinct and connected, that any abridgment would deprive them, in a great meaſure of their proper weight. In ſhort, to do them adequate juſtice, it would be neceſſary to tranſcribe the whole ſection; which our limits not, at preſent, giving us room for, we muſt refer to the ingenious original.

ART. XLI. *The General Hiſtory of Polybius, in five Books. Tranſlated from the Greek, by Mr.* Hampton. 4to. 1l. 1s. Dodſley.

THIS truly valuable hiſtorian, from his peculiar obſcurity of language and ſtyle, is, notwithſtanding his many excellencies, ſo little known, that we flatter ourſelves we ſhall oblige ſeveral of our readers by treating this tranſlation as much at large as we uſually do original works of equal extent and conſequence.

Before we proceed to the particulars of this hiſtory, we ſhall mention the ſeveral tranſlations of it that have fallen within our knowlege; but it may not be amiſs, firſt, to introduce ſuch of our readers as happen not to recollect the private hiſtory of the original author, to an acquaintance with Polybius himſelf.

It is not with an hiſtorian as with moſt other writers, whoſe works muſt reſt upon their own merit, entirely detached from their author's character as a man. We can read and admire the beauties of a poet, tho' we know him to have been an immoral perſon. We are little anxious to know the *heart* of a man to whoſe *imagination* alone we are indebted for the merit of his works. But the caſe is very different with regard to an hiſtorian; whoſe eſſential characteriſtics ſhould be, ſcrupulous

honour,

honour, and ſtrict integrity. How much ſoever we might be entertained with the wit of a ſprightly debauchee, we ſhould give but little credit to his relation of facts. An hiſtorian muſt be grave and honeſt: there muſt not only appear, in his manner of writing, a conſcientious ſincerity, but his atteſtations will gain conſiderable authority, if, from the memoirs of his life, we find him to have been a religious, moral, man. It is alſo neceſſary that we be made acquainted with his rank, ſituation, and employment; whence we may be able to determine, whether he was properly qualified to judge of the facts he relates. For theſe reaſons we ſhall proceed to mention ſuch circumſtances of our author's life as will tend to eſtabliſh the credit of the hiſtory under our preſent conſideration.

Polybius was a native of Megalopolis, a city of Arcadia. His father's name was Lycortas; illuſtrious in the Grecian hiſtory for the magnanimity with which he endeavoured to ſupport the tottering liberty of the Achæan republic. From this great man Polybius received his political inſtructions. His preceptor in the art of war was Philopoemen, one of the moſt accompliſhed and intrepid generals of his time. We learn from his own hiſtory, that our author, when yet a very young man, was ſent, in company with his father, in the character of an ambaſſador to Ptolemy, King of Egypt, to thank that Monarch, in the name of their republic, for the preſent which he had made them of ſix gallies; and, at the ſame time, to negociate a treaty of alliance. In the year of Rome DLXXXVI. in the war between the Romans, and Perſes King of Macedon, the Achæans, who had declared in favour of the former, named Polybius General of their horſe; and he was accordingly diſpatched to make the Roman Chief an offer of what troops he might have occaſion for. Marcius thanked the Achæans for their good intentions, but ſaid that he ſtood in no need of any aſſiſtance: yet Polybius himſelf continued in the Roman camp, and bore a part in the dangers and fatigues of the whole campaign.

After the victory gained by Lucius Æmilius over Perſes, Callicrates, to ingratiate himſelf with the Romans, ſent them a liſt of many of his fellow citizens, who, he pretended, had inclined to the Macedonian intereſt: but they were in reality thoſe who, in oppoſing him, had endeavoured to keep alive the precious flame of their expiring liberty. The Roman Senate, which had long predetermined the fall of theſe *proud* Achæans, ordered all the accuſed to be brought to Rome, thence to be diſperſed in different parts of Italy. Now that

virtue

virtue was become a crime, it is no wonder that we find Polybius among the number of the accuſed. With near a thouſand of his countrymen, he was tranſported to that ambitious city, which, with eager ſtride, was daily advancing towards univerſal empire. He had not been long in Rome before his merit introduced him to an acquaintance with ſeveral people of the firſt diſtinction: but he became more particularly intimate with Publius Scipio, the ſon of Paulus Æmilius, and the adopted ſon of Publius Cornelius Scipio, the ſon of Scipio Africanus. Publius, tho' yet a very young man, in one of his firſt converſations with Polybius, expreſſed a very ardent deſire to be inſtructed in the art of war: *being*, ſays he, *of the houſe of Scipio, I am inconſolable to find myſelf ſo entirely ignorant in that ſcience which hath rendered our family ſo illuſtrious. Oh! Polybius, how happy ſhould I be, would you but deign to communicate to me your knowlege!* A man of Polybius's character could not help being charmed with theſe ſentiments in ſo young a nobleman: he accordingly gave him the ſtrongeſt aſſurances of his friendſhip, and promiſed, that nothing, on his part, ſhould be wanting to render him capable of ſupporting, with dignity, the name with which he was honoured.

Such was the beginning of this remarkable friendſhip between Polybius and the deſtroyer of Carthage: a friendſhip which proved ſo ſingularly beneficial to the young Patrician, that he was deemed a pattern of chaſtity, and moderation, to the reſt of the Roman youth. But theſe were not the moſt conſpicuous effects of the noble ſentiments with which his great preceptor had taken care to inſpire him. His liberality to his mother, who had been repudiated by L. Æmilius, and to T. Gracchus and S. Naſica, who had married his two ſiſters, were ſuch inſtances of generoſity as never had been known ſince the foundation of Rome. But it would be impoſſible to collect, from ſo many different hiſtorians, the various inſtructions that were communicated by this excellent tutor to his noble pupil. It may be ſufficient to obſerve, it was a received opinion, that this young Roman never performed a good action for which he did not owe thanks to Polybius, and that he never was guilty of a bad one but when he acted contrary to his friend's advice.

It was probably at Rome that Polybius wrote, or collected, the materials for his General Hiſtory: and where, indeed, could he ſo properly have ſought for information concerning the ſecond Punic war, as in the family of the Scipios? Nor was it poſſible he ſhould remain ignorant of the moſt minute

circumſtance relating to the war with Perſes, of which the father of his pupil had reaped the laurels, and in which he himſelf had been frequently engaged. As to the tranſactions which happened after his arrival at Rome, in his attendance upon his friend Scipio, he had an opportunity of being an eye-witneſs to many of thoſe which were of the moſt conſequence; or at leaſt of receiving his intelligence from the firſt hand.

It was to our hiſtorian that the remaining few of his unhappy countrymen were indebted for their liberty, after ſeventeen years baniſhment: but he ſeems not to have returned with the reſt, for we find him with Scipio at the ſiege of Carthage, which happened, at leaſt, three years after the poor Achæans were ſuffered to return home. This African expedition being at an end, Scipio ſupplied our author with ſhips, in order to make diſcoveries in the Atlantic Ocean: but how was he aſtoniſhed when, at his return to Greece, he found his native Peloponeſus reduced to a Roman province! From his diſintereſted behaviour, at a time when he might have reaped great advantage from the misfortunes of his country, he was honoured by the Romans with a commiſſion to regulate the affairs of all the cities in Peloponeſus; and with ſo much wiſdom and integrity did he acquit himſelf of his truſt, that ſeveral ſtatues were erected to his memory. Having rendered this important ſervice to his country, he again returned to Rome, and followed his friend to the ſiege of Numantia. Scipio being dead, he returned once more to the place of his birth, where, having ſpent the laſt ſix years of his life in the moſt deſirable tranquility, he died at the age of eighty-two.

The works with which he obliged the world were, *The Life of Philopœmen*; *A Book upon Tactics*; *Hiſtory of the war of Numantia*; *a Book on the Iſemerenians*, a nation under the Torrid Zone; and his *General Hiſtory*. Of all theſe we have received no more from the hands of our anceſtors than the five firſt books, and ſome fragments of the twelve ſubſequent ones, of the General Hiſtory, which originally conſiſted of forty books. This great work contained the hiſtory of the known world, during the ſpace of fifty-three years; namely, from the commencement of the ſecond Punic war, to the reduction of the Macedonian kingdom to a Roman province. What an irretrievable loſs have we not ſuffered from the barbariſm and ignorance of intervening ages! Indeed moſt of the facts, which were related by Polybius, have been communicated by other hiſtorians: but it is not the facts themſelves, but the many excellent political maxims, and military

inſtructions, contained in theſe volumes, that are chiefly to be regretted. We are told by Caſaubon, that they were entire in the reign of Conſtantine, who was a bigoted admirer of Polybius; but that theſe mutilated remains, of which we are now in poſſeſſion, were all that eſcaped into Italy, after the taking of Conſtantinople by Mahomed the great.

At the time of the ſubverſion of the eaſtern Empire, Nicholas V. wore the triple miter. Being a man of taſte and learning, he ſoon diſtinguiſhed the ſingular merit of our Hiſtorian, and not only made him his chief ſtudy, but ordered him to be tranſlated into Latin. Nicholas Perotti de Saſſo Ferrato, Archbiſhop of Siponte, in the kingdom of Naples, was the man upon whom this taſk was impoſed. This tranſlator acquitted himſelf as a Biſhop, who was not thoroughly acquainted with the Greek language, and entirely ignorant of the art of war, might be ſuppoſed to do. His Latin is generally allowed to be pure; but he has paid ſo little regard to the original, that in thoſe paſſages where Polybius and Livy have related the ſame facts, he has frequently copied the latter, without the leaſt attention to the Greek hiſtorian.

The Archbiſhop, of whom we have been ſpeaking, tranſlated no more of Polybius than the five entire books. The fragments were afterwards attempted by Wolfangus Muſculus, who appears neither to have underſtood ſufficiently the Greek nor the Latin languages. His Latin is greatly inferior to that of Perotti: however it muſt be confeſſed, that he was infinitely more exact.

The beſt Latin tranſlation of Polybius, is that of the learned Caſaubon, who was undoubtedly a maſter of the Greek tongue. He was much better acquainted with the military art of the antients than Perotti, and, thence, was able to correct many of the prelate's miſtakes in his deſcriptions of ſieges, battles, &c. His ſtyle, indeed, is not the moſt pleaſing. He has an air of affectation, which he ſeems to have contracted by endeavouring to imitate his author, in that for which he is leaſt to be admired. Nevertheleſs, Caſaubon's work is a very valuable one, and hath been of conſiderable ſervice to all who have ſince tranſlated Polybius into other languages.

Du Ryer was the firſt who attempted a French verſion of our Hiſtorian. He was an academician in extreme poverty. His neceſſities would not ſuffer his pen to remain long ſuſpended in the choice of words. He wrote for bread, and his book proved as poor as its author. But that nation can boaſt a very excellent tranſlation of Polybius, by Dom. Vincent Thuillier,

Thuillier, Benedictin of the Congregation of St. Maur: to which is added, the Commentary of the celebrated M. Folard; but of this work we ſhall have occaſion to ſpeak more amply in our continuation of the preſent article.

The Italians have a tranſlation of Polybius, which was done by Dominichi, who ſeems to have conſidered Caſaubon as his original, rather than the Greek hiſtorian; this alſo appears to have been the caſe of the German tranſlator.

We have had two tranſlations of Polybius in our own language before this of Mr. Hampton's. The firſt of theſe we have not ſeen; but Mr. Dryden, in his character of Polybius, and his writings, tells us, "that the Greek hiſtorian in his Engliſh dreſs appeared under ſuch a cloud of errors, that his native beauty was not only hidden, but his ſenſe perverted in many places." The ſecond was done by Sir Henry Shears; who, in his preface confeſſes, that to have done Polybius exact juſtice, he ought to have ſtudied him longer. "I ſhould, "ſays he, have been better acquainted with his life and "manners, and as familiar with him, if poſſible, as his "friends Scipio and Lelius; for ſo I might in many places, "obſcure in words, have penetrated his meaning by know-"lege of the man: but what ſhall I ſay? I have dealt him "the faireſt meaſure I was able," &c. This ſpecimen of Sir Henry's ſtyle will be ſufficient to convince the reader, that there was room for a third tranſlation.

Thus, in ſpeaking of the various tranſlations of Polybius, we are naturally lead to that which is the immediate object of our preſent conſideration. Mr. Hampton introduces his work to the public by a preface of eighteen pages; which he begins with an enquiry into the cauſe of that neglect and general diſregard under which the writings of Polybius are gradually fallen, and which, he obſerves, uſually fore-run oblivion: and this he aſcribes to their want of thoſe ornaments with which we are delighted in moſt of the antients. 'Inſtead,' ſays he, 'of charms that might allure, an energy 'that might command, or flowing ſoftneſs that might carry 'with it the attention of the reader, we meet at every ſtep 'ſome deformity which excites diſguſt, ſome coldneſs which 'offends, ſome obſtacles which expoſe our patience to the ſe-'reſt proof. Inſtead of elegant ſimplicity, we find in every 'part a ruſtic coarſeneſs: inſtead of a neat and clear conciſe-'neſs, a redundance of impure expreſſion: inſtead of an aſ-'ſemblage of kindred images, alluſions remote and forced: 'and in the place of a full majeſtic, and continued harmony,

'ſounds that fatigue and wound the ear, periods broken and 'tranſverſed.'

For the ſame reaſons it was that Dionyſius of Halicarnaſſus declared, he could not read Polybius with any ſort of patience: with which declaration Caſaubon was extremely diſſatisfied, and attributes it to a *puerile moroſitas* in the rhetorician. "For my own part, ſays M. Thuillier,* I muſt own that ten pages of Polybius, notwithſtanding his uncouth ſtyle, give me more pleaſure than all the harangues of Dionyſius, tho' it is impoſſible to read any thing more elegant and correct. Whilſt I am reading the firſt, I paint to myſelf, a General, clad in armour, and covered with duſt gathered in the field of battle, entering his tent in the evening, and deſcribing to me, in the language of nature, without embelliſhment, the actions of the preceding day. This recital in the true military ſtyle, always noble and majeſtic in itſelf, raviſhes and enchants me. On the contrary, whilſt I am reading the other, methinks I ſmell the perfumes that were burnt in the compoſition of his work. His words are ranged with all imaginable accuracy; but I cannot avoid being ſenſible of the pains he muſt have taken. Notwithſtanding all his endeavours to tickle my ears, I cannot attend to him without yawning."

'Some other cauſes,' continues Mr. Hampton, 'of lighter 'moment, might be mentioned, as having in part contributed 'to produce the effect of which we are ſpeaking;' meaning, the general neglect of his author: and to this paſſage he ſubjoins a note, in which he endeavours to ſhew the abſurdity of a late prevalent opinion; namely, that the hiſtory before us tends principally to promote military knowlege, and cannot even be underſtood but by a ſoldier. 'This prejudice,' ſays he, 'if it drew not its beginning, ſeems however to have 'been chiefly propagated, from the pains of a lively French-'man, who, ſome years ago, preſented the author to the 'public in all the pomp of military dreſs; and, under the 'weight of an enlarged and bulky comment, in which the 'ſentiment now mentioned, is every where induſtriouſly re-'peated and enforced, ſtifled the merit of a judicious and 'ſenſible tranſlation.' Mr. Hampton concludes his note with theſe words: 'In the laſt place we may remark, that the 'intention of the author in that very comment, was not, as 'is commonly ſuppoſed, to illuſtrate or remove the difficulties 'of the original, but chiefly to accommodate to his own fa-'vourite ſyſtem, the battles which are there deſcribed; and to

* The French tranſlator of Polybius.

'make,

'make, as himself declares, "Polybius more subservient to "the comment, than the comment to Polybius." 'From 'hence, therefore, has it happened, as it might indeed most 'reasonably be expected, and as every candid and judicious 'reader will be ready to acknowlege, that, in the execution 'of this bold design, numberless passages are tortured, mis-'understood, and misapplied; and that even the prints, which 'are added to the work, are in many important points defec-'tive, and in many also repugnant to the plain expressions of 'the text.'

The *lively Frenchman* whom Mr. Hampton treats thus familiarly, is the celebrated Chevalier Folard, whose Polybius hath gained him universal applause. With regard to the first part of the foregoing note, Mr. Hampton cannot be ignorant, that both the Greek and Latin languages are extreamly barren of military terms; that the same words are frequently used to express very different things; that the antients are never more difficult to be understood than in their descriptions of battles, sieges, &c. and that therefore those who are skilled in the art of war, are most likely to comprehend them. Mr. Hampton having read the various translations of Polybius, must also have observed, that in many of them the principal mistakes were chiefly owing to the translator's ignorance in the art military.

Mr. Dryden in speaking of Sir Henry Shears' translation of Polybius, tells us, that the translator, like his author, "was "perfectly acquainted, not only with the terms of the "mathematics, but had searched into the bottom of that "admirable science, and reduced into practice the most useful "rules of it, to his own honour, and to the benefit of his "country: besides these advantages, he possessed the know-"lege of shipping and navigation, and, in few words, was "not ignorant of any thing that concerns the tactics; so that "here we are sure of finding nothing that is not thoroughly "understood." Hence it appears to have been Mr. Dryden's opinion, that a translator not skilled in these matters might possibly be guilty of many mistakes. But we shall now cite the words of an author whose opinion will probably have more weight with Mr. Hampton than any thing we have hitherto advanced. "To understand thoroughly the military part of Polybius," says M. Thuillier, in his life of the author, "it is not sufficient to have studied the wars of the antients: a man of the profession is required. Without the assistance of Casaubon and M. de Folard, I confess I should have been frequently at a nonplus." We do not dispute that Mr.

Hampton has done Polybius ſtrict juſtice; but this is the leſs to be wondered at, when we conſider, that he has had the aſſiſtance of M. Thuillier's French tranſlation, (who confeſſes himſelf greatly obliged to a ſoldier by profeſſion) and that almoſt all our military terms are French.

With regard to the latter part of the note in queſtion, we cannot help ſaying, that if Mr. Hampton had read M. Folard's Commentary with attention, he would have found that his notes frequently tend to illuſtrate and remove the difficulties of the original; that his ſyſtem is founded on that of the antients; that his deſign was, by comparing the modern art of war with that of the Greeks and Romans, to convince us of our own weakneſs, and their ſuperiority; and, by adapting their principles to our own times and weapons, to form a compleat ſyſtem of the military art.

We are far from approving every part of M. Folard's ſyſtem; yet, in juſtice to his merit, we muſt ſay, that he was better acquainted with the theory of war than any writer we have ſeen. He will undoubtedly appear prolix to thoſe who are not particularly concerned in the ſubjects of his enquiry; but, by military Gentlemen he muſt be eſteemed an author of infinite merit, and with that character will, no doubt, be handed down to lateſt poſterity.

We cannot, in juſtice to our tranſlator, take leave of his preface without apprizing our readers, that, after having diſplayed the defects of his author, he has done ample juſtice to his excellences. 'Whatever cenſure,' ſays he, 'may be 'thrown upon him for having ſlighted the embelliſhments of 'art, and charms of eloquence, which, doubtleſs, would have 'diffuſed ſome luſtre thro' his work, it muſt be acknowleged, 'on the other hand, that, together with them, he has rejected likewiſe all the falſe, though ſpecious ornaments, which 'diſgrace the compoſitions even of the moſt eſteemed and 'wiſeſt antients.—It is not the writer, whom we view before 'us, eager of applauſe, and impatient to draw from us an admiration of his art, in having decked the truth in a ſplendid 'dreſs, and thrown into her train a gay aſſemblage of well-'fancied, poſſible, events. But it is the Stateſman, the General, the Philoſopher, who ſpeaks to us, as in his cloſet, in 'familiar language; recounts ſimply all that was tranſacted; 'confirms facts by teſtimony; and enables us to derive an 'eaſy and immediate profit likewiſe, from the prudence or 'miſconduct of paſt times, by reflections deep and ſolid, and 'ſuch as our own reaſon cannot but approve, when they are 'gently

'gently enforced upon us, as by the authority of a parent, or 'urged with the fond affection of a friend.

'How ſteadily, indeed, muſt we revere, and how willing-'ly attend to, the leſſons of a man, whoſe probity ſhines out 'in every part, even far more conſpicuous than his wiſdom. 'Blinded by no intereſt, nor ſeduced by any miſtaken zeal, 'as he never is himſelf deceived, ſo neither does he attempt 'to lead others into error. Unmoved by the ill fate of Greece, 'and his own loſs of friends and dignity, he deſcribes even 'thoſe events, which ſeldom fail to waken ſome reſentment, 'grief, or jealous hatred, with all the coldneſs of an unconcern-'ed ſpectator; and pays due homage, though unmixed with 'adulation, to thoſe great qualities, which had raiſed the 'ſtructure of the Roman glory upon the ruins of his own de-'generate country. Hence it is that we diſcern, even upon 'the ſlighteſt view, a certain candour and ſincerity ſpread 'through his work, which we in vain ſhould hope to find in 'other writers: a candour which never hides the faults of 'friends, nor tarniſhes the virtues of an enemy: a candour 'which preſents all objects in their naked ſtate, free from the 'diſguiſe of paſſion; and which weighs contending teſtimo-'nies in an equal ſcale: in a word, a candour which like an 'artleſs honeſty of face, carries even in its air and firſt appear-'ance, thoſe ſtrong proofs of genuine and unfeigned ſimplicity, 'which irreſiſtably command our approbation, and engage 'our favour. Such was the author, who, when living, was 'the friend, the companion, and inſtructor of the generous 'and heroic Scipio; and whoſe writings, in a later age, were 'the earneſt ſtudy, and chief conſolation alſo, of the wiſe and 'virtuous Brutus.'

We come now to the Hiſtory itſelf, which we ſhall care-fully turn over, extracting ſuch parts as we apprehend will afford moſt inſtruction and entertainment. We ſhall alſo, as we go along, endeavour to give our readers ſome idea of M. Folard's commentary, by ſelecting from it ſuch parts as may tend to illuſtrate our tranſcripts from Mr. Hampton's book. This part of our labour cannot, we hope, but be acceptable to thoſe who are unacquainted with the French language, or who may not chuſe to purcha'e ſeven expenſive quartos, the ſubject of which is chiefly military; yet, probably, we have not a ſingle reader who will not be glad to have ſome notion of a work which may be found in every library on the conti-nent: and this the rather becauſe we never expect to ſee a tran-ſlation of Folard into Engliſh, as there are ſcarce military

readers enough in this nation to purchaſe an impreſſion of any thing beyond the A B C of a ſoldier.

The two firſt books of Polybius are, as himſelf informs us, deſigned only as introductory to that General Hiſtory of which *this volume* is ſo inconſiderable a fragment. They contain, the war in Sicily between the Carthaginians and the Romans; the African war; the actions of Amilcar and Aſdrubal in Spain; the invaſion of Illyria by the Romans, who then, for the firſt time, ſent their armies into thoſe parts of Europe. To theſe tranſactions ſucceed the battles between the Romans and the Gauls in Italy; about which time it was that the war of Cleomenes broke out in Greece; 'with an account of 'which,' ſays Polybius, 'I ſhall conclude the ſecond book, 'and cloſe the introduction to my Hiſtory.' He begins his firſt chapter in the following manner.

'In the year which was the nineteenth after the engage-'ment near Ægoſpotamus, and the ſixteenth before the battle 'of Luctra; the year when the Lacedemonians confirmed 'the treaty which Antalcidas had made with the Perſians; 'and the elder Dionyſius having ſome time before defeated the 'Greeks of Italy, near the river Helleporus, laid ſiege to 'Rhegium; in this ſame year the Gauls took Rome by ſtorm, 'and remained maſters of all the city, the Capitol alone ex-'cepted. But the Romans having yielded to ſuch conditions 'as the conquerors thought proper to impoſe, were once more 'reſtored, beyond all hope, to the poſſeſſion of their coun-'try.* From this time being, as it were, again renewed in ſtrength

* Livy, an author greatly inclined to the marvellous, convinces me of his partiality, in his account of the victory gained by Camillus over the Gauls, during the time that the Romans were beſieged in the Capitol. Our author makes not the leaſt mention of this circumſtance. If Polybius had had the leaſt information of this victory, is it to be ſuppoſed that he would have paſſed it over in ſilence? Would the Romans have ſuffered him to ſuppreſs a fact which ſo nearly concerned their honour? Livy is poſitively contradicted by two authors of credit, viz. Juſtin and Suetonius: we are told by the latter, that Druſus brought back from Gaul all the gold, which had been given to the people of that nation when they beſieged the capitol; and that this gold was not taken without the conſent of the Romans, as had been reported. If this authority be not ſufficient, let us hear what Juſtin relates concerning this matter. The Roman ambaſſadors having ſhewn too much pride in their behaviour to the Etolians, were mortified with theſe words, in part of the anſwer returned them by that people. *Meminiſſe deinde jubent*, ſays the author, *qui quibus minentur. Adverſus Gallos urbem eos ſuam tueri*

ſtrength and vigour, they made war upon the ſtates that were contiguous to their own.'

The Romans having overcome the different ſtates of Italy, which, hitherto, were unconquered, our Hiſtorian proceeds to inform us, that this people were firſt invited over into Sicily by the Mamertines, who inhabited the city of Meſſana, in order to aſſiſt them againſt the Syracuſans and Carthaginians: but the real cauſe why the Romans embarked in this expedition, was to ſtop the progreſs of the latter, who were already poſſeſſed of the greateſt part of that iſland. Appius Claudius was charged with the conduct of this enterprize. Immediately on his arrival he ſends propoſals of accommodation between the two contending cities; but theſe being rejected, he is obliged to venture on a battle. He accordingly draws out his forces, and offers battle to Hiero, King of Syracuſe; who readily accepted it. 'The fight was long and obſtinate; but 'at laſt the Romans obtained the victory, and drove back the 'enemy to their camp: and having ſpoiled the dead, they 'returned again to Maſſana. But Hiero beginning now to 'apprehend ſome worſe event, as ſoon as night came on, re-'turned back again with his army in all haſte to Syracuſe. 'When Appius, on the following day, was informed of this 'retreat, he immediately conceived new hopes, and reſolved

ſuæri non potuiſſe: captamque non ferro defendiſſe, ſed auro redemiſſe. I am aſtoniſhed that none of the learned have diſcovered this ſtory of Camillus to be in itſelf ridiculous. Nothing was ever ſo ill contrived. Camillus marches to the relief of the Capitol, and enters Rome, of which the Gauls were in poſſeſſion. He encamps within the walls of the city, without any oppoſition from the enemy. He quits his army, and, thro' the enemy, mounts up to the Capitol, where he arrives juſt at the time they were weighing the gold. He oppoſes the capitulation. Brennus, General of the Gauls, thinking himſelf ill uſed, retires to his army. Camillus is alſo ſuffered to paſs through the enemy to his own troops, and a battle is fought between two conſiderable armies within the walls of Rome. Brennus, fearing a ſecond engagement, retires in the night, is purſued, and ſo entirely defeated in a pitched battle, that not a man of his whole army eſcaped to carry the news. Livy not daring to attempt the deſcription of an imaginary battle, gives us no particulars, tho' it was an action of ſo much importance, and ſo total an overthrow. Truly he preſumes too much upon his eloquence, to imagine we are to be impoſed on by ſuch ridiculous ſtories.— FOLARD.

We have tranſlated this note, partly becauſe the authors of the Univerſal Hiſtory have heedleſsly taken their account of this event from Livy, and from Plutarch, who copied from Livy.

'to attack the Carthaginians without delay. He gave orders 'therefore to the troops to take their repaſt betimes; and 'marching out of the city at break of day, he charged the 'enemy, killed great numbers of them, and forced the reſt 'to fly to the neighbouring cities. After theſe ſignal victories, 'the ſiege being raiſed, and no forces appearing in the field, 'the Romans waſted, at their leiſure, the country of the Sy-'racuſans, and their allies; and at laſt advanced to Syracuſe 'itſelf, in order to beſiege it.*

Our

* Mr. Folard's comment on theſe events is divided into five diſtinct ſections.

§ 1. *Reaſons of the firſt war between the Romans and the Carthaginians.*

Whatſoever might be their ſeeming motive, he believes that the Romans invaded Sicily with a full deſign to add it to their dominions; and contrary to the opinion of all hiſtorians, he maintains that they were guilty of no injuſtice in the attempt: for, ſays he, the Mamertines, the Syracuſans, and the Carthaginians, were all uſurpers. Beſides, it was no more than a prudential ſtep in the Romans, who had great reaſon to dread the Carthaginian power. Without this conqueſt it would have been impoſſible for them to have maintained thoſe which they had already made in Italy; nor would they ever have been able to execute their plan of univerſal empire. The Carthaginians committed a capital fault in not blocking up the entrance into Meſſana with their naval force. This precaution would inevitably have ſtopped the Romans, and ruined their enterprize.

The war in 1701, ſays our Commentator, had no other foundation than the too great power of France; and this would have been the beſt reaſon that her enemies could have alleged. He, ſays Thucydides, who ſhews his enemies the *leaſt* favour, and ſuffers the *leaſt* their exaltation, will have the *leaſt* reaſon to repent, and will live in the moſt ſecurity.

§ 2. *The battle of Meſſana. Faults of the Carthaginian and Syracuſan Generals. Suppoſition concerning the reaſon of Hiero's retreat.*

Claudius finding the allied armies at a conſiderable diſtance from each other, wiſely offered battle whilſt they were ſeparate. Hiero, tho' a good General, was guilty of great imprudence in marching out of his intrenchments; where, if he had remained, he might have kept the Romans employed till the Carthaginian army would have had time to attack them in the rear. It was highly imprudent in the Carthaginians not to retire after the defeat of Hiero's army. There ſeems great reaſon to ſuſpect, that the King of Syracuſe was not ſorry for the ſucceſs of the Romans: they were a better people, and conſequently better neighbours, than the Africans.

§ 3.

Our Historian apologizes for his great brevity in the beginning of his work, by informing us, that the two first books are

§ 3. *Elogy of Hiero*

Pulchritudo ei corporis insignis, vires quoque in homine admirabiles fuêre: in alloquio blandus, in negotio justus, in imperio moderatus; prorsus ut nihil ei regium deesse, præter regnum, videretur. *Justin.*

This Prince conducted himself with so much prudence, wisdom, and art, that he was equally esteemed both by the Carthaginians and the Romans: he made peace with the latter without breaking with the first. He is, perhaps, the only Prince in history, who, situated in the very midst of war, could preserve friendship with the two contending powers; and, whilst he assisted both, could secure peace and tranquility to his own people.

§ 4. *Parallel of the Venetian Neutrality in* 1701, *with that of Hiero. It is more advantageous to declare in one Interest, than to remain neuter. Instances of the City of Sienna, and of Leo X.*

Which subjects are amply considered in this section. That the Venetians failed in their attempt to imitate the conduct of Hiero is not at all surprising: they could not hope to succeed unless there had been an Hiero in their senate, who had had the power of acting by his own judgment. The French began by using this republic with as much caution and complaisance as if they had been greatly afraid of them. Prince Eugene knew that nothing would provoke them to break their resolution of neutrality, and therefore treated them with less ceremony. They were in the end hated and ill used by both parties. It was one of General Bannier's maxims, never to suffer a neutral state to continue armed. Alphonso, speaking of the neutral city of Sienna, compared its situation to that of a family on a second floor, which, says he, what with the smoke from below, and the urine from above, have a fine time of it. Pope Leo X. devised a neutrality of a singular nature: Francis I. being engaged in a war with the Swiss concerning the Milanese, endeavoured to persuade his Holiness to assist him. He was also sollicited by the Swiss; but he refused both. The truth was, he had formed a design to march his army, under a pretence of securing his dominions: and, concluding that a battle between the French and the Swiss must prove very obstinate, his troops were to fall upon the victorious army, (which, tho' victorious, must be greatly weakened) and so drive them both out of Italy. This scheme being laid, the Pope's forces marched to their place of observation; and they were no sooner informed that the Swiss were beat, than they magnanimously faced about, and marched precipitately home.

§ 5. *Conduct of the Commander of a Town reduced to Extremity.*

Polybius informs us, that Claudius was under a necessity of attacking the Syracusans and Carthaginians, who had besieged Messana.

are intended only as an Introduction to the reſt: 'I deſign, 'ſays he, however, to be ſomewhat more particular and co-

'pious

ſana. He was obliged to it by three different reaſons: the ardour with which they preſſed the ſiege; the diſgrace and danger in ſuffering them to continue longer before the place; and their great land and naval force. In this ſituation Claudius wiſely concluded that he muſt prevent an attack by a vigorous ſally. If I might be allowed to give a maxim, ſays our Commentator, I would ſay, that a conſiderable body of troops having thrown itſelf into a beſieged town, the Commander ought never to wait for an attack: his reſolution for the preſent ſhould ariſe from his apprehenſions of the future. Mr. Folard is very explicit upon this ſubject, which he apprehends to be of great conſequence. No obſtacle, ſays he, ought to break our reſolution, when there is but a moment of time between a bad ſituation and a ſtill worſe. He then proceeds to lay down very excellent rules for the conduct of a General, in the caſe of Claudius. He adviſes him to truſt to no intelligence with regard to the ſituation of his enemy, but to convince himſelf by his own obſervation. "A General, ſays Tacitus, muſt begin to conquer with his "eyes." He muſt take care to be well informed of the nature of the enemy's intrenchments, their height, the breadth and depth of their foſſe, &c. Having made all neceſſary preparations for the execution of his deſign, at the cloſe of day, he is to aſſemble a council of war, and to addreſs his Officers in words to this effect.

'I do not call you together to conſult whether we ſhall execute 'or abandon an enterprize which is abſolutely neceſſary, and alrea-'dy determined. All the reaſons that you can poſſibly urge againſt 'it will be ineffectual. The queſtion is not, whether we ſhall act, 'but how and in what manner we ſhall proceed. I am far from 'ſuppoſing, that amongſt ſo great number of brave men, there 'will be found one capable of oppoſing a deſign in which the ho-'nour and ſafety of every individual is immediately concerned. I 'ſhall communicate to you my whole project, and if any one can 'propoſe a better method of executing our deſign than that which 'I have conceived, we will not only follow his advice, but he ſhall 'have all the honour reſulting from it. I do not conceal from 'you, that the enterprize is great, and in many reſpects hazardous: 'but our preſent extremity is infinitely more dangerous, and that 'extremity aſſures us of ſucceſs. I have taken ſuch meaſures that we 'have reaſon to expect more from our own courage and conduct 'than from fortune. It is in vain to hope for ſafety, if we do not 'ſeek it by an act that carries with it the appearance of raſhneſs. 'Prudence is undoubtedly a virtue; but it becomes folly and cow-'ardiſe when oppoſed to extreme neceſſity.'

The ſally muſt be made in the night, which ſhould always be the time when a ſmall body of men are intended to ſurprize a greater. The General is to aſſign to every Officer his poſt, which he is by

no

'pious in deſcribing the war in Sicily, between the Carthaginians and Romans; for it is not eaſy to find in hiſtory any one more conſiderable.' He propoſes being more particular in his account of this war, becauſe Fabius and Philinus,* authors in eſteem, had been partial in their hiſtories of it. 'It is in part, ſays our author, the character of a good man, to love his country and his friends, and to hate the enemies of both. But an hiſtorian muſt diveſt himſelf of theſe affections: and be ready, on many occaſions, to ſpeak largely even in the praiſes of an enemy, when his conduct deſerves applauſe; nor ſcruple to condemn his moſt eſteemed and deareſt friends, as often as their actions call for cenſure. Truth is the eye of Hiſtory: for as an animal when deprived of ſight, becomes incapable of performing its natural and proper functions, ſo if we take away truth from Hiſtory, what remains will be nothing but an uſeleſs tale.'

no means to quit. There are many General Officers, ſays Mr. Folard, who, in time of action, are fond of ſhewing themſelves where they are leaſt wanted. They are in every part, as it were, in the ſame inſtant:

Quiſquis ubique habitat,
Maxime, nuſquam habitat. *Mart.*

This reminds our Commentator of a piece of ſecret Engliſh hiſtory with which many of our readers are probably unacquainted. 'I have been told,' ſays he, 'by an Officer of the allied army, that at the battle of Malplaquet, a certain Engliſh General, in the heat of the engagement, left his poſt, and came galloping to the Duke of Marlborough, to inform him that the right wing wanted aſſiſtance. The Duke anſwered him, with ſome warmth, that his bringing the news himſelf might have been diſpenſed with. The Officer was ſo enraged at this reception, that he ſwore to be revenged: and accordingly he was no ſooner arrived in England, than he formed a cabal at court, and in parliament, which greatly accelerated the peace with France.'

* Mr. Folard, in a note upon this part of our author, compares Limier's Hiſtory of Lewis XIV. to thoſe mentioned by Polybius. He accuſes him of many errors, and miſrepreſentations; and inſtances, in particular, his account of the ſiege of Leſſines; which, according to this author, was taken by the Allies, and a French garriſon made priſoners of war. The truth is, it was defended by the Engliſh, and taken by the French. He accuſes him alſo of miſrepreſentations and omiſſions in ſpeaking of the battle of Caſſano. 'Why,' ſays our Commentator, 'does he not mention the attack of the Caſſine de Moſcolini? an action extremely violent and deſtructive, in which Prince Eugene himſelf was preſent.'

Polybius

Polybius quotes a paſſage from Philinus, which informs us, that the Romans ſallying out of Meſſana, were repulſed, firſt by the Syracuſan, and then by the Carthaginian, army, with conſiderable loſs; and then adds, that immediately after, both Hiero and the Carthaginians were ſtruck with terror, and retired within their cities. 'A relation ſo abſurd, ſays our 'Hiſtorian, muſt needs confute itſelf.'

Chap. 2. Octacilius and Valerius are choſen Conſuls, and ſent with all the Roman troops to Sicily. Hiero, on their arrival, ſends them offers of peace; which they readily accept, for the ſake of ſecuring proviſions to their army, the Carthaginians being maſters at ſea. The conditions of this treaty with Hiero were, that he ſhould pay them a hundred talents of ſilver, and reſtore their priſoners without ranſom. Thus the alliance was concluded: and from this time Hiero, ſecure in the protection of the Romans, whom he ſupplied, from time to time, as their neceſſities required, poſſeſſed his kingdom in ſecurity. The Carthaginians having received a conſiderable reinforcement, retire to Agrigentum with all their ſtores, that being one of the ſtrongeſt places, ſubject to their power, in the whole iſland.

The Conſuls, who had made the alliance with the King of Syracuſe, being returned to Rome, were ſucceeded by Poſthumius and Mamilius; who no ſooner arrived in Sicily, than they marched directly to Agrigentum, and encamping within eight ſtadia * of the city, ſhut up the Carthaginians within their walls. The Roman ſoldiers being diſperſed in foraging parties, were attacked by the beſieged, and were near being entirely routed; but the excellence of their diſcipline at length prevailed, and the Carthaginians were, with conſiderable loſs, driven back into their city.

After

* Eight ſtadia, make about an Engliſh mile.

This diſtance of eight ſtadia will appear ſomewhat extraordinary to thoſe who think it impoſſible that the engines of the antients ſhould carry ſo far: but by my own experience, ſays M. Folard, I know that they will execute at a much greater diſtance than is generally imagined. The author of *l'Antiquité expliquée* ſhews us, that the Catapulta would carry above an Italian mile.

I am of opinion that the antients did not take eight ſtadia within their line of circumvallation, except when they knew the town to be well provided with engines. Joſephus, in deſcribing the ſiege of Jeruſalem, tells us, that Titus, with a part of his army, ſat down within two ſtadia of the city; and that the reſt of the troops were encamped, on the oppoſite ſide, at an equal diſtance. Titus approached

After the ſiege, or rather blockade, had continued five months, Annibal, who commanded in the town, diſpatched ſeveral meſſengers to Carthage, to ſollicit relief; for the beſieged were now greatly preſſed by famine. "The Carthaginians embarked ſome troops and elephants, and ſent them into Sicily, to Hanno their other General. Hanno ordered all theſe forces to be drawn together at Heraclea; and having made himſelf maſter of Erbeſſus by ſome ſecret practices among the citizens, he cut off all ſupplies from the Roman camp, and conſtrained them, in their turn, to feel the miſeries of the beſieged.' Hanno, now that the Romans were diſheartned by famine and ſickneſs, diſpatched a party of horſe to tempt them out of their camp, with orders to maintain a flying fight. A conſiderable body of Roman cavalry iſſued from their camp, and purſed the enemy till they found themſelves in the midſt of Hanno's whole army. They were many of them killed, and the reſt were driven back to their intrenchments. After this Hanno fixed his camp upon a hill, at the diſtance of ten ſtadia from the Romans: in which ſituation they remained during two whole months.

proached ſo near the walls of the city, becauſe he knew that the inhabitants were entirely unprovided with thoſe engines. Properly ſpeaking, they were not entirely without, for they had, a little before the ſiege, taken ſome engines from the Romans: but they were much too ignorant to know the uſe of them. FOLARD.

[Our Readers are deſired to look upon theſe, and our ſubſequent, Notes to this Article, as a mere ſkeleton of Mr. Folard's Commentary.]

To be continued in our next.

ART. XLII. BRUTUS, *a Monody to the Memory of Mr. Bruce.* 4to. 16 pages. Dublin printed for J. Smith.

HAVING, in our Review for October, 1755, demonſtrated our regard to the memory of a very worthy man, by reprinting, from the Iriſh edition, the Eſſay on the Character of the late Mr. William Bruce; it may not be improper to take ſome notice of this Elegiac Commemoration of the ſame character.

The author of this Monody, in his advertiſement, to obviate any objection that might ariſe with regard to the name of Brutus, from the ſuppoſition that its likeneſs in ſound to that of

of Mr. Bruce, was the quaint occaſion of its being choſen, aſſures his readers, that this circumſtance was not at firſt attended to; and when it came to be obſerved, was conſidered as an objection to the choice: 'But,' adds he, 'all objections vaniſh on remembring, that MARCUS BRUTUS was one 'of the wiſeſt, beſt, and moſt amiable of thoſe who have 'lived and died in the ſervice of their country, and the cauſe 'of Liberty, ſhining as bright and laſting ornaments in the 'annals of mankind.'

This little piece ſeems to have been conceived in the ſincere moments of genuine ſorrow, and is breathed forth in the true ſpirit of plaintive poetry; the images, 'tis true, have not, in general, the merit of novelty, but they have a warmth of expreſſion that ſhews how much the heart of the author was engaged on this occaſion. As to the ſtructure of the verſe, and the irregular ſucceſſion of the rhimes, we muſt confeſs, they do not greatly delight us; but ſome, perhaps, will ſee grace and beauty in that wildneſs and diſorder, which to others may afford only perplexity and diſguſt.

It ſhould ſeem, from the beginning and concluſion of the Poem, that the author is but a juvenile bard, who

> — Pours his ſorrows in untutor'd ſtrain;
> Heedleſs of elegance, intent on Truth——

And we cannot but look upon this, as a true ſketch of himſelf. His verſes, indeed, are very unequal; ſome of them being much below the dignity of this ſpecies of poetry. Nor can we poſſibly admit his excuſe, which immediately follows the two lines above quoted;

> No wreaths of laurel did he look to gain;
> Sweet verſe can never flow from bitter pain.

Thoſe who have read Lyttelton's Monody to the memory of his Lady, will be apt to contradict the aſſertion in the laſt line. But, to proceed.

The ſcene of complaint is very naturally laid,

> Deep in a ruin'd temple's lone receſs
> Upon a grave, where yet no monument,
> Of braſs, or ſculptur'd marble, rear'd its head,
> With epitaphs to make Death's triumph leſs——
> A *Youth* reclin'd————

The poet thus goes on, to paint his own diſtreſs, and the gloomy ſolitude of the midnight-ſcene.

> ——— and ſorrowing he ſeem'd,——
> Moſt part were bent his eyes, (which ceaſeleſs ſtream'd)

To

To earth, tho' ſometimes rais'd in piteous plight,
As he would ſearch, half in deſpair, the ſkies
For conſolation which the earth denies;
It was the ſolemn ſeaſon of mid-*night*,*
And *ſolitude*, and *ſilence* ſad
Reign'd with congenial *darkneſs*, ſave what light,
Which more than darkneſs' ſelf of horror had,
Thro' the long pillar'd iſle, one dying lamp,
Its livid gleams nigh-ſtrangled with the damp
Of graves, and vaults, and ſweating columns, ſhed.
" BRUTUS!"———
The iſles prolong the ſlowly rolling ſounds;
" BRUTUS," again he cried,
From high-arch'd roofs his raiſed voice rebounds,
To the low delved vaults, where gradually it died;
The long-drawn murmurs of each eccho'd groan,
Sad hollow ſounds! had fill'd his ſoul with fear,
Could he have heard, whom the cold hand of *grief*
Had almoſt chill'd, like NIOBE to ſtone,
Or he have terror known,
To whom ev'n terror would have been relief!

The call on BRUTUS being a third time repeated, the poet breaks at once into the following exclamation.

'And art thou deaf who ever wont to hear
When *ſorrow* and when *wretchedneſs* did call?
Thou, from whoſe ſweet perſuaſive lips did fall
Accents which gently ſtole upon the ear
Of pining *grief*, and charmed ev'n *deſpair*.'

He now proceeds to enumerate the ſocial virtues and endearing qualities of this beneficent man.

'Did the ſad friend forlorn
O'er his ſoul's partner mourn?
Did filial *piety* the parent weep?
The hoary ſire for his beloved child,
Untimely loſt! ſad painful vigils keep?
The plighted virgin in her ſorrows wild,
Her treſſes rend, to ſtrew her lover's hearſe,
Or pour her ſilent tears,
And like the ſhower-kill'd lilly, hang the head?
Did ———— &c. &c.
Well, BRUTUS, didſt thou know,
Where all the boaſted ſtrength of *reaſon* fails,
From bleſt *religion*'s inexhauſted ſtore,

* We have printed the latter part of this compound word in *Italics*, to give the reader the proper cue for pronouncing it.

To pour the balm on ev'ry bleeding breaſt;
Gently to waft, with *faith*'s refreſhing gales,
The ſtorm-rent bark to *reſignation*'s ſhore,
Where *Hope*'s ſtrong anchor gives ſecurity and reſt.

Mr. Bruce's thorough knowlege of the human heart, his ſenſible and natural methods of approaching it, his happy talent at winning over the paſſions of afflicted minds, and making them ſubſervient to their own conſolation, are feelingly expreſſed in the following lines.

'Not with trite maxims of the ſtoic ſchool,
Unfeeling ſect! which pedants idly quote;
Or hireling prieſts, with minds at eaſe, by rote
Who can condole, and comfort us by rule!—
Woe-ſtruck *he* came, incapable of art,
Where *nature* wept, to ſooth the mourner's heart.
Self-loving *melancholy* hates the tribe
Who come her foes avowed;—*he* felt for all,
And as *humanity* let fall
The *drop* ſincere, *Sorrow* receiv'd the bribe;
Pleas'd to hear him her woes ſo well expreſs,
She fix'd attentive, till ſhe found them leſs.
He knew to intermix reflections ſage
Of GOD's eternal providence, and raiſe
Our raptur'd thoughts above this little ſtage———

After comparing the loſs of Mr. Bruce to the abſence of the ſun, the poet thus goes on, enumerating his virtues.

Who lives like him?—tell me his weeping friends,
And wretched relatives!—diſtreſſion vain,
Each friend in him poſſeſs'd a brother's love;
O! haſte and tell me, that I may regain
The ſweet companion, the inſtructor ſage,
The faithful monitor, the chearful aid
Of each fine joy, and balm of ev'ry pain,
Guide of raſh youth, and prop of trembling age;
Penſive they wave the head
And, ſighing, point the ſpot where BRUTUS lies;
BRUTUS, alas! the wiſe, the good is dead,
Nor lives his like beneath the out-ſtretch'd ſkies!
BRUTUS is dead, and by his TULLY's* ſide,
Whoſe living monument's the moral page
Heart-dictated, he lieth wrapt in clay;
Lovely their union while they ſaw the day.
Nor could the King of Terrors long divide
The Chriſtian *Hero* from the Chriſtian *Sage*;—

* Mr. Bruce lies buried in the grave of his beloved friend Profeſſor Hutchinſon, that moſt excellent Moraliſt.

The

The patriot-spirit of this Gentleman, and his deep discernment of mankind, are celebrated in the following not unpoetical strain.

Still anxious for his country's good, he knew
No danger of mistake, he felt it true,
That *Happiness* and *Virtue* are the same,
And only flourish in fair *Freedom*'s soil;
And never ceas'd his unremitting toil
To fence the precious Eden where they grew,
From all its foes: worst foes are feigned friends:
These he discern'd, howe'er disguis'd they came;
Whether in sable stoles, staid *Wisdom*'s hue,
Or spotless white, the robes of *Innocence*;
He pluck'd their masks, and strait confess'd to view,
Stood mad *Ambition*, sordid *Avarice*,
Fear, at her shadow start'd, *Submission* mean,
Malice and fell *Revenge*; and in their train,
Pert *Folly*, leash'd with dog ey'd *Impudence*,
Deceit's smooth face, and *Falsehood*'s thin pretence,
Corruption's ugly form, and *Terror*, vain;—

The loss of so useful a member, and servant, of the Common-wealth, is thus pathetically described.

——— lo!
The faithful *Watchman*, by his toils o'ercome,
Sinks to the silent tomb!
Then *Virtue* felt, and *Shame* wept the blow;
Then *Commerce* yell'd along the desart-coast,
While rocks and caves resound for BARTAS lost;
And *Liberty*, the mountain-goddess fair
Tore her dishevel'd hair;
Nor could *Religion* any comfort lend.—
ISAIAH, too, had scarce resum'd her harp,
Which all neglected in her late dismay,
Unstrung, beside her lay;
Scarce had he swept the sweet accordant strings,
When she, too, felt *Affliction*'s arrow sharp,
Away the lyre she flings,
And sad and solemn was the dying sound,
It gently warbled, as it reach'd the ground;
Away she flies ———
—Her fields defenceless left the spoiler's prey,
Herself a thrall to *Faction*'s lawless sway;
For such, while yet the recent sorrow streams
Down from her lovely eyes, her future fate she deems.—

The Author concludes with calling upon the *Patriot-band*, to stand firm in the breach, and support their drooping country.

try. From them he turns to the *King*, as the common father of all his dominions, to ſave the 'Loyal Dame

'From *Rapine*'s fangs, and proud *Oppreſſion*'s paw.'

But it is time for us to take leave of this little anonymous poem; the author of which is entirely unknown to us; but we ſuppoſe him to have been ſome pupil of Mr. Bruce's, whom gratitude and affection, rather than the muſes, inſpired on this occaſion:—and yet ſome parts of his performance indicate no want of genius in the author.

To ſuch of our readers as had not the happineſs of an acquaintance with the Gentleman, in memory of whom this Monody was written, ſome apology may perhaps be thought due from us, on account of the deference we have ſhewn, both on a former occaſion, and now, to this *private ſubject*; and perhaps we ſhall be cenſured for having viewed theſe elegiac verſes, not with a critical eye, but with the partial regard of ſympathizing friendſhip.—That this is the caſe, we acknowlege; but hope we ſhall be pardoned for indulging a little to the natural feelings of human tenderneſs, and the reſpect due to eminent worth, even in the moſt humble ſtation.

ART. XLIII. *Diana great at Epheſus; or, the Proteſtant turned Papiſt. A Sermon preached Nov. 5. 1755. being the anniverſary of the ever memorable revolution, 1688. Dedicated to the Right Rev. Robert Lord Biſhop of Clogher. By* Taoalttbob. 8vo. 1s. Griffiths.

WHERE this Sermon was preached; whether publiſhed at the requeſt of the congregation, or not; whether the Author be a dignified or an undignified clergyman; or indeed whether he is one of the prieſtly order or not, are queſtions we cannot reſolve: this we know, that the ſermon is no *prieſtly* ſermon; that the Author, whoever he is, ſeems to be of no party but that of Truth, and that he delivers his ſentiments with an openneſs and freedom, becoming a friend to truth, and a conſiſtent proteſtant.

The principal deſign of his diſcourſe is to ſhew, that a ſuperſtitious regard for antient opinions, and an eſtabliſhed faith, has, in all ages, and places, been unfavourable to the ſpread of truth. This obſervation, he thinks, is plainly ſuggeſted by the words of his text, Acts xix. 34. *Great is Diana of the Ephe-*

Epheſians; in diſcourſing upon which he enquires, 1ſt. whence it is that mankind are thus attached to the religious eſtabliſhments of the ſeveral countries where they live; and ſhews, 2dly, that to a ſuperſtitious veneration of this kind, the intereſts of truth and liberty have generally been ſacrificed.

The attachment of mankind to religious eſtabliſhments has been owing, in general, he obſerves, partly to their ignorance, partly to the ſuppoſed antiquity of prevailing opinions, and partly to the encouragement which ſome of thoſe eſtabliſhments give to their ſenſual paſſions. The religious inſtitutions of Paganiſm were ſo looſe and licentious, that it is not to be wondered at, he ſays, if the majority give into them: as little is it to be wondered at, that Popery covers ſo great a part of the world, when we conſider the ſmall account that is made of *moral character*, by thoſe who profeſs it, and when one is ſure of being dubb'd ſaint on earth, and canonized after he has left it, only by keeping upon good terms with thoſe that keep the keys of the kingdom of Heaven.

What chiefly attaches men to eſtabliſhed principles, he thinks, is the opinion of their antiquity, that they have been the principles of their anceſtors from remote ages, in the belief of which they lived and died. To deviate in the leaſt from theſe, much more to cenſure and condemn them, beſpeaks, in their opinion, a degree of inhumanity they would not be thought guilty of; ſo that the ſame paſſion that inclines them to reverence the memory of their foreſathers, and to hope well concerning their everlaſting ſtate, inclines them alſo to think favourably of their religious ſentiments and opinions.

In ſpeaking to his ſecond general head, he obſerves, that the cry that was raiſed at Epheſus, has been the cry in every ſucceſſive period of the world, when either innovations in religion were apprehended, or a new and better light attempted to be ſtruck out;—that a ſuperſtitious regard to antient opinions made the Reformation ſo difficult a work at firſt, and ſtill prevents its being carried to a greater degree of perfection;—that a political church may be in danger, or rather never is out of danger, but that the church of Chriſt never was, never can be in danger;—and that under the ſeveral periods of the Reformation, it has always been found inconvenient to diſſent from the eſtabliſhed faith. He makes ſeveral pertinent obſervations on the conduct of Proteſtants of all denominations, and points out the inconſiſtency of their actions with their principles. In ſettling the new way of worſhip at the Reformation, no greater regard, he thinks, was had to the

old one, than the *then* situation of affairs rendered highly expedient, if not necessary; but it reflects no great honour, he thinks, either on the Reformation, or its avowed defenders, that after the people were reconciled to the Protestant Religion, no care was taken to reform our Liturgy, and give it at least more of a Protestant air. 'Two hundred years,' says he, 'are now elapsed, since that good work was begun, and yet 'the Common-prayer is the same *misshapen, deformed, unfi-* 'nished creature *now*, that it was *then*.'

Our Author observes further on this head, that an intolerant spirit has been too much the characteristic of all the Protestant churches in the world, whether established in North or South Britain, on this side the sea, or beyond it; that DIANA, wherever she is, loves to reign alone, and monopolize Heaven and Earth; that such an establishment as we live under, can only defend us from men of worth and probity; only keep out those that dare not sin against their own souls: and that all others may enter in, oaths and subscriptions to the contrary notwithstanding. He is not, however, against establishments in general; what he pleads for, and what every consistent Protestant, indeed, ought to plead for, is, that a PROTESTANT CHURCH ought to be established upon PROTESTANT PRINCIPLES. 'The liberty wherewith Christ has made us free,' says he, 'is what I contend for, in opposition to human 'schemes of faith, and the imposition of those schemes.—I 'never was an advocate for the religion of MEN. I hope to 'live and die one for the religion of CHRIST.'

After thus freely delivering his sentiments of our ecclesiastical establishment, he proceeds, with equal freedom, to give us also his sentiments of the Dissenters; who seem to regard the principles of the Reformation, he says, as little as we do, and should therefore be a little more modest in their censures of our church than they usually are. He observes, that tho' they acknowlege no master in religious matters, but one in Heaven, and look upon Christ, and him only, as the Lord of conscience, yet there are no greater bigots under Heaven, to human creeds and schemes of faith, than they are; and that the system of faith hammered out at Westminster, has been, and still is, their idol, as much as ever Diana was that of the Ephesians. In what he says on this head, however, he does not intend to include the whole body of the Dissenters, but only the majority of them. He concludes this his second division with observing, that tho' the doctrine of persecution is disclaimed by each party among us in *words*, yet

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in fact, no party can plead *not guilty*; and that tho' all denominations look upon popery with an evil eye, all of them keep leavened with its principles, and retain more or less of its perſecuting ſpirit.

By way of improvement, he exhorts us to ſet a juſt value upon ſcriptural religion, and not to be diſcouraged in our ſearch after it, with the imputation of Arianiſm, Socinianiſm, Arminianiſm, or any other ISM; which are only religious bugbears, calculated to ſerve ſome worldly end, and of which ſpiritual tyranny generally avails herſelf. He exhorts us likewiſe to ſet a juſt value upon the government we live under; not to abuſe the liberty we enjoy, either to the purpoſes of religious tyranny, or licentiouſneſs; and having ſhewn a laudable concern for the true intereſt of the Chriſtian church, and ſpoken the language of a loyal ſubject to the ſupreme Lord of it, he concludes with ſome warm expreſſions of loyalty to our only rightful ſovereign King GEORGE, and with prayers for the long continuance of his reign; in which all his ſubjects, as in duty and gratitude bound, will, we hope, heartily join.

MONTHLY CATALOGUE

For APRIL, 1756.

MISCELLANEOUS.

I. *A Letter to the Inhabitants of Great Britain and Ireland.* To ſtir them up to all neceſſary preparations to meet a perfidious enemy, who intend to invade our land, and attack our liberties. By a Lover of his King and Country. 8vo. 6d. Johnſton.

This Letter-writer appears to be a warm friend to his country, and duly ſenſible of the great happineſs, and the many invaluable privileges we enjoy under the preſent government. He endeavours to impreſs his fellow-ſubjects with a right ſenſe of their duty in the preſent critical juncture, and to animate them to repel the efforts of our ſworn, avowed, inveterate enemies.—His zeal, undoubtedly, deſerves commendation; but every True Briton, ſurely, will find arguments in his own breaſt ſufficient to rouſe him on ſuch an occaſion. By the advertiſements of this pamphlet it appears, that the Author's name is S. Hayward.

II. *The humble Repreſentation of Peter Pariſot, of Lorrain, to the Engliſh Nation*, concerning the new eſtabliſhment of arts and manufactures, formed under his direction, by the order, and through the generoſity, of the Royal Family, and

the firſt Nobility of the kingdom; and afterwards ſupported at his own expence. Containing a brief account of this eſtabliſhment, from its riſe in 1750, to December 20, 1755. In French and Engliſh. 8vo. 1s. Baldwin.

The manufactures ſpoken of in this pamphlet, are French carpets, Chaillot velvets, and Gobelins tapeſtries. Theſe were firſt begun in London, at the expence of the Duke of Cumberland; thence they were removed to Fulham, and are now fixed at Exeter. Mr. Pariſot having a rival in theſe arts, writes this pamphlet to prove himſelf the firſt founder of them in this kingdom, and thence hopes for peculiar encouragement from the public.

III. *The Huſband*, in anſwer to *The Wife*. 12mo. 3s. Gardner.

In the *Appendix* to the thirteenth volume of our *Review*, Art. IX. of the Catalogue, we mentioned *The Wife*; to the Author of which we are obliged alſo for *The Huſband*. The two performances are of equal importance. They are not calculated for readers of taſte; but ſuch books have their admirers; and may be of uſe to ſuch readers as will condeſcend to regard them.

IV. *A Letter* from a Gentleman in London, to his Friend in Pennſylvania; with a Satire, containing ſome characteriſtical ſtrokes upon the manners and principles of the Quakers. 8vo. 6d. Scott.

The *Letter*-part of this pamphlet contains little more than an approbation of the *Brief ſtate of the Province of Pennſylvania*, (ſee our laſt) and a ſhort introduction to the *Satire*; which is a looſe and crude invective againſt the Quakers, in no very good verſes. For an inſtance both of the poetry and ſentiments, the Author thus repreſents theſe people as

Foes to decorum, inſolently rude,

And adds,

They ev'ry ſocial, civil form exclude.

Which is not truly characteriſtic of the Quakers. We ſpeak from a better knowlege, and more candid judgment of them: they are as ſtrict obſervers of true decorum, and as far from rude or immodeſt behaviour, as any people in the world.

V. *The Adventures of Jack Smart*. 12mo. 3s. Crowder.

A motto in the title-page of a book may, not improperly, be deemed an introductory ſentence, ſpoken by the Author, whilſt he preſents his work to the reader. Conſidered in this light, what opinion muſt we entertain of the judgment and modeſty of the writer, who delivers his performance into our hands with theſe words in his mouth?

Let Novel-writers ſpin their tales,
And think inſipid bulk prevails;
Here ſatire, wit, and nature join
To yield delight in every line.

This is the motto to the Adventures of Jack Smart. The Author muſt be little acquainted with mankind, if he imagined that this ſpeech would prejudice the world in his favour. He ought to have known, that it could not but have a quite contrary effect: beſides, whatever this writer, if it be allowable to ſtile him writer, may think of his own book, he is the moſt unhappy boaſter we have met with, not one article of his ample promiſes being fulfilled.—It is amazing, that notwithſtanding the vaſt knowlege of human nature, ſtrength of genius, fecundity of wit, and happineſs of expreſſion, which are required in a novel-writer, ſo many vile romances ſhould, almoſt daily, crawl from the preſs; and with tolerable ſucceſs too, as to the lucrative part of the buſineſs. But till our ladies read with a little more taſte, and diſcontinue their demands for every thing that bears the title of a novel, we cannot hope to be freed from this ſcandalous inundation; or to ſee the credit of the preſs reſtored.

VI. *A Diſſertation on Horſes:* wherein it is demonſtrated, by matters of fact, as well as from the principles of philoſophy, that innate qualities do not exiſt, and that the excellence of this animal is altogether mechanical, and not in the blood. By William Oſmer. 8vo. 1s. Waller.

The Author of this pamphlet endeavours (and with great plauſibility) to prove, that high blood, to which the breeders of horſes pay ſo much regard, is merely ideal; that the whole excellence of a racer is entirely to be attributed to the true mechaniſm of his parts; that foreign ſtallions are preferable to our own, becauſe their power of acting is greater, in proportion to their weight of body: their muſcles being ſtronger, yet their outward texture finer, than in the horſes of our own nation. The reaſon, as our Author informs us, why ſo many indifferent horſes have ſprung from good ſtallions, is, our paying too little regard to a proper choice of the female; which, nevertheleſs, is moſt material in the breeding of all animals. 'That the female,' ſays he, 'has 'even the greateſt ſhare in the production of the fœtus, will be 'proved by this inſtance: if you take a dunghill cock, and put 'him to a game hen; and alſo a brother of that game hen, to a ſiſter 'of the dunghill cock, thoſe chickens bred from the game hen 'will be found much ſuperior to thoſe of the dunghill hen.' To ſtrengthen his opinion, he quotes theſe lines from Virgil,

Seu quis Olympiacæ miratus præmia palmæ,
Paſcit Equos, ſeu quis fortes ad aratra Juvencos
Corpora præcipuè matrum legat.

'He,' ſays our Author, 'who has judgment enough to adapt 'the ſhape of his mare to that of the ſtallion, will always breed 'the beſt racer.' On the whole, Mr. Oſmer has expreſſed himſelf clearly, and ſupported his opinion with arguments that deſerve conſideration. His manner, indeed, is ſometimes a little peculiar, for ſuch a ſubject, as he has contrived to throw a good

deal

deal of jocularity into it; and particularly in the introductory part of his pamphlet, which the reader who does not go through the piece, may chance to misapprehend.

VII. *A pathetic Diſcourſe on the preſent Calamities of Portugal.* Addreſſed to his Countrymen, and in particular to his Moſt Faithful Majeſty, Joſeph, King of Portugal, by the Chevalier de Oliveyra *. Tranſlated from the French. 4to. 1s. Baldwin.

This Diſcourſe is, indeed, extremely pathetic, nervous, and full of religious zeal, and true Chriſtian piety. In the firſt part of it, which is particularly addreſſed to the King, the Author endeavours to convince his Majeſty of that groſs idolatry which has crept into the church of Portugal. 'Sir,' ſays the Author, 'I muſt ſay, that the manner in which God is addreſſed in Portugal, is preciſely that which he the moſt deteſts: it is a 'manner replete with ſuperſtition and idolatry, for which he has 'in all times ſeverely chaſtiſed thoſe who have followed ſuch 'methods; to the violation of the moſt evident and preciſe of 'his holy laws.' He then proceeds to prove his aſſertion from ſcripture, compared with the religion of Portugal, which he demonſtrates to be in no wiſe different from that of the Heathens. In the latter part of his diſcourſe, he ſpeaks particularly of the Inquiſition, and makes uſe of many arguments to open the eyes of the King, and perſuade him to aboliſh it for ever. He adviſes his Majeſty to invite Doctors from France and Germany, and after hearing their opinions, to determine as he ſhall find moſt reaſonable. He believes the late calamities which have befallen Liſbon to have been deſigned by the Almighty, as a puniſhment for the idolatry of its inhabitants, and the inhuman proceedings of the *holy court*.

* We are informed, in a note to the 19th page, that the Author was born at Liſbon, the 21ſt of May, 1702.

VIII. *A Diſſertation on the following Queſtion*, In what manner do Trade and Civil Liberty ſupport and aſſiſt each other? Being one of thoſe Diſſertations which loſt the Prizes inſtituted by the Lord Viſcount Townſhend, in the Univerſity of Cambridge. By a Member of that Univerſity. 4to. 1s. Dodſley.

IX. Another Diſſertation on the mutual Support of Trade and Civil Liberty, addreſſed to the Author of the former. 4to. 1s. T. Payne.

Lord Townſhend having offered an annual reward of twenty guineas, to be diſpoſed of at the determination of the Heads of the Univerſity of Cambridge, to two of her members, who ſhall compoſe the beſt Diſſertation in favour of Commerce, the ſubject for laſt year was, The mutual dependence of Trade and Civil Liberty upon each other. The Authors of the two laſt-mentioned performances were among the competitors for theſe prizes, and both un-

unsuccessful. The writer of the first seems to resent, more than a little, his disappointment; and has therefore, with an apparent self-consciousness of merit, appealed to the judicature of the public. The appearance of his Dissertation produced that of the other; the author of which acquiesces with more humility under the judgment of *Alma Mater*, and addresses his rival with good humour; only taking notice, that tho' he has fairly lost the *stake*, he can by no means consent to quit his pretensions to the *stakes*. We do not intend to decide on the merits of these gentlemen, nevertheless we cannot perceive so much excellence in either of their productions, as to preclude the probability of their having been surpassed. However, it may be observed on this occasion, that it must give pleasure to every individual of a commercial people, and ought to excite the warmest gratitude, to see a Nobleman thus interesting himself in the cause of *trade*, and adding to the respectable to this *source* of *wealth*, by introducing the study of it into the seats of learning.

X. *The History of the Roman Emperors, from Augustus to Constantine*. By Mr. Crevier, Professor, &c. Translated from the French. Vol. IV. 8vo. 5s. Knapton.

An account of the preceding volumes of this Work, and our opinion of the Translation, may be seen in some former Numbers of the *Review* *. With respect to this volume, we shall only observe, that we are still to wish for an opportunity of complimenting the Translator for the part he has borne in the republication of the learned and ingenious Crevier.

* Vol. XII. p. 405. and XIII. p. 246.

XI. *A State of the Case between the Managers of the Royal Family Privateers, and James Goddard*, particularly in relation to a libel by him lately published, and sent to several members of parliament, in January 1756, highly reflecting on the conduct and characters of Israel Jalabert and William Belchier, Esqrs. and the rest of the Managers, and many other worthy persons therein named or described. 8vo. 6d. Cooper.

This James Goddard is here represented as having attempted, in various shapes, not only maliciously, but, in the highest degree, wickedly, to hurt the characters of the gentlemen mentioned in the above title page, only because he could not get the disposal of the money belonging to the sharers of the prizes taken by the Royal Family privateers.

POLITICAL.

XII. *Considerations upon a new Place-tax.* Particularly with regard to the *Sine-cures* in the Church, as well as Offices in the State. Addressed to the Legislature. 8vo. 6d. Cooper.

On a presumption that an additional tax is intended to be laid upon places and pensions under the government, this Author pro-

propoſes the extenſion of ſuch tax, ſo as to comprehend the fine-cures, and other lucrative poſts in the church: under this denomination he includes all Deans, Reſidentiaries, Canons, Prebends, Præcentors, and Treaſurers of Cathedrals, together with Maſters of Hoſpitals, &c. All which dignities, he thinks, (whatever might be the occaſion of their original inſtitution) ought now to be conſidered but as places and gratuities, lodged, ultimately, in the hands of the civil power, in order to encourage and reward extraordinary merit; and therefore, that the ſtate may take the liberty to tax them, as well as all other court-favours.

Eccleſiaſtical Pluraliſts, of all ſorts, are alſo judged proper ſubjects of this tax; ſeeing, 'altho' two parochial benefices be allowed, beſides thoſe other places at the ſame time, to be held 'by the ſame perſon, through an extraordinary diſpenſation; yet 'as the ſame perſon cannot be made, even by the ſame extraordinary power, to be preſent in two places at once, and conſequently cannot be ſuppoſed to officiate in more than one, it follows, 'that with regard to the other, he muſt be a fine-curiſt, and liable accordingly.' In order to bring theſe caſes to a determinate rule, it is propoſed, that a ſum be ſpecified, 'as handſome 'as can be thought fit, for parochial duty; and all above that, 'enjoyed in whatever ſhape by the ſame clergyman, as a clergyman, to pay the tax as fine-cures, or places. The civil pluraliſt,' adds our Author, 'is to pay for all places, be the amount 'more or leſs: ſo that the preference is here given to the eccleſiaſtical;' and 'it could be wiſhed, that the latter would have 'the ſame regard to his ſubſtitute, who, however, is thought to 'be paid generally much more than any other deputy in an 'office.'

The caſe of Non reſidents, poſſeſſed of only a ſingle benefice, comes next under conſideration; upon which it is obſerved, that the incumbent making himſelf, in a great meaſure, a fine-curiſt, ought to pay the tax for all above the ſum allotted for the payment of a curate or curates in his abſence, unleſs, 'for example's 'ſake, or to provide for weak conſtitutions; ſuch, and all others, 'who having one living only, do not reſide upon it, might be 'excuſed the tax, if thought proper, upon allowing a third at 'leaſt to thoſe who venture to do the duty of the church.'

With reſpect to the Right Rev. the Biſhops, tho' our projector determines nothing abſolutely, yet he offers ſome reaſons why, under certain circumſtances, they ought not to be entirely exempted from this tax, and concludes, that 'their example would 'certainly be of great conſequence.'

In order to make this propoſal agreeable to thoſe who, as this writer expreſſes it, 'from a ſtrict attachment to the dues and im'munities of the church,' may at firſt diſlike it; he obſerves, that 'ſuch would certainly, upon their own principles, change that 'opinion, ſhould it be thought proper to aſſure them, that the 'part of this tax ariſing from the church, ſhall, as ſoon as poſ-

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'ſible, be applied to the beſt uſes of it; to the augmentation of 'ſmall livings, and the making a better proviſion for their inferior brethren.'

Our Author offers ſeveral other arguments, which, perhaps, may not be altogether convincing to thoſe who are likely to be moſt affected by his ſcheme, ſhould it take place. He treats the clergy in general, with the higheſt reſpect and complaiſance, and has been ſtrictly attentive to the intereſts of the inferior part of them, whoſe ſtipends have been long looked upon, by the impartial, as a great defect in our eccleſiaſtical œconomy.

XIII. *A fair Repreſentation of his Majeſty's Right to Nova Scotia, or Acadia.* Briefly ſtated from the memorials of the Engliſh commiſſaries; with an anſwer to the objections contained in the French memorials, and in a treatiſe, entitled, *Diſcuſſion ſommaire ſur les anciennes limites de l'Acadie.* 8vo. 1s. E. Owen.

From this ſtate of the facts in diſpute, the ſame concluſions ariſe in our favour, that are deducible from Art. XXVI. in our Catalogue for laſt month; each pamphlet ſerving to corroborate the arguments contained in the other.

XIV. *Party Spirit in time of public Danger conſidered.* Wherein the national Debt, the neceſſity of our connections on the Continent, with the nature of our ſubſidiary forces, and the antient mercenaries, are fully diſcuſſed. 8vo. 1s. Waller.

The great merit of this performance ariſes rather from its Author's intention than his execution. His deſign was to extinguiſh the ſpirit of party that has gone out among us, and to conciliate the minds of the diſcontented to the meaſures of the government. As to the ſubjects propoſed in the title to be fully diſcuſſed, our Author has advanced little that can be called new, relating to them; except his having laboured to ſhew, that the preſent ſubſidiary forces widely differ from, and are much leſs to be dreaded, than the antient mercenaries. His deteſtation of 'thoſe who 'ſpread opinions prejudicial to the public peace,' with which the pamphlet concludes, is expreſſed in terms no leſs uncommon than vehement.... 'Should,' ſays he, 'a reptile of this ſpecies, whom 'fear, deſpair, and greedineſs had long buried in his hole, where 'he lay wound up in himſelf, feeding on rancour and diſcontent; 'ſhould ſuch a reptile, in the active ſeaſon, caſt off his ſlough, 'and ſpring out in the face of day, you will know him by theſe 'marks. His characteriſtics are a *rattle* and a *ſting*; his only 'language is an *hiſs*; ſlippery and gloſſy, and *glittering*, nimble 'and *ready at a turn*; but without feature, or limbs, or proportion. Should this monſter attempt to ſcatter his poiſon among 'the herd,

——— Cape Saxa manu, cape Robora, Paſtor,
Tollentemque Minas, et ſibila Colla tumentem,
Dejice.———

XV. *The State of the Nation considered*, with respect to a French Invasion. 8vo. 6d. Dougny.

This is a new and ingenious court-satire, not in verse, but in excellent prose. We do not care to enter upon any particular explanation of such a pamphlet, but shall venture to recommend this, in the gross, as the prettiest piece of irony we have seen for some time past.

POETICAL.

XVI. *Athelstan*, a Tragedy, as it is acted at the Theatre-royal in Drury-lane. 8vo. 1s. 6d. Davis.

This Tragedy was written by the Author of Barbarossa; of which Play we gave a pretty full account in the *Review* for January 1755; to which we now refer, as a sufficient specimen of this writer's abilities in dramatic poetry: and this we may do with the more justice, with respect to the Author, as Barbarossa is by no means inferior to the new production. Both were well received on the stage, tho' Athelstan had not so much applause as his predecessor met with.

XVII. *Invasion*, an occasional Ode. Addressed to the English Nation. 4to. 6d. Cooper.

The Author shews a warm concern for his country, and seems to be a better patriot than poet. In the last mentioned character, indeed, he ranks with the meanest of all ode-makers; as the reader will see by the following specimen.

No sainted tribes, no idols here we call;
The church of England, and our Monarch's cause,
These bid oppose the superstitious Gaul,
To save our church, our liberties, and laws.

XVIII. *The Dream; or, England invaded.* A Poem. By a young Gentleman of fifteen. 4to. 6d. Lever.

This young poet dreams, like an honest Englishman, that if the French should invade us, it is our business to beat them back again. We hope, however, that we shall not be put to the trouble of repelling them; and that their threatned invasion will serve only, as in the present case, for 'the baseless fabric of a vision.'

RELIGIOUS, MORAL, *and* CONTROVERSIAL.

XIX. *A Letter to the Rev. Mr. John Wesley*, occasioned by his Address to the Clergy, Feb. 6. 1756. By one of that Clergy. 8vo. 6d. Cooper.

The Address mentioned in the title-page having been privately distributed, without being published in the usual manner, by advertisements, did not happen to fall in our way. We shall therefore only say of this Letter, that its author, with much coolness, and decency of expression, charges Mr. Wesley with having said many things in the said Address, that favour too much of spiritual pride and presumption. The passages are particularly cited in this

pamphlet, to which we refer those who have curiosity enough to look further into so *important* a controversy.

XX. *A Letter to the Right Rev. the Lord Bishop of London.* By Edward Weston, Esq. To which is annexed, a fourth edition of *The Country Gentleman's Advice to his Neighbours.* 6d. Johnston.

The author of the small, but judicious and useful tract, annexed to this letter, writes like one sincerely desirous of advancing the interests of virtue and religion. The plainness and simplicity of his manner of writing, added to that serious and truly benevolent turn of mind, of which there are so many evident marks in what he advances, shew that he has imbibed the true spirit of that most amiable system of religion which he professes to believe.

His *letter* contains some reflections on the late earthquake at Lisbon, and on the character of the present times; and the *tract* some excellent advice to his neighbours, relating to gaming, unlawful love, and other points of the highest importance to the right conduct of human life. See *Review*, Vol. XII. p. 393.

XXI. *The Folly and Danger of Enthusiasm:* or, The wickedness of attempting to know the secret councils of God. In a discourse on the pretended conflagration of the world, by the comet which is to appear in 1758. 8vo. 1s. Corbet.

This piece is introduced with some general reflections on the heavenly bodies, the terraqueous globe, &c. in order to lead our thoughts to that adorable being, the unremitting energy of whose omnipotent arm supports the vast and complicated fabric of the universe in its original beauty and order; and the refreshing streams of whose diffusive and inexhausted bounty, cheer and animate the whole creation. The Author proceeds then to the subject of his discourse, viz. to prove, from scripture and reason, that the comet which is to appear in the year 1758, will not be attended with those dreadful consequences with which weak men have terrified themselves and others. It has been said by some superstitious and ignorant persons, that this comet will bring on the general conflagration foretold in scripture, destroy the earth by fire, melt the elements, and put a final end to this visible world. To shew how groundless all such fears are, our Author produces several passages of scripture, to prove, that two grand events are to be expected before the consummation of all things, namely, the universal prevalence of the gospel over paganism, and all other false religions, throughout the world; and the national conversion of the Jews to the Christian faith. Now, tho' God can, if he pleases, perform these things in as short a space as he took to form this beautiful world, out of a confused chaos, yet we have abundant reason to believe, it is his will, that a much longer time than a year or two, will be taken up in dispersing those false religions which now overspread the greatest part of the world; and that the conversion of the Jews, and their reduction to their

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own land, will not be effected in an inſtant. The Author concludes with an argument or two, from reaſon, to ſhew that the world will not be deſtroyed by the comet in 1758.

XXII. *Reformation in Religion to a degenerate People*, the great means of national Proſperity. Containing motives for repealing the teſt, or act for preventing dangers which may happen from popiſh recuſants, and for reſtoring the whole Chriſtian inſtitution to its priſtine purity. Unto which is added, A friendly Epiſtle to the Biſhops and Miniſters of the Church of England; for plain truth and ſound peace with proteſtant Diſſenters: and uniting them to her in one Chriſtian communion. 8vo. 1s. 6d. Baldwin.

What the Author pleads for in this tract, is a general reformation in religion. What he advances, however, principally relates to the two poſitive ordinances which Chriſt appointed to be obſerved in his church; becauſe the freeing of them from the corruptions and abuſes which have been introduced amongſt us, he thinks, would tend to compoſe the moſt material of our religious diſputes, and lay a good foundation for uniting us all in one Chriſtian communion, upon the true ſcripture foundation. In regard to the Lord's ſupper, he looks upon the teſt-act, and indeed with great juſtice, as a ſcandalous proſtitution of it, and urges, briefly, what has often been repeated on this head. As to the other ordinance of Chriſt's appointment, he advances ſome things againſt infant-baptiſm, and tells us, that the antient practice of baptizing adult perſons, muſt neceſſarily be a much better ſecurity than infant ſprinkling, againſt temptations and the prevailing power and dominion of ſin. He likewiſe produces a great variety of texts of ſcripture, to ſhew, that national proſperity, accompanied with all temporal bleſſings, is promiſed and beſtowed by God upon public communities, when they have a ſtrict regard to religion and virtue; and gives a long quotation from Archbiſhop Tillotſon, ſhewing how advantageous religion is to the public proſperity of a nation. As to the friendly Epiſtle, it was firſt publiſhed in the year 1680, and is now reprinted, our Author ſays, with a view to excite ſome learned prelate, or other able hand, to propoſe ſomething more effectual for reforming the errors of our eſtabliſhed church, if what is therein mentioned, as a foundation for the general union and communion of all proteſtants in this kingdom, ſhould not be thought in every reſpect ſo ſuitable to the preſent ſtate of things, and the circumſtances of our clergy, as might be deſired.

*** *This* Catalogue *to be continued in our next; when the* Single Sermons *will alſo be inſerted.*

THE MONTHLY REVIEW,

For *MAY*, 1756.

ART. XLIV. *Travels through Germany, Bohemia, Hungary, Switzerland, Italy, and Lorrain: Giving a true and juſt Deſcription of thoſe Countries, their natural, literary, and political Hiſtory, Manners, Laws, Commerce, Manufactures, Painting, Sculpture, Architecture, Antiquities, Curioſities of Art and Nature, &c. &c. Illuſtrated with Copper-plates, engraved from Drawings taken on the Spot. By* John-George Keyſler, *Fellow of the Royal Society in London. Carefully tranſlated from the ſecond Edition of the German.* 4to. Vol. 1ſt.* Linde.

IT is with great truth and good ſenſe, that the Editor of this tranſlation thus addreſſes the public, in an advertiſement prefixed to the work.—'The Hiſtory of Countries,' ſays he, 'is ſo cloſely connected with the Hiſtory of Man, 'that the *latter* can be but imperfectly underſtood without the 'former: for as climates, laws, religion, culture and go-'vernment vary, the manners and characters of men, which 'they form, muſt alſo vary.

'The moſt illuſtrious actions of mankind, the foundations 'they have laid, the ſtructures they have raiſed, the battles 'they have fought, the victories they have gained, the trea-'ties and alliances they have made, and the monuments they 'have left, require the deſcription of place as well as an ac-'count of time and action, that they may be clearly under-'ſtood. Ancient Hiſtory cannot ſo well be illuſtrated and 'confirmed, as by the ruins and remains of ancient ſtruc-

* This Tranſlation is publiſhed in weekly Numbers, at 6d. each. The firſt volume contains 22 Numbers. The whole to make four volumes.

'tures; nor the Hiſtory of modern States and Kingdoms be 'compleatly known, without ſeeing them, or reading the ac- 'counts of thoſe who have ſeen them. Such accounts, if 'judicious and true, will not only afford great ſatisfaction 'to thoſe who do not travel, but be an uſeful guide and com- 'panion to travellers, and ſerve them as an entertaining 'faithful remembrancer after their return.'

But this is not all, nor, indeed, the moſt conſiderable advantage the readers of this work may expect, if the frontiſpiece ſpeaks truth; for not only *a deſcription of place*, and of *the ruins and remains of ancient ſtructures*, is promiſed, but the laws and polity, the manners, commerce, learning, arts, and curioſities of places deſcribed, manufactures, painting, architecture, and ſculpture, as well as natural hiſtory and antiquities. This is all that can be required from a Traveller, and if performed with ability, muſt be a moſt uſeful and entertaining work; particularly ſo to the great perſonage who has permitted it to be dedicated to him: for here his Royal Highneſs will have an ample and juſt deſcription of thoſe ſtates, which, we may take leave to ſay, is the more neceſſary for a Prince as he may not have an opportunity of ſeeing them in perſon.

That this work is not ill executed, might be preſumed from the great character it has obtained abroad, and from the pains taken with it by the learned Mr. Schutze, under whoſe inſpection it has been twice publiſhed in a very ſhort time. But the beſt recommendation of it, next to internal merit, (and what its merit is will, in ſome meaſure, appear from the extracts we ſhall lay before our readers) proceeds from the known character and abilities of the author. Mr. Keyſler was one of the beſt ſcholars of his time; and, as ſuch, it was recommended to him, by the moſt learned Reland, to write the Antiquities of Germany. This had been done, in ſome meaſure, by *Schedius de dis Germanis*, and others, with great parade of learning, but no great critical ſagacity. How much Mr. Keyſler was ſuperior to them, is manifeſt from his *Antiquitates*, which he publiſhed in London, and in which he has, from his knowlege of ancient remains in Saxony, explained other curious and ancient remains in England, which had in vain been attempted by Engliſh Antiquarians. He had ſome knowlege of our ancient languages, the Cambrian and Iriſh, from whence he derived the name of Druid, and other terms, without going to Phœnicia or Paleſtine for them. This Gentleman, as curious in his reſearches as able to make them, travelled with the ſons of Baron Bernſtorff, as their Governor, and had, by means of their

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rank, admittance to ſee what he well knew how to deſcribe. In fine, to make uſe of the words in the *Bibliotheque des Sciences & des Beaux Arts*, concerning theſe Travels, "what-"ever deſerves the notice of a traveller of taſte and learning, "Mr. Keyſler has taken care to inſert in this work."

As a ſpecimen of our Author's ſkill in Hiſtory and Politics, we ſhall extract the following anecdotes concerning the unfortunate Patkul, and his maſter, the King of Sweden.

'I ſhall always reſpect the memory of an excellent perſon 'here, who was perfectly verſed in the affairs of the north, and 'had for ſome time alſo choſe this country for his reſidence. 'He was a faithful friend of the afterwards unfortunate John 'Reinhold Patkul, and they lived together in mutual compla-'cency, ſometimes at Prangin, an eſtate belonging to Mr. 'Dankelman, in the Pais de Vaud, and ſometimes at Lau-'ſanne. Patkul having eſcaped from Sweden, to avoid diſ-'covery, took the name of Fiſcherring: to divert his melan-'choly he uſed to employ the morning hours in a French tran-'ſlation of Puffendorf *de officio hominis & civis*, and his 'friend read a lecture upon Puffendorf's larger work of the 'law of nature and nations. Their afternoons were ſpent in 'polite company. Here it was that he fell in love with Ma-'demoiſelle M———, and when ſoon after in Saxony, be-'ing in the way of making a conſiderable figure, he wrote a 'very moving letter to the lady, that ſhe would come to him 'to conclude their marriage. But Saxony was too far off, 'and in the minds of theſe people, who from their infancy 'hear freedom, tranquillity, and calm pleaſures talked of as 'the greateſt bleſſings of life, ambition does not carry ſo high 'a ſway. She was afterwards married to a young Pruſſian 'nobleman, who alſo was very near undergoing the ſame fate 'as Patkul, two votes only ſaving him from loſing his head, 'for an attempt on the lake of Geneva, when being in com-'pany with ſome rich perſons, and amongſt others ſome 'French, he at once carried off about forty thouſand Louis 'd'ors of their money.

'Mr. F. B. going afterwards to the court of Sweden, made 'no manner of ſecret of his intimacy with Patkul, by whom 'he had alſo been deſired privately to get intelligence on what 'terms he ſtood with the King: but from ſeveral circum-'ſtances the King ſeemed rather to look upon him as one 'dead, about whom, ſo far from harbouring any particular 'grudge or rancour, he ſcarce concerned himſelf. General 'R———, a pretended friend of Patkul's, offered Charles 'XIIth, to deliver him dead or alive; but the King did not

'his horſe bend and crawl along with him through a low paſ-
'ſage, where, had the horſe raiſed itſelf ever ſo little, he
'muſt infallibly have loſt his life. However, his manner of
'living was exemplarily temperate and hardy, having no cur-
'tains to his bed, nor night-cap, night-gown, nor ſlippers.
'The ornaments on the wall of his bed-chamber were muſ-
'kets and piſtols, and on the table always lay a Bible and
'Quintus Curtius: this laſt book is ſaid to have been of great
'prejudice to the King, confirming him in his temerity, and
'prompting him to ſuch undertakings as are ſcarce excuſable
'in a romance; of which, his deſperate reſiſtance againſt
'twenty thouſand Turks at Bender, is a ſtrong inſtance.
'Alexander the Great is, alſo, the only one betwixt whom
'and Charles XIIth a compariſon can be made, yet with this
'difference, that the King of Sweden was as much ſuperior
'to luxury and voluptuouſneſs, as the Grecian Hero was en-
'ſlaved by them.'

To the foregoing account of Patkul, tho' it increaſes this article to an unuſual length, our readers will readily forgive us if we add a remarkable Letter of his to a certain Miniſter, who ſhewed the original to our Author.

LETTER from J. R. Patkul to the Baron D.

'SIR,

'NOthing could give me greater pleaſure than to hear
'from you—It ſeems at laſt, dear Sir, you know who
'Fiſchering was, whoſe reſidence in Switzerland has occaſi-
'oned ſo many conjectures. There is then no need of con-
'cealing it any longer; and that you may be farther certified
'of it, I ſhall inform you, Sir, that within theſe laſt twenty
'years, by the oppreſſion and inſupportable rigour of the
'Swediſh government, many worthy perſons have been to-
'tally ruined, families of diſtinction ſtripped of all, and ba-
'niſhed; that all Europe hath rung with the lamentations of
'deſtitute wretches, drove out of their country, and roving
'from nation to nation, as monuments of Swediſh virtue and
'policy. The contagion at laſt ſpread itſelf into my poor
'native country, which is Livonia, a province not unknown
'in our hemiſphere, and to which the Swedes are obliged for
'a great part of their riches and conſideration. The famous
'*Reduction*, as it was called, was carried ſo far, that all the
'fundamental laws, capitulations, and privileges were entire-
'ly ſubverted and deſtroyed, and the fortune, honour, and
'lives of a nation, whoſe only fault has been a too firm at-
'tachment to Sweden, ſubmitted to deſpotic and oppreſſive
'meaſures. This diſtreſs carried the Livonians no farther

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'than to petition the King, that he would be pleaſed to con-
'ſider the rights and privileges confirmed to them even by the
'treaty of Oliva, and ſince by ſeveral grants of the Kings of
'Sweden, *ſurdo narrabatur fabula*, till the Nobility, weari-
'ed with the tyranny of the Governor-general, drew up a
'ſtate of all the grievances under which the province groan-
'ed, alleging only plain facts, and concluding with a very
'dutiful requeſt, that his Majeſty would be pleaſed to lay to
'heart our ſufferings, to appoint an impartial commiſſion of
'enquiry, or take any other courſe for putting a period to
'ſuch flagrant outrages.

'Inſtead of liſtening to our complaints, ſix Noblemen of
'the beſt families of the country, were charged with high-
'treaſon, as deſigning to revolt and form a general inſurrecti-
'on in the province. It was to no purpoſe, that we offered
'to prove this charge an atrocious calumny, the invention of
'infernal malice, or a chimera hatched in ſome diſtempered
'brain. The whole body of the Nobility tranſmitted a pe-
'tition to the King, openly declaring it to be this general
'cauſe for which they would all be reſponſible, and that no
'particular perſons were to be charged with it, but all in
'vain; for my part, eaſily perceiving that we were picked
'out for a ſacrifice, in order to ſilence any further complaints
'againſt the Reduction, and the other plagues of Egypt, I
'withdrew into Courland, and afterwards ſollicited a ſafe-
'conduct, which was not granted but with much difficulty;
'and not till I had threatned, in caſe of denial, to publiſh a
'detail of ſuch unprecedent dealing with ſubjects, who, con-
'ſcious of their innocence, would juſtify themſelves before
'the whole univerſe, from all the calumnies forged againſt
'them. At length appeared this ſafe-conduct, but with ſuch
'ambiguous clauſes, that ſome worthy perſons deteſting the
'falacy, were pleaſed, by anonymous letters, to warn me,
'that no faith would be kept with me. However, contrary
'to the general expectation, and even of the King himſelf,
'I appeared at Stockholm, requeſting only that the whole
'procedure might be carried on with juſtice, of which there
'was ſuch a flagitious violation, that the accomplices muſt
'anſwer for before God, and in this world they will never
'be able to clear themſelves with perſons of a good heart and
'ſound judgment; which appears from hence, that we found
'ourſelves under a neceſſity of reproaching the whole grand
'Commiſſion, or the Parliament, that their record was fal-
'ſified; and being warmly preſſed by us, they even effaced a
'paſſage, wherein it was ſaid, that, in a conference, we had

'acknowleged ourſelves *Rei confitentes*. So many ſnares were 'laid for us, under pretence of friendly advice, and intreat-'ing us to preſent a petition for the pardon of crimes, which 'we could not deny but to have committed, encouraging us 'with hopes, that this confeſſion would melt the King's heart, 'and all would end happily. But having abſolutely deter-'mined never to ſtoop to ſuch a meanneſs, it was concluded, 'that it being impoſſible for us all to get looſe from the talons 'of theſe birds of prey, one of us ſhould make his eſcape, 'in order to inform the world of our innocence. It was ſtrange 'that this ſhould fall to my lot, being more narrowly watch-'ed than others, and ſo narrowly that, humanly ſpeaking, 'any ſuch attempt ſeemed utterly impracticable without fall-'ing into the hands of my keepers. And, indeed, Sir, if 'you were acquainted with all the circumſtances, which I 'ſuppreſs only that I may not be tedious, you would ſay, 'that the *Lord had guided me with his right hand.* I left in 'my chamber, at Stockholm, a ſuitable letter to the King, 'and another to the Parliament.

'Whilſt I thus lived in the obſcurity in which you knew 'me, a Prince of great diſtinction offered me his protection; 'in the mean time we were tried like criminals, and all the 'favour which my noble fellow-priſoners could hope for was, 'that after receiving ſentence of death, it was mitigated to 'ſix years impriſonment; but the ſatisfaction of the men in 'power was far ſhort of what it would have been, could they 'have laid hands on me, as in our debate I ſeemed animated 'with an uncommon ſpirit and elocution againſt their enor-'mities. Thus whilſt I was deſpairing of ever ſeeing my 'home again, or of appeaſing my enemies, who have tra-'duced me to the greateſt Princes in Europe, the King of 'Sweden dies, and his ſon ſucceeds to the throne: this every 'body imagined the happy juncture for making our peace, 'and that all the illegal meaſures of the former government 'would be ſuperſeded. But things go in the ſame courſe, 'the ſame councils prevail; and tho' the others were releaſed, 'there was no pardon for me; my eſcaping ſcot-free was 'what they could not forget.

'In the mean time the Elector of Saxony was elected King 'of Poland, and ſoon after ſent a Miniſter to Sweden, with 'a ſincere deſign of entering into a cloſe harmony with that 'power; but Sweden, intoxicated with its good fortune, 'diſmiſſed this Miniſter without ſo much as hearing what he 'had to ſay. Afterwards the Czar of Muſcovy himſelf, in 'his paſſage thro' Riga, the capital of Livonia, was treated

'with

'with ſuch haughtineſs, as raiſed a ſtrong and ſettled reſent-
'ment in him: that in his return from Vienna to his own
'dominions, he had an interview with the King of Poland,
'wherein it was concerted to call Sweden to an account for
'its depredations, both on themſelves and other neighbouring
'ſtates. Whereupon the King of Poland offered me a com-
'miſſion; and tho' unacquainted with his peculiar motive
'for it, I had a ſurmiſe that ſome deſign againſt Sweden was
'on the anvil. As I was eſpecially cautious of avoiding any
'ſteps favouring of a vindictive ſpirit, and which might give
'handle to a reproach that I had heartily concurred in any
'engagements againſt Sweden, I applied to a great Prince,
'that he would be pleaſed to reinſtate me in the King of Swe-
'den's favour; and my affairs were accordingly recommend-
'ed to his Envoy; but nothing could be obtained. I further
'offered, on being reſtored to my eſtate, to remain in Ger-
'many, in any city Sweden ſhould appoint, to live privately,
'and have no connexion or correſpondence with any Prince
'ſuſpected by Sweden; but to this my implacable enemies
'turned the deaf ear; ſo that the enjoyment of freedom ne-
'ceſſarily obliged me to throw myſelf into the arms of his
'Poliſh Majeſty. Proper meaſures were now taken for bring-
'ing Sweden to reaſon, and hitherto they have been carried
'on with remarkable ſucceſs, and what is to come muſt be
'left to Providence. We have already made ourſelves ma-
'ſters of two places, the laſt of which is unqueſtionably one
'of the ſtrongeſt in all Europe. The main body of the
'King's army is now on its march towards Livonia, which
'will be the ſcene of the campaign.

'I have been thus particular in my adventure, that you
'may be fully acquainted with the reaſons whereby I was in-
'duced to ſerve the King of Poland againſt the King of Swe-
'den. This is not ſerving againſt my country, but rather
'to free it from a cruel ſlavery. Thus, Sir, I have entirely
'reſigned myſelf up to the will of the Lord, who is the
'avenger of all wrongs committed on earth, &c.

Warſaw, May 18, 1700.

The character of the King of Sardinia, and his amour with the Counteſs de Verüe, are extremely entertaining, and ſhew the freedom with which Keyſler writes, as well as the intelligence he was maſter of. As the anecdote of the Counteſs is extraordinary, and may relieve our readers from the concern they muſt have felt by reflecting on the cruel misfor-

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tunes of poor Patkul, we make no further apology for the following extract.

'As to what happened to the Count de Verüe, in relation 'to his wife Johanna Baptiſta, daughter to Lewis Charles 'd'Albert, Duke de Luynes, it was in a great meaſure owing 'to himſelf, for he was continually crying up, in the King's 'hearing, the extraordinary beauty * of his ſpouſe, and un- 'dervaluing all other Ladies. In ſhort, he offered of his 'own accord to bring her to Court. On her arrival, ſhe ſo 'inſinuated herſelf into the Queen's favour, as to become her 'Majeſty's chief confidant and inſeparable companion. The 'King in the mean time entirely gained the good graces of 'the Counteſs: and not long after, ſhe had a particular 'houſhold appointed for her, with a chamberlain, and a 'guard: the King likewiſe preſented her with a part of the 'crown jewels. Things were carried on in this manner for 'three years, before the Queen, then Dutcheſs of Savoy, 'knew any thing of it; and no body was ſo indiſcreet as to 'incur the King's diſpleaſure, by diſcovering an affair which 'was a ſecret to the Queen alone. She even accompanied 'the King to an entertainment given at Valentin, on account 'of the birth of the Marquis of Suſa, of whom the Coun- 'teſs de Verüe had been lately delivered; and here ſhe cer- 'tainly muſt have received ſome intimation of the intrigue, 'which ſhocked her ſo, that ſhe roſe from table with ſome

* 'This beauty reigned a long time; when ſhe was in the 'height of favour, the Lorrain Miniſter, Baron F. fell ſo paſſion- ately in love, that his mind was totally taken up with her. At one time going from court about midnight, his chairmen aſked 'him whither they were to go, he told them to the Counteſs de 'Verüe's. Thither accordingly they went, and knocked at the 'door; but the family being gone to bed, it was ſome time before 'the door could be opened. In the mean time this Miniſter, who 'otherwiſe did not want parts, recovered from his abſence of mind, but was not a little uneaſy upon recollecting where he was, and accordingly thought it beſt to make off. My Lord Galloway, 'ſome time after, gave him this candid reproof, *Monſieur, pour- 'quoy etes vous ici? n'eſt ce pas pour faire les affaires de vôtre mai- 'tre? vous les gatés en vous imaginant, d'etre dans une epaiſe forêt, 'ou perſonne ne vous pourroit voir. Vous vous trompés, croyés moy, 'vous étes en roſe Campagne, &c.* i. e. "Sir, on what account "are you here? is it not about your maſter's affairs? you ſpoil "them by fancying yourſelf in a thick foreſt where no body can "ſee you, whereas you may take my word for it, you are expoſed "on an open plain," &c.

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'indignation, and went away. Three Ladies, whom the 'King ſuſpected of having betrayed him, were baniſhed the 'court. A certain Colonel made his eſcape, under the diſ-'guiſe of a cook; but he got a regiment in the Imperial ſer-'vice, and was afterwards permitted to return to his country. 'As to the Count de Verüe, he was unqueſtionably one of 'the firſt who obſerved the unhappy effects of his Lady's 'boaſted beauty; and in the heighth of his impatience he 'relinquiſhed a penſion of two hundred thouſand livres a 'year in the Duke's dominions, and entered into the French 'ſervice. He was there made Marechal des Camps & Armées 'du Roy, and afterwards Commiſſaire-General de la Caval-'lerie; but ſome years after he loſt his life in an engagement. 'His two ſons were not more fortunate than the father: one 'of them dying in the field of battle, and the other, if I 'miſtake not, broke his neck by a fall. The preſent Count 'de Verüe is in very affluent circumſtances, tho' he has re-'covered but a ſmall part of the Verüe eſtate.

'From this time the King's amour was no longer a ſecret, 'and the Queen was obliged to ſuffer many mortifications, 'which affected her very ſenſibly, particularly the following.

'The Queen had a ſprig of diamonds which ſhe uſually 'wore on her boſom, which took the fancy of the Counteſs 'de Verüe: the King, one day at table, the Counteſs being 'preſent, demanded it of the Queen, and preſented it to the 'Counteſs. This was the more mortifying, as theſe jewels 'were either preſented to her by her father, or part of her 'own fortune, and, as ſuch, were her independent property. 'At length the Counteſs de Verüe reflecting, that either by a 'change in the King's affection, or by his death, things 'might take a very unfavourable turn, and ſhe be forced into 'a cloyſter, a life which little ſuited with her temper, ſhe 'began to conſider of ways and means to diſengage herſelf in 'time, and be beforehand with ill fortune. The matter was 'concerted by letters between her and her brother, who ſoon 'after came out of France to Turin in diſguiſe. This hap-'pened in the year 1707, when the King had withdrawn 'from Turin to Chamberry. The Counteſs de Verüe uſed 'to go to a wood near Turin every afternoon, attended by 'her woman and chamberlain. Here after ſpending about 'half an hour in reading, ſhe uſed to walk by herſelf, leaving 'her attendance at a diſtance, and pretended to find an ex-'traordinary pleaſure in meditation. In the mean time ſhe 'was buſy packing up in her palace, and ordered her fine 'paintings to be taken down, under pretence, that for their

'better

'better preſervation curtains were to be made for them; but 'they were privately conveyed to her brother, together with 'gold medals, curious manuſcripts, jewels, &c. On the 'day appointed for their flight, ſhe went as uſual to the wood, 'read, and then pretended to take her ſolitary walk; ſhe flew 'to her brother, who, having prepared poſt-horſes and car-'riages for the journey, waited for her at an appointed ren-'dezvous near the wood; from thence they made for France 'with all poſſible ſpeed. An hour and a half being elapſed, 'the Counteſs's woman began to look about for her Lady; 'but not hearing any news of her, ſhe began to apprehend 'ſome misfortune had befallen her. Hereupon the Counteſs's 'retinue diſperſed themſelves in the wood in queſt of her, 'but all to no purpoſe. When it was known at Turin that 'ſhe was not to be found, an expreſs was ſent to the King at 'Chamberry, who was juſt going to ſit down to table; but 'on this news, he immediately ſet out for his palace at Turin. 'There he found a letter from the Counteſs, wherein ſhe ex-'cuſed her flight, from the apprehenſion of a change in his 'affections, and the misfortune in which ſhe would in ſuch 'a caſe be involved. The King had part of the jewels again; 'and confiſcated an annuity of twenty thouſand livres a year, 'which ſhe had from the town-houſe of Turin, together 'with the capital. His Majeſty was heard to ſay on this oc-'caſion, that he never was engaged with any woman who did 'not deceive him; and ever ſince this adventure the King ſel-'dom ſpeaks with any Ladies, whether old or young, but 'avoids them as much as poſſible. This elopement produced 'a happy reconciliation between the King and Queen, and 'ever ſince they have lived in perfect harmony and mutual 'confidence. Some are of opinion, that the King was not 'ſorry in his heart to be rid of the Counteſs; but that he 'could not ſo well digeſt the manner of her departure, eſpe-'cially on account of the travelling charges with which ſhe 'abundantly furniſhed herſelf. As to any ſubſequent recon-'ciliation between them, all I can ſay is (and I have it from 'unqueſtionable authority) that, when in the year 1717, the 'Allies intended to deprive the Duke of Savoy of the king-'dom of Sicily, he was adviſed of it by the Counteſs ſooner 'than they could have wiſhed. The Regent had truſted the 'Duke of Bourbon with the ſecret of this tranſaction, and 'he was the channel through which it came to Madam de 'Verüe. The Count de Verüe was living when his Lady 'came to Paris; and it happened, that he once carried her 'in his coach from a maſquerade without knowing her. How-

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'ever, ſhe knew him, and unmaſqued juſt as ſhe was going 'to alight, to which overture the Count made no other an- 'ſwer, than by a low bow. It is not long ſince I was at her 'houſe * in the Fauxburg St. Germain, which for richneſs 'of furniture, and number and beauty of the paintings, is 'exceeded by few in Paris.'

To ſcholars we are perſuaded the following piece of literary news will not be unentertaining—Secretary Pfaff was preceptor to the hereditary Prince of Wurtemburg at Turin, in the year 1712. 'The Keeper of the Royal Library there 'was to put the library in order, and draw out a catalogue of 'all the books and manuſcripts; but he knew but little of 'Greek, Hebrew, and Arabic; whereas Pfaff was a tho- 'rough maſter of them. On this account the Librarian was 'deſirous of forming an intimacy with Mr. Pfaff, who rea- 'dily embraced the opportunity, as he might by that means 'have the liberty of ſearching and tranſcribing what he 'pleaſed from the manuſcripts; particularly a manuſcript of 'the fifth century he here met with, viz. *Lactantius's Epitome 'Inſtitutionum divinarum* compleat, all the copies of which 'before were very imperfect; and this, together with three 'other treatiſes, he publiſhed in 8vo at Paris, in 1713. To 'his good uſe of this opportunity is alſo owing an edition of '*Ireneus's Fragmenta ἀνέκδοτα*, with a Latin tranſlation. He 'began to be ſuſpected whilſt he continued here, and a little 'before he left Turin he was deprived of the freedom he had 'taken of viſiting the library at his pleaſure, eſpecially when 'Mr. Maffei deſired the ſame favour. But what cauſed a 'more ſtrict eye to be kept over him, was the publication of 'the *Fragmenta Irenæi*; for he did not conceal that the ma- 'nuſcript of it was in the royal library of Turin. It gave 'great offence that an heretic, as they called him, ſhould be 'allowed to furniſh himſelf with arms againſt their own reli- 'gion, from their arſenal of learning. This is the whole ac- 'count of Secretary Pfaff's behaviour, and the uſe he made 'of the library at Turin. I am not ignorant that, both at 'home and abroad, many additions have been made, and

* 'The Counteſs de Verüe died at Paris, on the 18th of No- 'vember, 1736, in the 66th year of her age, leaving to her bro- 'ther the Prince de Grimbergue, and her niece the Dutcheſs of 'Duras, the whole of her fortune during their lives, which after- 'wards goes to the houſe of Aumont. To the Princeſs of Carig- 'nan ſhe bequeathed a legacy of an hundred India bonds, each of 'which, at that time, ſold for two thouſand one hundred and nine- 'ty livres.'

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'many very ſtrange ſtories have been told about his leaving 'Turin; but regard to truth obliges me to ſay, that all the 'odious circumſtances that have been added, are mere calum-'nies unknown to any perſon here, and generally confuted 'by every one.

'Be the cauſe of this exceſſive caution what it will, it is 'certain that, without a particular order from the King, there 'is no ſeeing the *Menſa Iſiaca* and *Ligorius's Manuſcripts*. 'As to the firſt piece, it is a pretty large copper-plate, in the 'form of a parallelogram, inlaid with many Egyptian hie-'roglyphics and imagery of ſilver, and a blue kind of mixed 'metal, not unlike varniſhed ſteel. It formerly belonged to 'Peter Bembus, from whom it came to the Duke of Man-'tua; at which time, namely 1604, Pignorius publiſhed 'his explanation of it in 4to. with the entire plate in its pro-'per dimenſions, together with all the figures exactly deli-'neated. In the year 1630, when Mantua was plundered, 'this valuable plate was carried off, and fell into the hands 'of Cardinal Pava, who made a preſent of it to the Duke of 'Savoy. Father Montfaucon's firſt work, *de l'Antiquité ex-'pliquée*, &c. is very faulty in regard to this plate, not only 'inverting Pignorius's print of it (which he has alſo greatly 'contracted) but alſo ſays, that this curioſity was irrecover-'ably loſt at the plundering of Mantua. The laſt miſtake, 'however, is corrected in the note.

'As to Ligorius's manuſcripts, they conſiſt at preſent of 'no leſs than thirty folios, full of antiquities and inſcriptions, 'which he has not only explained, but delineated extremely 'well with his own hand. He lived in the ſixteenth century, 'reſiding for the moſt part at Rome, where, according to his 'own account in the preface, he ſpent thirty-five years on the 'work. But notwithſtanding the length of time he ſpent in 'compiling this work, it has not the character of great accu-'racy; and many go ſo far as to queſtion Ligorius's integrity 'and fidelity in copying many of his antiquities.

'The firſt ſeventeen or eighteen folios contain an account 'of cities and places in alphabetical order. Theſe are ſuc-'ceeded by miſcellaneous tracts, namely, *de Familiis anti-'quis*; *Explicatio Draconis*; *it. Sigillorum & vocum, quæ in 'veteribus Monumentis occurrunt*; *de Magiſtratibus veterum 'Romanorum*; *de Terræ motibus*; *Hiſtoria picturæ & ſculp-'turæ*, i. e. "of ancient families; explication of a dragon; "of the words and ſigns that occur in ancient monuments; "of the magiſtrates among the ancient Romans; of earth-"quakes; a Hiſtory of painting and ſculpture;" his own

'drawings and ſketches, particularly the three fineſt parts. 'The firſt of which treats *de numiſmatibus Imperatorum*, 'i. e. "of the medals of the Roman Emperors;" the ſecond, '*de aliis numiſmatibus Romanorum dictis*, i. e. "of other Ro- "man coins;" 'the third *de re navali veterum*, i. e. "of ma- "ritime affairs among the antients." 'All theſe volumes are 'bound in vellum, with red titles, and neatly written in Italian. 'The drawings are very elegant, ſo, that in many reſpects, 'they may be ſaid to ſurpaſs the works of Leonardi Vinci in 'the Ambroſian library at Milan. However, if they ſhould 'ever be printed, a great part of both muſt be left out; conſi- 'derable improvements having been made in the knowlege and 'diſcovery of antiquities, ſince the times of thoſe learned per- 'ſons. Cardinal Richlieu and Lewis XIII. are ſaid to have of- 'fered a very large ſum of money for this work of Ligorius; 'but no neceſſity could ever induce the Savoy family to part 'with it. This treaſure of literature is reported to have coſt 'Duke Charles Emanuel eight thouſand Ducats, though Queen 'Chriſtina, as ſome relate, had alſo a copy of it, which is at 'preſent in the library of Cardinal Ottoboni. Some volumes 'of it likewiſe are in the Vatican library, having been ſur- 'ruptitiouſly conveyed away by a Secretary of the Pope's 'Nuncio at Turin. A Bookſeller at Geneva is alſo charged 'with having about a year ago pilfered four leaves of this va- 'luable work.'

Of military bravery, the following inſtances are very great.

'The Marquis d'Entreyve's gallant defence of Verua a- 'gainſt the French in the laſt war, is ſufficiently known. The 'Allies having a camp near the Po, the preſent King of Sar- 'dinia uſed often to throw bomb-ſhells filled with louis-d'ors 'into Verua, for the encouragement of the garriſon; but 'want of proviſions at laſt obliged them to ſurrender. When 'the ſoldiers marched out of the garriſon, d'Entreyve had an 'ammunition-loaf carried before him upon a pike, and as he 'paſſed by the French General, ſaid to him, "This piece of "bread was all the proviſions left in the place; had it been "provided with two days more ſubſiſtence, it ſhould have "coſt you dearer."—

'I cannot forbear adding one inſtance more, which muſt 'appear the more extraordinary, and intitle the author to the 'greater praiſe, as his birth and education were but mean, 'which ſeldom produce thoſe ambitious views to which ſo 'many daring or heroic actions, as they are called, are ow- 'ing. At the ſiege of Turin, in 1706, the French had

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'broke into one of the largeſt ſubterraneous galleries belonging to the citadel, and the French engineer was rewarded with two hundred louis-d'ors for diſcovering this paſſage. The French now concluded that they ſhould make their way into the citadel, by means of this ſecret paſſage, and accordingly poſted two hundred grenadiers there. One Micha, a Piedmonteſe peaſant, who had been compelled to ſerve as a pioneer, and by his good natural parts and long practice, had acquired ſuch a ſkill in it as to be made a corporal of the pioneers, was then working at that place with about twenty men, in order to complete a mine. But hearing the French buſy over his head, in ſecuring themſelves in the gallery, it immediately occurred to him, that his work was now become uſeleſs, the enemy being poſſeſſed of a place which would be of infinite detriment to the beſieged; he was alſo convinced that it would coſt him his life to hinder it, his mine having no *fauciſſon*, with which he might ſpring it with leſs danger. There was no time for deliberation, he therefore immediately formed this brave reſolution: To ſave his companions, he ordered them immediately to withdraw out of the mine, and fire a muſket as a ſignal when they were in a place of ſafety; adding, that they ſhould go and acquaint his Majeſty, that Micha implored a ſubſiſtence for his wife and children. Upon hearing the ſignal he immediately ſet fire to the mine, and thus ſacrificed his own life, and blew up the two hundred French grenadiers into the air.'—The King provided not only for Micha's widow and children, but ſettled a perpetual annuity of ſix hundred livres a year upon his deſcendants.

The Ladies will not be diſpleaſed with the account our Author gives of the riſe and progreſs of their favourite manufacture of Silks. 'The ancient Romans for a long time never dreamed that ſilk could be produced in their country; and the firſt ſilk ever ſeen in Greece was after the conqueſt of Perſia by Alexander the Great. From thence it was imported into Italy, but was ſold at the rate of an equal weight of gold.* The Perſians being the only people of whom it was to be had, would not permit a ſingle egg or worm to be carried out of their country. Hence the ancient Greeks and Romans were ſo little acquainted with the nature of ſilk, that they imagined it grew like a vegetable. Holoſericum, or a ſtuff made of ſilk only, was worn by none but Ladies

* *Vid. Vopiſcus in Aureliano.*

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'of the firſt rank.* But men of the greateſt quality, and 'even Princes, were contented with Subſericum, or a ſtuff 'made of half ſilk; ſo that Heliogabalus is remarked for be-'ing the firſt who wore Holoſericum.† In the reign of the 'Emperor Juſtinian, a trial was made for bringing ſilk-worms 'alive to Conſtantinople, but without ſucceſs; however, two 'Monks who had been employed in the affair, repeated the 'trial with ſilk-worms eggs. ‡ The experiment ſucceeded ſo 'well, that to this Conſtantinopolitan colony, all the ſilk-'worms and ſilk manufactures in Europe owe their exiſtence 'and origin. Till the middle of the twelfth century, all the 'ſilken ſtuffs at Rome and other parts of Europe, were 'of Grecian manufacture. But Roger I. King of Sicily, 'about the year 1138, invading Greece with a fleet of veſ-'ſels with two and three benches of oars, called Galeæ or 'Sagittæ, (from whence are derived the words Galley and 'Saique) and ſacking and plundering Corinth, Thebes, and 'Athens, brought away to Palermo, among other priſoners, 'a great number of ſilk-weavers, to inſtruct his ſubjects in 'that art. From them, as Otto Friſingenſis de geſtis Fride-'rici, lib. i. cap. 23, informs us, the Italians ſoon learned 'the method of manufacturing ſilk.'

We ſhall conclude this article with obſerving, that the copper-plates ſeem to be pretty well executed from good deſigns, and that the Latin inſcriptions, which are very numerous, as was to be expected from ſo good a ſcholar as Mr. Keyſler, are faithfully rendered by the Engliſh Tranſlator.

* 'Tacitus Annal. II. Flav. Vopiſcus in vita Taciti Imperat.

† 'Ælius Lampridius in vita Heliogabali. 'Primus Romanorum 'holoſerica veſte uſus fertur, cum jam ſubſerica in uſu eſſent.'

"He is ſaid to be the firſt of all the Romans who appeared in a "garment of Holoſericum, or all ſilk; Subſerica, or mixed ſtuffs, "being then generally worn."

‡ 'Procop. de bello Goth. p. 315.

ART. XLV. *The Lord's Supper explained upon Scripture-principles, and adapted to the uſe of common Chriſtians. By* John Taylor, *of Norwich. For the uſe of a Chriſtian ſociety in that city.* 8vo. 1s. Waugh.

MR. Taylor introduces his account of the Lord's Supper with an explication of the words of the inſtitution, both as they are recorded by the evangeliſts, and by the apoſtle

Paul, 1 Cor. xi. 17, &c. In treating of this laſt paſſage, he ſhews from Xenophon, that the Greeks uſed to meet in the evening, in each others houſes, for converſation; and that they brought along with them, in baſkets, their own ſuppers, which they ate ſeparately. The Corinthians, he thinks, raiſed their notion of the Lord's Supper no higher than one of thoſe friendly clubs or collations, and that the apoſtle reproves them, in the paſſage quoted, for ſo groſs a miſtake. In the ſecond ſection he proceeds to give a general view of the Lord's Supper, explaining the deſign of it in the following manner.

'The Lord's Supper is to be celebrated, in Chriſtian aſ-
'ſemblies, to revive in our thoughts a joyful ſenſe of the love
'of God, and of the meſtimable bleſſings of the goſpel, and
'to diſpoſe us to a temper and conduct ſuitable to them.
'And it is admirably deviſed to give the meaneſt capacity a
'clear and diſtinct view of the glory of the Lord; or of all
'the treaſures of divine wiſdom and grace in Jeſus Chriſt.
'For 1ſt, the Lord's Supper ſuggeſts the firſt thought in the
'Lord's Supper, that GOD IS OUR FATHER: for in God's
'houſe, by his order, a TABLE is ſpread, at which we are
'invited to ſit down; furniſhed with proviſion, of which we
'are commanded to eat. This ſhews, in a natural eaſy man-
'ner, that we belong to God's houſhold; that we are his
'children, and he our FATHER, &c. 2. As the Lord's
'Supper ſhews our relation to God, as our Father, it ſhews
'our relation to the Son of God, as our elder Brother, &c.
'3. The Lord's Supper alſo ſignifieth and ſheweth our rela-
'tion to the bleſſed ſociety of Angels, who now behold the
'face of our Father in Heaven, &c. 4. In the Lord's Sup-
'per we appear together as related to all the Saints, to all
'the holy Patriarchs and Prophets, even to all the Excellent
'in the earth, that have been, are, or ſhall be to the end of
'the world, &c. 5. In this ordinance we are alſo clearly
'ſhewn our relation to one another, as brothers and ſiſters, as
'we are all the children of God, and brethren of Chriſt, &c.'

To confirm theſe ſeveral particulars, our Author cites ſome texts of ſcripture, which ſhew, indeed, that Chriſtians ſuſtain theſe relations, but yet do not prove, that they are held forth to them in the Lord's Supper. Under each head he explains the dignity and advantages of the relation under conſideration, and cloſes ſome of his illuſtrations with devotional addreſſes ſuited to the ſubject, and which are well calculated to awaken pious ſentiments in the minds of his readers. In the third ſection he explains the ſcripture notion of *eating* and *drinking*.

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Under this head he produces a variety of texts, to ſhew that the terms are metaphorical, that they were familiar to the Jews, that they were applied to denote ſpiritual actions, and particularly the acquiſition of knowlege, and all the means neceſſary thereto. From John vi. 51, &c. he ſhews, that to eat Chriſt's fleſh, and to drink his blood, is the very ſame thing as to hear him with attention and ſerious conſideration, to believe in him, or to have right conceptions concerning him, and to come unto him, or embrace his doctrine, and obey his inſtructions. But as the bread and the wine are diſtinct repreſentations, our Author thinks they ought to be diſtinctly and ſeparately conſidered; and therefore, in the fourth ſection he treats of eating the bread in the Lord's Supper. He thinks that the bread in the Sacrament repreſents the doctrine and example of Chriſt, and that in eating it we are to call to mind the inſtructions of our divine Teacher; that by meditating upon them, we may be affected with the beauty and excellency, and engaged to the practice of them. In treating of our Lord's doctrine, he obſerves, that it is no other than the eternal laws of truth and righteouſneſs: theſe he enumerates particularly, and at the concluſion gives a form of thankſgiving to God for our ſpiritual mercies. In ſpeaking of the example of Chriſt, he defines it to be the moſt perfect conformity of all his actions to his own rules and doctrines; then takes notice of ſome of the principal tranſactions of his life, wherein he ſhewed that great ſtrength of virtue by which he was diſtinguiſhed from all other men; and concludes, as before, with devotional addreſſes, calculated to impreſs more deeply on the minds of his readers, the particulars of our Lord's example which he had mentioned.

The fifth ſection treats of drinking the wine in the Sacrament. By the blood of Chriſt our Author underſtands his moſt perfect character of virtue and holineſs. 'But in the Lord's 'Supper,' ſays he, 'the blood of Chriſt is not to be conſidered 'ſimply in this view: for our Lord expreſly tells us, that his 'blood, or perfect obedience and goodneſs, (repreſented by 'the wine) is to be conſidered as ſtanding in relation to the 'New Teſtament, or covenant of grace, the deed of gift, 'the grant of favour and bleſſings, which God in Chriſt hath 'freely beſtowed on mankind. And conſequently, in this re'ſpect, the blood of Chriſt is to be regarded as the object, 'not of imitation, but of joy and exultation.—

'But in what manner doth the blood, or perfect obedience 'and goodneſs in Chriſt, ſtand in relation to the covenant of

'grace? Briefly and plainly thus: on account of Chriſt's 'moſt perfect obedience and goodneſs, God was pleaſed to 'grant unto mankind all the bleſſings of the covenant, ſo far 'as they can be freely given; even as on account of Abra-'ham's obedience, in being ready, at the command of God, 'to ſacrifice his only ſon, God conferred upon his poſterity 'the whole nation of the Iſraelites, peculiar privileges, above 'all other nations, Gen. xxii. 16, 17, &c.—xxvi. 4, 5. Or 'as God was pleaſed to grant, for the encouragement of our 'faith, patience, and conſtancy, the revelation of the future 'ſtate of the church, in honour of our Lord's worthineſs, or 'merit, Rev. v. 1—10. And as the ſcripture gives us theſe, 'and ſeveral other undeniable inſtances of bleſſings beſtowed 'on ſome, on account of the virtue and piety of others; and 'as our intereſt in the *freely* given bleſſings of the covenant 'are, next to the grace of God, conſtantly aſſigned to the '*righteouſneſs*, or, which is the ſame thing, to the *croſs*, *blood*, 'and *death* of Chriſt, we may reſt ſatisfied, that Chriſt's moſt 'excellent character of univerſal holineſs was honoured with 'the *free* donation of thoſe bleſſings upon us; and that infi-'nite wiſdom ſaw, this was the fitteſt and propereſt way of 'granting them to mankind.—

'Thus the connection between Chriſt's righteouſneſs, or 'moral excellence, and God's *free gift* of pardon and eter-'nal life, is very obvious, intelligible, and rational. It is 'the ſame as the connection between merit and reward, emi-'nent virtue and honour, which all the world clearly under-'ſtands, and univerſally allows to be right and fitting. Nor 'is there, in ſcripture, any other principle to be found, beſides 'this, upon which a connection between Chriſt's blood, and 'the donation of goſpel-bleſſings can be eſtabliſhed: nor can 'the nature of thoſe bleſſings require any other principle of 'connection. For certainly the great God may reward emi-'nent virtue and merit, with *any* bleſſings or honours which 'his goodneſs can *freely* beſtow, either upon the agent him-'ſelf, or upon others for his ſake. And to beſtow bleſſings 'upon great numbers, in honour of the virtue and worth of 'ſome one excellent perſon, is highly becoming of the good-'neſs of God, as it is the moſt effectual way to excite the wiſe 'and benevolent to the moſt heroic virtue, and to recommend 'virtue and goodneſs to thoſe that are benefited by them; 'and ſo every way to promote the trueſt excellency, honour, 'and happineſs of rational creatures.'

Our Author goes on to explain the greatneſs of the bleſſings of the goſpel-covenant beſtowed on us through Chriſt; and con-

concludes his performance with a ſolemn and pathetic addreſs to the Deity.

From what has been ſaid, our Readers may form ſome notion of Mr. Taylor's plan, and of the method in which he has executed it. They will ſee, that he has not aimed ſo much at giving new views of his ſubject, as to improve the common views of it to the purpoſes of piety; that he labours to excite devout feelings in the minds of his readers, which he thinks was the great deſign of the inſtitution; and that he has ſuggeſted many ſentiments very proper for that purpoſe, and ſuitable to the nature of the ordinance: but whether he has clearly pointed out the ſeveral important ends it was intended to anſwer, let the learned reader determine.

ART. XLVI. *Sermons on ſeveral important ſubjects. By* Nathaniel Ball, *Maſter of the Free School, and Curate of Chelmsford.* 8vo. 4s. Buckland.

OF the thirteen Sermons contained in this volume, the firſt eight were publiſhed in 1745, and conſequently do not fall within our plan; the other five are new ones, and we ſhall here give our readers a brief account of them. The firſt is a very ſhort one, and contains a general view of the nature of prayer, and of the reaſons we have to practiſe it; the thoughts are natural and obvious, and the language clear and eaſy; but ſo important and ſo copious a ſubject, the reader will readily perceive, muſt be treated very ſuperficially, when confined within the narrow limits of ten octavo pages. In the ſecond, we have a brief expoſition of the Lord's prayer; in the third the Author ſhews, from Rom. viii. 28. what grounds we have to believe, that God will make *all things work together for good to thoſe* who love him; conſiders, ſecondly, what uſeful reflections this belief will furniſh us with, in order to procure contentment and tranquility of mind under every circumſtance of life; and concludes with an exhortation to perſevere in the love of God.

In the fourth Mr. Ball takes occaſion, from theſe words, *Buy the truth, and ſell it not*, to explain what truth is; to ſhew the obligation we lie under of uſing all proper means to obtain the knowlege of it, and that we ought, upon no conſideration, to part with it when obtained. He does not enter into any metaphyſical niceties upon the ſubject, but obſerves, that

by the truth recommended in his text, is meant, *wiſdom*, *virtue*, and *religion*, and he defines it thus:—*a right apprehenſion of all thoſe things which tend to promote the happineſs of mankind.* From the due conſideration of the Divine Being, of nature, and of ourſelves, ariſes, he ſays, a juſt apprehenſion of truth: from thence we ſee the relations of things, and tendency of actions, and learn what temper of mind, and what courſe of behaviour, is moſt ſuitable to our condition in this life. In the laſt diſcourſe he explains the nature of the Lord's ſupper, and ſhews the weakneſs of thoſe excuſes which are generally alleged for abſenting from it.—To conclude, our Author's diſcourſes are all of a practical nature, and are written with great plainneſs and perſpicuity.

ART. XLVII. *Further Remarks on Mr. Green's new Tranſlation of the Prayer of Habakkuk, &c.*

HAVING, in our *Review* for March, given ſome account of the learned and ingenious Mr. Green's new Tranſlation and Commentary, we ſhall now conſider his Appendix.

He charges Dr. Sykes with having failed in his interpretation of the 110th Pſalm, by falling into the ſame miſtake that commentators have been guilty of, *by their blending the literal ſenſe with the ſpiritual, which ought to have been kept diſtinct.* Accordingly he ſays, he has *drawn up the following Verſion and Commentary upon it in the* literal *ſenſe.* It is not eaſy, we think, to ſhew the meaning of any prophecy, but by giving the true import and deſign of the words; and as every word muſt have its proper meaning, as it was intended, hence only can be known what is deſigned. Accordingly Mr. Green, in giving the ſpiritual ſenſe of this Pſalm, has explained the words very well, of the perſon deſigned to be deſcribed. Nor do we ſee much difference between Mr. Green and Dr. Sykes, except in the third, ſixth, and ſeventh verſes. Mr. Green renders the ſixth, 'he ſhall 'fill *the field of battle* with dead bodies,' which *field of battle* is a mere addition of Mr. Green's, and is therefore printed by him in a different character.

There is a note upon the words, 'Thou art a prieſt for 'ever;'—wherein the Author cenſures Dr. Sykes for ſaying, in his Commentary on Hebrews, v. 5. that theſe words, 'Thou art my ſon, this day have I begotten thee,'—*convey to us*

no

no idea of a reſurrection, nor of any prieſthood. To an Engliſh reader, ſays Mr. Green, perhaps they may not.—We aſk, then, Do they to a Greek reader? Do they to a Hebrew reader? No. But it ſeems *they did convey ſuch ideas to* the Jews *at* Antioch, *when quoted* by St. Paul, Acts xiii. 33. *if it be* only ſuppoſed, *that they underſtood the propriety of their own ſcriptures.* The words convey no ſuch idea, but by ſhewing that the ſon was to laſt *for ever* by one prophecy, and by *another*, that he was to be *a prieſt for ever.* But neither of theſe prophecies convey ideas of a reſurrection in him, tho' both are fulfilled *literally* by means of it. The ſenſe of the words is not to be diſtinguiſhed into a *literal* and a *ſpiritual* ſenſe, for the words conſtitute one ſimple clear propoſition, that the Meſſiah was to be an everlaſting prieſt, that he was to live for ever, and to be a prieſt for ever: and this was accompliſhed by his reſurrection.

The diſtinction of words into *literal* and *ſpiritual* meanings, is often no more than ſaying, that words are ſometimes uſed in metaphorical ſenſes. The prophetical is almoſt all of this kind. But if the dominion of Chriſt be expreſſed by Throne, Kingdom, Authority, or words taken from Sovereigns on earth, it is abſurd to talk of *ſpiritual* ſenſes, when ſuch terms are applied to Chriſt; for they are *literal* in him: he *reigns*, *rules*, governs all, and that is what the Prophets have aſſerted concerning him. And all that is to be ſhewn is, the *deſign* of God, and his manifeſting what it is that his proper dominion conſiſts in. For Chriſt's kingdom is a *real* kingdom; call it ſpiritual, if you pleaſe. But then the ſceptre was not preſented to him in Mount Sion; if it was as Mr. Green ſays, in the *heavenly* Sion; or if it was as the Pſalmiſt ſays, *out of Sion*. And if *out of Sion*, not *out of Moriah and Sion*, as Mr. Green has it.

The youth of thy army is put, ſays Mr. Green, for *thy youth*, and this again for *young men:* whereas no mention is made in the Pſalm of *young* men, or *youthful brave ſoldiers*, no more than of the *field of battle* above. Such liberties are great, and not to be indulged.

The Lord on thy right hand, is clear and expreſs, without the addition of, *O Jehovah*, which ſeems only made for the ſake of the metre.

ART. XLVIII. *A Word to the Hutchinſonians; or, Remarks on three extraordinary Sermons, lately preached before the Univerſity of Oxford, by the Rev. Dr. Patten, the Rev. Mr. Wetherall, and the Rev. Mr. Horne. By a Member of the Univerſity.* 8vo. 6d. Dodſley.

THE Author of this ſmall Performance appears to be a man of good ſenſe, and great candor. His remarks ſeem to be the reſult of the regard he has for true religion and ſound learning, the honour of the Univerſity, (of which he is no unworthy member) the right education of youth, and a proper zeal for moral duties and for Chriſtian charity: he is therefore an enemy to ſuch only as oppoſe theſe virtues, to ſuch as miſrepreſent pure religion, are dogmatical in ſcience, (falſely ſo called) decry human learning, and the light of reaſon; and conſequently contribute to the diſcredit of Chriſtianity; 'ſince Chriſtianity can only be explained properly by 'human learning, and defended effectually by human reaſon.'

His account of the author of the Hutchinſonian ſcheme, and of the character and conduct of the followers of that unparalleled writer of gibberiſh, or mountebank in divinity, as a very eminent writer calls him, is taken from their own writings, and ſet forth in ſuch colours as may at leaſt put young perſons on their guard againſt 'embracing the notions of a ſet of men 'who, deſpiſing reaſon and learning, and indulging their 'minds in all the wildneſs of imagination and unbounded 'whim, make words ſignify what they pleaſe, turn the plain-'eſt hiſtory into ſublime prophecy, and compel ſentences to 'be oracular in various ways, with all ſuch meanings as were 'never meant.'

As theſe gentlemen ſet up for reformers, loudly declaiming againſt human learning and reaſon, and are for building up a ſyſtem of theological opinions, from roots and ſymbols, to be erected on the ruins of natural religion and of morality, attended with "the overthrow of reaſonings," and in particular of abſtract reaſoning, which they call "the very pro-"vince of the Devil;" the author of the Remarks makes ſome uſeful obſervations on reformation in general, and on theſe new reformers in particular; on the impropriety of preaching againſt learning before ſtudents, and of inſulting and trampling upon reaſon, and of becoming reformers in learning, with no other qualification than the contempt of it: tho' he thinks they make ample amends for the low eſteem entertained

tertained for them amongſt others, by the exaltation of themſelves and one another.

After this he proceeds to the examination of the three extraordinary Sermons; beginning with Dr. Patten's, which the Doctor ſays in his title-page, was publiſhed at *the requeſt of the Vice-chancellor, and* OTHER *heads* of houſes; tho' it is apprehended, that at the time this requeſt was propoſed, no other *heads of houſes* than one head of a hall were preſent with Mr. Vice-chancellor.

This preacher, we are told, tho' perhaps endowed with more learning than both the other gentlemen, holds it in more ſovereign contempt than either of them. And it ſeems, the day on which he had been ſelected for preaching this ſermon, in which there is a contemptuous treatment of learning that muſt ſurprize every reader, was the anniverſary for inculcating the advantages, or rather the neceſſity, of learning, in the ſearch after truth, and conſequently in the cauſe of religion.

However, one inſtance there is of human learning, which may well be urged in excuſe for the Doctor's declamation againſt it. Αιτουντι, not *arrogantly demanding*, ſays he, as if this had been the preſent rendering, or the verb αιτεω did never ſignify, *exigo, ad judicem provoco*, &c. and tho' the Doctor pronounces the perſons here ſpoken of, as *aſking*, to be *modeſt enquirers*, St. Peter evidently ſpeaks of them as *falſe accuſers*, and *perſecuting governors*. See 1 Pet. iii. 15, 16, 17. Another inſtance of this preacher's critical *acumen* is in affirming, that Λογος NEVER ſignifieth A REASON, in the ſenſe which that word beareth in our Bible tranſlation of this verſe. See Acts xix. 40. *We are in danger to be called in queſtion for this day's uproar; there being no cauſe whereby we may give* Λογον *an account* (a reaſon, a defence) *of this concourſe.*—So that the *meekneſs* and *fear*, (after all the demonſtration of conviction to the contrary) are here recommended to the Chriſtians who were to make, and not to their heathen enemies, who might demand, the Chriſtian apology. And as it was a matter of moment, that this doctrine ſhould have been obſerved ſtrictly, when the enemies of Chriſtianity were at firſt numerous and powerful; ſo is it particularly ſeaſonable to be again inculcated at preſent,—whether we attend to the late alarming increaſe of infidelity; or to the dictatorial, abuſive, uncharitable mode of preaching amongſt theſe new reformers, void of *meekneſs*, and void of *fear*.'

He concludes his remarks on this gentleman's performance, on this new kind of apology for Chriſtianity, an apology independent of all the arts of reaſoning, with ſome apoſtolical au-

authorities, declaring it to be but 'decent to leave *him*, in 'the plenary poſſeſſion of that indulgence which he has ge-'nerouſly vouchſafed to others; namely, that he continue to '*take delight in this his romantic ſcenery*, and amuſe himſelf 'with *contemplating and arranging his own flimſy creation.*'

The ſecond ſermon cenſured in theſe Remarks, was preached on the 30th of January, but is not yet printed. 'It was 'ſurprizing,' ſays our Author, 'tho' we were in expectation 'of the marvellous, to hear the preacher maintain the juſtly 'exploded doctrine of abſolute paſſive obedience; and this in 'terms ſo extremely groſs, as even to have out-*filmered Filmer*: 'to maintain it to be the indiſpenſible duty of all Chriſtian 'ſubjects, under the worſt of tyrants, to bow down in the 'duſt, or upon the block; and patiently permit him to raviſh 'from them religion, liberty, property, and life itſelf:—and 'at laſt to tell the congregation, that no man could vindicate 'reſiſtance in any caſe whatſoever, without giving up all re-'gard for the Bible, and all pretenſions to common ſenſe!' Even Hobbs does not carry the ſubmiſſion of a ſubject to his ſovereign farther than this gentleman, in his infamous book, *De officio civis.* How will this preacher vindicate his obedience to King George, our rightful ſovereign, ſo eminently the father of his people? Does not the *Stuart* family claim theſe kingdoms upon this preacher's principles? Do Britiſh ſubjects act wrongfully in not attempting another reſtoration? Will this gentleman maintain abſolute obedience to the powers that be, to the ſupreme power, that is at any time, and by any means eſtabliſhed? If ſo, can there be ſuch a thing as uſurpation? Were not then Charles Stuart, and all his friends, bound as Chriſtians to ſubmit abſolutely to all the ſentences paſſed upon them by *the powers that then were?* How can the preacher vindicate the reſtoration? And if he juſtifies the reſtoration, can he condemn the glorious revolution?

Our Author, in his obſervations upon the third Sermon, produces many inſtances of gibberiſh, and of imperfect periods, which convey no ſenſe, and are not Engliſh.—'The 'jumble of ideas,' ſays the Remarker, upon p. 2, 3, of the ſermon, 'in *a figurative cloud*, pierced and ſcattered by *real* '*prayers*, will ſtrike moſt readers, as well as the impropriety 'of calling this cloud an *event*.' This preacher is not only cenſured for abſurdities, but for calumny, for being a falſe accuſer of his brethren, and for abſolute violation of Chriſtian charity. One flagrant inſtance of this is his aſſerting, that a certain prelate moved to expunge the Athanaſian creed ONLY, for *no other reaſon*, but becauſe *he* had ſubſcribed to it; and

that

that his Lordſhip *ſtood forth an enemy* ONLY becauſe he had "ſworn to be a friend!"

This ſermon not only abounds in an uncharitable furiouſneſs, from which all ſermons, and particularly on days of humiliation, ſhould be entirely free; but it is defective in what the ſolemn ſeaſon principally demanded, i. e. a particular application to private perſons, earneſtly, and yet rationally, preſſing each of them to true repentance.

Here the Author of the Remarks obſerves, that the reverſe of this ſermon, in almoſt every article, is that preached by the truly reverend Dr. George Fothergill, who illuſtrates both theſe points, of charity and repentance, and urges every weighty and proper conſideration, with ſo much *ſound learning*, and ſo much true religion, as are not frequently found, even ſingly, and are united in very few men beſides himſelf.

We ſhall cloſe this article in the ſame words with which our Author takes leave, for the preſent, not only of the Author's of the three Sermons, but of the whole ſociety of the Hutchinſonians.—Concern for the ſucceſs of our holy religion —zeal for the honour of the Univerſity—ſeem to demand, 'That all Chriſtians and Scholars unite as one man, in order 'to diſcountenance ſuch *contemners of ſound learning*, and ſuch '*corrupters of genuine religion*; and vigorouſly to enforce our 'bleſſed Saviour's exhortation, of being *wiſe as ſerpents*, as 'well as *harmleſs as doves*.'

ART. XLIX. *A Reply to Dr. Sharp's Review and Defence of his Diſſertation on the Scripture meaning of* Berith. *With an Appendix, in anſwer to the Doctor's Diſcourſe on* Cherubim. *By* Julius Bate, *A. M. Part* II. 8vo. 3s. Withers.

IN this ſecond part of his Reply, the author endeavours to defend his explication and etymology of the word *Berith*, againſt the objections which Dr. Sharp had urged, and makes his animadverſions on ſeveral pages in the Doctor's book, in which he thinks he has either miſtaken or miſrepreſented his meaning. But as the nature of the work makes it impoſſible to give an abſtract of it, without entering too minutely into the particulars of the controverſy, we muſt content ourſelves with this general view of its deſign, and refer the reader, who deſires further ſatisfaction, to the book itſelf.

In his anſwer to the Doctor's piece on the *Cherubim*, (of which we have given ſome account in the *Review* for March laſt,

laſt, p. 190.) he attempts to juſtify the Hutchinſonian interpretation of the word, as being an emblem of the Trinity. A few of his remarks we ſhall take notice of, and ſo conclude this article.

As the Doctor had objected to the Hutchinſonian etymology of *cherubim*, (viz. from *che quaſi*, and *rubim* the *great ones*) Mr. Bate takes ſome pains to confirm it, producing inſtances of like compoſition; and tho' he allows that *rubim* is not always *appropriated* to the Deity, (which ſuppoſition he complains the Doctor has unjuſtly imputed to Mr. Hutchinſon) yet he apprehends it may by way of *eminence* be applied to him.—In his remarks on the argument from Ezekiel's viſion, he contends that the words מראות אלהים moſt properly ſignify the *appearances*, or *repreſentations* of God; and confirms this ſenſe by obſerving, that the prophets were often favoured with ſome viſible repreſentation of God; and thinks, that as the *Cherubim* in his viſion are deſcribed as driven by the wind, and we read in 1 Chron. xxviii. of the *chariot of the Cherubim*; and in other places the wind is repreſented as the *chariot of God*, we may from hence infer, that theſe figures were intended as emblematic of the Divinity.—This obſervation is followed by ſeveral others, which tend to confirm the hypotheſis, and ſhew the propriety of the emblems, by which the perſons in the Trinity are reſpectively deſigned.—In anſwer to the Doctor's objection to Mr. Hutchinſon's argument from the Heathen hieroglyphics, our Author obſerves, that we are told in Scripture, that the Heathens made images of animals of all ſorts, as idols, dedicated to the powers of the air, the heavens, fire, light, and ſpirit: and conſidering the very early date, and wide ſpread of theſe ſymbolical repreſentations, and that God is ſaid to have dwelt in Paradiſe *in the cherubim* and *fire*, which is called in other places the *cloud*, *glory*, and *chariot of God*, and of the *Cherubim*, it is moſt probable that they took their riſe from thoſe cherubic forms, which were placed in Eden as the ſymbols of the Deity.—To the Doctor's objection, from the improbability of God's appointing any ſolid *repreſentation*, as a *ſimilitude* of himſelf, he anſwers, that theſe were no more intended as *ſimilitudes* of God, than a *lion* or a *lamb* were of Chriſt, or a dove of the Holy Ghoſt; but only to convey ſome ideas of the Divine attributes, or deſigns, of which the Doctor himſelf allows there are inſtances in Scripture; and he adds, that theſe ſymbols might as well be preſerved in painting, or ſculpture, as the deſcriptions of them in writing.—As to the prohibition of making any graven images, he thinks it related only to the *people*, who were forbid-

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den for this reaſon, becauſe they had ſeen *no ſimilitude* in the Mount, and therefore were not to form an image according to their own fancy: but this reaſon, he ſays, cannot extend to *Moſes* and the *Elders*, who had actually ſeen a *viſible repreſentation* of God, and might therefore copy what they had ſeen.—In his remarks on the Doctor's objections to the ſcenery in the Revelations, he tells us, that as it is not the *real* nature or eſſence of God, that was exhibited by theſe creatures, ſo neither were the *real* actions performed in kind, but only what they *ideally* ſignify; which he ſuppoſes was the yielding up the adminiſtration to the *Theanthropos*, all power in heaven and earth being given to him upon his aſcenſion: and whereas it is objected, that the term *worſhip*, which is here applied, ſeems to contradict this ſenſe, he produces paſſages in which it is uſed to expreſs only an acknowlegement of a perſon's power and authority, as when the people are ſaid to worſhip God and the King; i. e. to own him (David) as a rightful King.

ART. L. *The Scripture Doctrine of the Redemption of Man by Jeſus Chriſt, in two parts. In the former of which, the principal, if not all the texts, relating to this ſubject, are produced, and the meaning of each text, where neceſſary, is examined and explained. In the latter, the doctrine of our Redemption is ſet forth, in forty-eight propoſitions. By* Arthur Aſhley Sykes, *D. D.* 8vo. 6s. Millar.

THAT man is a religious Being, is evident from his nature and hiſtory; and that he is an accountable Being, is as true as that he is a moral agent; but then he accounts for a very ſmall part of his conduct here, and therefore will account for the reſt hereafter, as all ſyſtems of religion and laws whatever preſuppoſe. It is alſo true, that man is a ſinner, and, as ſuch, an object of puniſhment; but then Chriſt has redeemed him, and we, as Chriſtians, are ſaid to be ſaved or redeemed by, or through Chriſt, who is our Lord and Saviour. Therefore nothing can be of greater importance to man, than to enquire into the true meaning of this doctrine of redemption. It is allowed by all to have its difficulties, and there have been ſeveral contradictory ſchemes eſpouſed and defended with more heat and paſſion, than could be excuſed in a ſincere Chriſtian. It is very ſtrange, that many advocates for what are called Chriſtian doctrines, do often act a part entirely inconſiſtent with

with the character of one who profeſſes himſelf a follower of Jeſus. All paſſion, all prejudice, all party-ſpirit, muſt be laid aſide; as ſhould indeed the prepoſſeſſions in favour of words and names, and hypotheſes that are not ſcriptural: for as Redemption is a matter of revelation, it is not to be explained by metaphyſics, nor by ſchoolmen, and their barbarous terms. The only way of coming at the truth, is that which Dr. Sykes has taken, of collecting all the texts relative to this ſubject: for if all the texts agree in laying down a rational plain account, conſiſtent with natural religion, and conſiſtent with one another, their report cannot but be true. And when ſuch a number of texts, taken from ſo many different parts, treating upon ſo intricate a ſubject, all agree in reporting one and the ſame opinion or doctrine, it is a very great evidence of the Divine authority, or truth of the revelation.

Our learned Author's former writings ſhew him to be a very impartial and ſincere, as well as able, enquirer after truth, attached to no party or ſyſtem. His Eſſay on the truth of the Chriſtian religion is, by far, the beſt book on that topic. In this his new performance, he ſeems to have well conſidered the Scripture-doctrine of Redemption; let us therefore hear what he has to ſay upon this moſt intereſting ſubject; and let us hear him with all that candor, attention, and brotherly love, that becomes thoſe who hold the faith as it is in Jeſus.

The Doctor obſerves, in his preface, that a contempt of morality and reaſon, as if they were mean, low, and carnal things, will increaſe infidels; who may hence conclude, that religious notions are built upon no ſolid foundation. Natural religion, and the dictates of reaſon, muſt never be given up, muſt never be contradicted. Theſe are firſt principles, the teſt and rule by which any doctrine that comes recommended as revealed, ſhould be tried. We muſt appeal to the underſtanding, or reaſon of men, in order to convince them of the truth of the Chriſtian religion; and having admitted it to be a ſufficient meaſure for determining the truth or certainty of a revelation, it is groſs chicanery to take it away, and affirm that it ſhall not judge of a part, when it has already been allowed to determine upon the whole. But then if a doctrine is to be deduced from one or a few paſſages, we are as liable to err from ſuch partial proceeding, as if we had laid aſide the uſe of our reaſon. Sects, ſchiſms, hereſies, have all ariſen from this ſource. Let therefore all the paſſages relating to any doctrine be examined, and let the moſt difficult, obſcure, and figurative be explained by the moſt eaſy, plain, and intelligible paſſages: let

let them be explained to a ſenſe conſiſtent with reaſon and natural religion, and if they are then alſo conſiſtent with one another, there can be no greater evidence for the truth of any doctrine. All other ways or ſchemes muſt be partial, and may lead to errors. We ſhall not therefore, in our review of this work, examine critically a few obſcure texts, or attack ſome of the Author's propoſitions at the end of the book, but give our readers a ſhort and clear view of his general reaſoning in each chapter, and particularly of the firſt; for if what he ſays in that be true, all the reſt will be readily granted him; for all that follows is no more than a juſt conſequence from what is there urged. This is the chapter his adverſaries ſhould principally attack, and all his readers carefully examine. If it be true, and it ſhould ſeem no very difficult matter to determine that point, it is our duty, as men and Chriſtians, to follow; if it be falſe, there will not be wanting ſome able perſon to ſhew where the miſtake lies, and that with the goſpel ſpirit of charity; for whoever writes without that ſpirit, will bring his Chriſtianity into queſtion, whatever opinion he may continue to have of his own orthodoxy. For our parts we are determined only to *review:* let the reader judge.

Chap. I. After a collection of thirty-ſix texts, in which mention is made of the goodneſs, mercy, and kindneſs of God, by way of obſervations upon thoſe texts, follow ſome general reaſonings upon the moral attributes of God. If any doctrine is contrary to thoſe attributes, ſuch doctrine cannot be true. All the divine attributes ſhould be conſidered as equally in God at all times; we ſhould not therefore reaſon from any one alone, to which all others are to give way, as if he were *juſt* alone, or good or holy alone. It is alſo neceſſary that we form right notions of the Divine attributes, that we may not affirm of Divine Juſtice, that it neceſſarily requires the puniſhment of all ſinners; nor of Divine Holineſs, that God is obliged thereby to take notice of human offences, unleſs ſatisfaction is made him: for if this were the caſe, it would be hard, if not impoſſible, to prove that God is good, or merciful, or kind; for goodneſs, mercy, kindneſs, muſt influence as well as juſtice; and if the latter prove, that he cannot but puniſh, the former will prove that he cannot but forgive, or that he cannot puniſh at all. Juſtice therefore can no more imply, that he muſt neceſſarily puniſh every offence, than mercy and goodneſs can imply, that he muſt neceſſarily forgive every offence. Proper objects of puniſhment will be puniſhed as much as is proper, and mercy alſo will be ſhewn to ſuch as are the

proper objects of it: and thus the moral attributes of God may be reconciled.

To determine by the light of reaſon, whether a ſincere penitent will be accepted of God, is not ſo difficult, if we conſider that God is good and merciful, and man by his make, (and he did not make himſelf) an imperfect, frail Being; for as a wiſe Being will treat his creatures as being what they are, he will not treat a penitent ſinner as if he were not penitent, nor refuſe forgiveneſs to ſuch tranſgreſſions as ariſe from the imperfection of human Beings. But if he ſins wilfully, and afterwards repents, is he then an object of forgiveneſs? Suppoſe him a true penitent, and grant that puniſhment is due to a ſuperior, the man is then in the condition of an inſolvent debtor, willing to do all in his power, but unable to pay; is any mercy ſhewn, if the utmoſt due is with rigor exacted? Could we be ſure that the man who had injured us, was, indeed, ſincerely penitent for what was paſt, and ready to make all amends in his power, is it not rather revenge than mercy to puniſh him? A good and merciful Being muſt, as ſuch, pardon ſome offences; and when a man, by repentance, ceaſes to be what he was, viz. an object of puniſhment, and becomes what he ought to be, viz. a good man, ſurely ſuch a one is an object of mercy. No reaſonable end of puniſhment in this caſe can be aſſigned. Would you by puniſhment make the man better? he is already what you would make him. Would you puniſh him to ſhew due honour to the legiſlator or his laws? as a penitent, and having returned to his duty, he declares the regard to both. He has violated the laws—true, and puniſh him therefore, if any good end can be obtained by ſuch treatment of a man already returned to his duty. Mere ſuffering is no equivalent—nor the practice of men in the ordinary proceedings of the adminiſtration of human juſtice, any argument to the contrary. We are bad judges of the hearts of men; here artful hypocrites eſcape, and real penitents are puniſhed; but it is not ſo with God, who *tries the heart*, and ſearches the reins. If ſome are to be puniſhed, that others may be deterred, why may not ſincere penitents be exempted? Are not men to be encouraged to repent, as well as to be deterred from offending? Let the preſumptuous and obſtinate ſuffer. This reaſoning will appear much ſtronger, if we conſider the penitent returned to his duty, as the ſon of him who is ſuppoſed not to forgive him. Is not the contrary reaſoning founded upon an idea of rigid juſtice, carried to its utmoſt ſtretch, and unaſſociated with mercy, goodneſs, &c. If it ſhould be ſaid, that repentance will no more ſecure us againſt

againſt future puniſhment, than againſt the conſequence of extravagance and debauchery, are preſent pains conſequent upon natural actions to be conſidered as divine puniſhments? Will not fire burn the innocent as well as the guilty? Is the bad man only obnoxious to the falling of a tile? Beſides puniſhment implies ſomething poſitively inflicted, ſomething out of the natural and ordinary courſe of things, and which, to uſe a ſcripture phraſe, is called God's *ſtrange work*. And tho' future well-doing may not prevent the bad conſequences of having done evil here, no inferences can hence be drawn, that it may not prevent bad conſequences hereafter.

To prove that the Heathens believed that God is placable, and will accept the penitent offender, the following lines are cited from Homer and Ovid.

——— γρ:πλοι δε τε και θεοι αυτοι
Και μιν τε; θυιεσσι και ευχωλης αγαινησι
Λοιβη τε, κνισση τε, παρατροπως ανθρωποι
Λισσομενοι, ὑτε κεν τις ὑπερβηη και ἁμαρτη. *Il.* I. 495.

Sæpe levant (Dii) pœnas, ereptaque lumina reddunt,
Cum bene peccati pœnituiſſe vident. De ponto. *L.* I. *Eleg.* 1.

In the ſecond chapter all ſuch texts are collected, as mention the diſpoſition of God to man, antecedent to Chriſt's death. Theſe texts plainly ſhew, that what is called in Scripture *the Love of God*, was original in him, antecedent to the death of Chriſt, and therefore not to be imputed to it. He firſt loved us, and ſent his Son to manifeſt that love. Our Saviour argues in many places from the Divine attributes, to ſhew that God is ready to forgive, and alſo how he is to be worſhipped: but God is immutable, and therefore his attributes cannot be varied by the words or actions of another. Some have aſſerted, that repentance was rendered efficacious by Chriſt; but the Scripture idea of God as our Father, and the urging this argument, that if *we know how to give good gifts unto our children, that he will much more be ready to do it*, prove mercy and kindneſs to be permanent and original in God. He *gave* his Son, he *ſent* him; but is the Son ever ſaid to have rendered repentance efficacious? God *ſent* his Son becauſe he *loved* us. Revelation confirms our natural notions of the goodneſs, and mercy, and kindneſs of God, and therefore it ought not to be ſaid, that he cannot or will not diſplay thoſe attributes to any of his creatures, who may ſtand in need of ſuch grace. And tho' Chriſt is called *the Lamb*, ſlain from

the foundation of the world—it will not follow, that this has any relation to making God more diſpoſed to be good or merciful, than he is originally, and in himſelf. He foreknew, that ſin would be brought into the world; that men would revolt from him, and become idolaters; that Chriſt ſhould be ſlain, and all be redeemed by him: but this is ſaid to be done *according to the good pleaſure of his will*, Eph. i. 5. according to what God in his providence intended; and is therefore no proof that the glory of God's grace was owing to, or cauſed by the death of Chriſt. God is always ſpoken of as an intelligent Being, acting from himſelf, and in ſuch manner as becomes a wiſe, holy, juſt, good, and merciful agent, without having any counſellor, and without any variableneſs or ſhadow of turning. According to his good pleaſure he made all things, and according to the ſame good pleaſure he determined in the diſpenſation of the fullneſs of times, to make the Gentiles heirs of his kingdom. He is the *giver of all good gifts*; it is he who *forgives*, *ſends* his Son; *juſtifies freely*; *ſets forth his Son to declare his righteous*; *commends his love*; *predeſtinates*; *freely gives*; *calls*; loves the *world*; *adopts*; *chuſes*. It is further remarked here, that the words εν χριϛω, or εν αγαπηϖ, ſignify not for *the ſake of*, but by or in Chriſt, *by* or *in* the Beloved: of which more hereafter.

Chap. III. Contains thoſe texts that mention God's manifeſtation of his love to man through Chriſt.

It is obſervable from theſe texts, that altho' our Saviour ſpeaks of the love of God, and of his manifeſting this love, and the apoſtles ſpeak of the *grace* and *peace* of God, of our being *juſtified* FREELY by his *grace*, of God's *reconciling the world* unto himſelf, by the coming of our Saviour, or his being *ſent* into the world and dying; all is ſaid to proceed from the *great love* and *kindneſs* of God for us; they ſpeak of them as original in God, and not as cauſed or occaſioned in him by what Chriſt did or ſuffered.

Chap. IV. Relates to the ſtate of man in general, as well as to what it was antecedent to our Saviour's coming into the world. One great cauſe of miſtaking the ſenſe of many paſſages in Scripture, is the not underſtanding the general ſtate of mankind before the coming of Chriſt, and not conſidering the particular views which the apoſtles had, and could not but have, to the difference betwixt Jews and Gentiles. All mankind are called *ſick*, and weak; and *out of their hearts proceed evil thoughts*. All are *in darkneſs*; all *ſhut their eyes and ears*. All have ſinned, *ſo death paſſes upon all men*. But then the Gen-

Gentiles ſtand charged with many things peculiar to themſelves, and laboured under diſadvantages which the Jews had not. What therefore is ſpoken *only* of the Gentiles, ſhould not be made common to all mankind.

The Gentiles were guilty of idolatry, ſit in darkneſs and the ſhadow of death, *not taught of God, without ſtrength, ungodly ſinners, enemies to God*; terms not applied in Scripture to the Jews. But Chriſt was a *light to lighten the Gentiles.* They alone are treated as the natural man: they are *dead in treſpaſſes and ſins.* And ſuch of them as rejected the Goſpel, are called *children of diſobedience.* They alone are *children of wrath by nature, without Chriſt, aliens from the commonwealth of Iſrael, &c.*

The difference between Jew and Gentile was this, the Jew continued in allegiance, the Gentile had rebelled. The Jew violated the laws of God, but owned his government: the Gentile revolted from, and diſowned both; placing other Beings upon his throne, and paying honour to them, excluſive of him to whom it belonged. When St. Paul ſays that *Chriſt reconciled both unto God, preaching peace to them that were afar off, and to them that were nigh*, both Jew and Gentile had the ſame *peace* preached to them, tho' they were not equally in a ſtate of rebellion. The Gentiles were to return to their allegiance, and the Jews were to obey the law given by Jeſus. Hence it follows, we muſt avoid, 1. The application of paſſages of Scripture to ſuch as have the light of the Goſpel, which were originally deſigned for ſuch only as were in darkneſs. 2. We are not to apply to every particular perſon what is ſpoken of Jews or Gentiles in their *national* or *general* capacities.

The world then may be conſidered as divided into three claſſes, Jews, Gentiles, Chriſtians. Such Jews as rejected the covenant with God, are particularly called *veſſels of wrath, fitted for deſtruction, ignorant of God's righteouſneſs. Gentiles are the natural man, which receiveth not the things of the ſpirit of God.* It is not true, that God prepared from the beginning ſome particular perſons for glory, whilſt others were to be made veſſels of wrath, without any regard to the good or evil they might do. All that is ſaid is, that God all along deſigned to call the Gentiles, and admit them into his covenant, and make them his people as well as the Jews. When therefore the light was laid before them, if they would not comply with the terms propoſed, they ſhould not inherit the kingdom of Heaven.

Chap. V. Gives an account of what Chriſt did, or ſuffered for us, and of the effects thereof *.—God was always good, merciful, juſt, kind. Chriſt did not *cauſe* or *make* theſe attributes. Theſe words therefore, ſacrifice, propitiation, offering, juſtifying by blood, and reconciliation, muſt not be ſo interpreted as to imply, that God was not always propitious, good, and merciful. Wherever the words *reconcile*, or *reconciliation*, are uſed in the New Teſtament, they always ſignify to make *men* friends to *God*, and never once are applied to make God a friend to man. And if Chriſt by his death obtained ſuch *reconciliation* as to make men *friends* with God, he is properly enough ſaid to be a ſacrifice; for ſacrifices (ſee this Author's Eſſay on Sacrifices) were the uſual means by which offenders againſt God were reſtored to a ſtate of friendſhip with him. 'The Gentiles were all *ſinners*, *enemies* to God, and 'in a *revolt* or *rebellion* againſt him. But Chriſt *reconciled* the 'world, and offered the *peace of God*; and to the apoſtles *was* 'committed the word of reconciliation: and as he died for our 'ſins, the analogy between the *ſacrifices* of the Old Teſtament 'and his *oblation* of himſelf, will hold exact and true.' But as Chriſt is expreſly called ἱλασμος, *a propitiation*, and ſaid, ἱλασκεσθαι τας ἁμαρτιας του λαου, to make *reconciliation* for the ſins of the people, the Author is led to make the following obſervations upon propitiatory ſacrifices, as they are taught in the law, and not as they are found in heathen writers; not thinking it right to confound ſacred and prophane cuſtoms, when the Scriptures may be beſt interpreted by themſelves. 1. Where the law has appointed *exciſion*, or *cutting off*, there is never any *expiation* by any ſacrifice. But if ſacrifice could expiate God, how comes it that no ſacrifices could in theſe caſes obtain this end? 2. The life of an animal is never in the Old Teſtament called λυτρον, *ranſom*, nor is there any ſuch expreſſion in Scripture as αντιλυτρον, αντιψυχον, ισοψυχον, λυτρον επι ψυχης, *in lieu of*, *life for life*, *ſoul for ſoul*, *equivalent*, *ranſom for ſoul*, and ſuch like. 3. Propitiatory ſacrifices were appointed only in caſes of *ignorance* in the offender †, or errors in rituals, or offences againſt the poſitive laws of the land; but *the*

* The texts here cited, with remarks upon them, take up 179 pages, before the Author comes to his obſervations.

† Page 329 it is ſaid, 'only in caſes of ignorance,' but it is manifeſt the following words ſhould be ſupplied: the reaſoning in the enſuing pages abſolutely require it, and they occur in the very next page, where the propoſition is repeated, and we have ſeen it ſo corrected in a preſent copy from the Author.

ſoul

ſoul that doth ought preſumptuouſly *ſhall* utterly be cut off. *Idolatry, going to witches, curſing of parents, adultery, beſtiality, &c.* are all threatned in the ſame manner. All immorality, or offences againſt the law of reaſon and nature, *willfully*, and not through ignorance committed, have no ſacrifices appointed for them. Indeed in caſes of *lying* unto one's *neighbour*, *deceiving* him, or *ſwearing falſely*, ſacrifice was appointed. The law enjoined not only reſtoration, but adds a fifth part; and when the ſin-offering was brought, it was to expiate the offence committed againſt the poſitive law, and by that means entitle him who had offended to the promiſes of the law which he had violated. 4. When a propitiatory ſacrifice was to be offered on the great day of annual expiation, the high-prieſt alone entered into the Holy of Holies, not without blood, which he offered for himſelf, and, ſays the Author of the Epiſtle to the Hebrews, for the *αγνοηματα*, *errors*, *ignorances* of the people. Theſe were not like the *αγνιςικα*, *καθαρτικα*, *&c.* where *life was given for life*, or a *beaſt* ſuffered for a *perſon*. 5. Expiatory ſacrifices were alſo appointed for places as well as things, Levit. xvi. whereby was meant a reſtoring of places and things to their firſt ſtate, as when they were firſt made holy. To apply what has been ſaid, our Saviour was not a propitiation in the ſenſe of the word, that he gave his *life for our lives*. No Jew could have underſtood this, it not being the language of the law. Nor is propitiatory ſacrifice ever offered, but for errors or breach of poſitive laws; whereas Chriſt is not a ſacrifice for ſuch things, but he offered himſelf to redeem us from all ſins, from ſuch as exciſion was threatned to. The truth is, our Saviour is compared at times to all ſorts of ſacrifices: and therefore the point the inſpired writers had to prove, or illuſtrate, is to be conſidered, and the compariſon carried on no farther than was at firſt intended. He is compared to the *paſchal lamb*, which was not a ſin-offering, nor in every reſpect a *peace-offering*. He is compared to a *ſin-offering*, only becauſe that ſacrifice *ſanctified* the people, and was *burnt without the gates*, as he made the Gentiles holy, and one people of them and the Jews, and *ſuffered without Jeruſalem*. In confirmation of this opinion, our Author here examines ſome texts that are uſually produced as proofs, that Chriſt was ſuch a propitiatory ſacrifice, as to make God propitious to mankind, Rom. iii. 25. Chriſt is called Ἱλαςηριον, a *propitiatory*, which never ſignifies a propitiatory ſacrifice, or any thing but the *mercy-ſeat* in the books of Moſes. In Ezekiel it is put five times for what we call a *ſettle*. In Amos, the lintel of the door. As the mercy-ſeat was the particular

place appointed by God, from which he would *give his commandments to the children of Iſrael*, ſo Chriſt is repreſented as the *mercy ſeat*, becauſe from him the will of God is made known to all mankind. 2. Another text is Rom. v. 11. where we are ſaid by Chriſt to *have received the* ATONEMENT. This is the only place in the New Teſtament, where the word atonement occurs. The Greek word is καταλλαγην, *reconciliation*, and ſo it is rendered in every other place. 3. The next paſſage is, 1 Cor. v. 7. *Chriſt our* paſſover *is ſacrificed for us*. The paſchal lamb was never thought to be *propitiatory*. The Miſhnah, Maimonides, all the Rabbis ſay, it is *like the peace-offerings*. See Eſſay on Sacrifices, p. 270. 4. Eph. v. 2. *Chriſt hath given himſelf for us an* offering *and a* ſacrifice *to God for a ſweet ſmelling ſavour*. Not a propitiatory ſacrifice. The ſprinkling of blood, and burning ſome part of the ſacrifice on the altar, was eſſential to a ſacrifice. Even a handful of flour, the tenth part of an ephah, was brought as a ſin-offering, and burnt upon the altar. The blood of Chriſt was not ſprinkled upon any altar, nor any part of his body conſumed by fire. The croſs was no altar: but his obedience unto death was agreeable, or, if you pleaſe, ſatisfactory unto God; and by this act men were made friends with God, juſt as was done by a ſacrifice of a *ſweet ſmelling ſavour*. The things ſent by Epaphroditus to St. Paul, from the Philippians, were *an odour of a ſweet ſmell*, a ſacrifice, *acceptable*, well pleaſing *unto God*. But no one ever underſtood the things ſent to be a propitiatory ſacrifice. Chriſt is very juſtly ſaid to be ιλασμος, *a propitiation*, as he was the means whereby we were reconciled unto God, and had our ſins *covered*, or *paſt over*. But as this might be done without the oblation of any ſacrifice, the word muſt be underſtood as a mere alluſion to the ſacrifical language, and not to be taken properly as a ſacrifice. There is no ſimilitude between the ſacrifice of Chriſt, and propitiatory ſacrifices, but the ſingle circumſtance of death. There was no *advance made by the offender*, man, to God: there was no *impoſition of hands*, no *blood* ſprinkled on any altar. Nor was the Deity *angry* with man, and therefore to be *appeaſed*, for he *ſo loved the world, that he gave his only begotten ſon for them*. Therefore εις το ιλασκεσθαι τας αμαρτιας ημων, cannot ſignify to appeaſe one that was angry, but by an uſual Hebraiſm, to make manifeſt that God was *propitious* to us, and forgave us our ſins, *that we might be clean from all our ſins before the Lord*. Lev. xvi. 30.

It may now be fit to enquire whether the death of Chriſt was properly a *vicarious puniſhment*. In ſcripture it is never ſaid,

ſaid, that *ſacrifices* were deſigned as *vicarious ſubſtitutions*, or that Chriſt was ſo, or that he was puniſhed, or ſuffered puniſhment, or vicarious puniſhment. He is, indeed, ſaid to have *ſuffered for us*; but that is not to be *puniſhed for us*, or in *our ſtead*. Innocent people may ſuffer for the faults of the guilty, but are not ſaid to be puniſhed for them. Puniſhment implies guilt in the perſon puniſhed; ſufferings do not imply guilt, and therefore ought not to be conſidered always as puniſhments. It is true, that *Chriſt's blood was ſhed for many, for the remiſſion of ſins.* That, *we have redemption thro' his blood.* That, *he gave himſelf a ranſom for us*;—*his life a ranſom for many*: and that, *he died, the juſt for the unjuſt.* But theſe, and all the like places, ſignify no more, than that Chriſt came into the world, and died, that he might bring about the deliverance of man from the evil effects which his revolt from God had involved him in. After this, the Author takes notice of ſeveral miſtakes ariſing from the uſe of words that are not ſcriptural, and the aſſigning particular cauſes for Chriſt's death, no where mentioned in the New Teſtament. And then he proceeds to conſider the real *benefits* we receive thro' Chriſt. 1. He is our *redeemer*. He gave his life a *ranſom* for many. We are *ſet at liberty* from the bondage wherein we were held, having been enſlaved to our vices, held captive under the power of the world, of ſin, and death. But then we cannot take in the idea of paying the price to the perſon that detains the captive. In every other reſpect the compariſon is well carried on between the redemption of men from corporal ſlavery, and the bondage from which Chriſt *redeemed* us. And this ſenſe of the word *redeem*, is common in the Old Teſtament. See Exod. vi. 6. Pſalms lxxvii. 15. lxxviii. 34, 35.—2. *God ſent his only begotten ſon into the world, that we* might live through *him.* 1 John iv. 9. Life conſiſts in ſenſibility, perception, motion, action. If ſuch powers were always to continue, uninterrupted, that being would properly have *eternal everlaſting life.* But, on the contrary, if theſe powers ceaſed, *life* would ceaſe, and death begin. *Death paſſed upon all men by Adam*, or *in Adam all men died.* Our Saviour promiſes, *to him that overcometh will I give the tree of life*; to make ſuch as overcome *live for ever*, in oppoſition to the effect of the tree of the knowlege of good and evil, which was *death for ever, that he might deſtroy him that had the power of death*, that is, *the devil.* Heb. ii. 14. Manifeſt alluſions to what Moſes ſays of the fall of man. This dominion of the devil, to cauſe death, conſiſts not in a ſeparation of the ſoul and body, for that ſtill continues, and will not be de-

ſtroyed before the general reſurrection: But if perception and action are continued to all to whom Chriſt has promiſed *everlaſting life*, the work of the devil is deſtroyed by Chriſt, notwithſtanding the ſeparation of ſoul and body. And he who hath the ſon hath *life*, and he that hath not the ſon, hath *not life*. 1 John v. 12. And he that loveth not his brother *abideth* in *death*. 1 John iii. 14. To *abide in death*, is to continue in a ſtate of death. But all equally are to *riſe* again, and account for their actions, the good and the bad. If *a man keep my ſaying*, ſays our Saviour, *he ſhall not ſee death for-ever*; *he ſhall never taſte of death*. If death ſignifies a ſeparation of ſoul and body, every man *taſtes death*; but if it means a ſtate of inſenſibility, or loſs of perception and action, the good may live whilſt others *abide in death*, till the general reſurrection. 'The wicked are never ſaid to be *gathered to their fa-* 'thers, tho' going to *Sheol*, and being *gathered to their fa-* 'thers, are terms equivalent, when applied to good men in 'the Old Teſtament.' Peters on Job, p. 326, 379. Pſalms cxv. 17, 18. *The dead praiſe not the Lord, neither they that* go down into ſilence; *but we will bleſs the Lord from this time forth* for evermore. 'The dead, who had no part in God's 'covenant of redemption, but eſtranged from him by their 'idolatries, were to be left *for ever* in a ſtate of death, ſo as 'never more to riſe, to happineſs at leaſt, whilſt God's peo-'ple hoped for a joyful reſurrection—wherein they ſhould 'praiſe God for ever.' Peters on Job, p. 225. By the reſurrection of all mankind, is meant, their appearing and acting as they did before in this life. When the ſoul of Jairus's daughter returned, *ſhe aroſe*, ανεστη, appeared and acted as before. So when Achilles retired from the Grecian army, and lay inactive, the poet ſays, ταχα δ' ανηστεσθαι εμελλεν. Il. B. 694. *He would ſoon ariſe*, act as he did before. It is the returning to action as men had done before, that is properly αναστασις, reſurrection. There is to be a reunion of the ſoul with its body. 3. We receive thro' Chriſt *ſalvation*. When any perſon is removed from a dangerous ſituation to a *ſafe* ſtate, he is ſaved: if from a ſtate of revolt and rebellion, to the favour of God, he is ſaid to be *ſaved*. 4. Thro' Chriſt we obtain *remiſſion* or *forgiveneſs* of our ſins. The promiſe of God to forgive ſins, was to be made to all that would enter into his kingdom. John the Baptiſt preached up repentance, and declared that to be the thing, not ſacrifices, by which pardon and forgiveneſs were to be obtained. He gave knowlege of ſalvation by the remiſſion of ſins. And when our Saviour came, his language was *thy faith hath* ſaved *thee, thy ſins*

ſins be forgiven *thee.* By theſe terms did he pronounce them members of his kingdom, and partakers of the benefits thereof; that is, all their paſt ſins were remitted. And he gave this power to his diſciples, ſaying, *Whoſoever ſins ye remit, they are remitted to them: and whoſoever ſins ye retain, they are retained.* John xx. 22, 23. The Apoſtles initiating by baptiſm all nations, Jews and Gentiles, into the kingdom of God, upon the profeſſion of faith in Chriſt, and a readineſs to ſubmit to his laws, they remitted their ſins; but retained the ſins of them who rejected the council of God, and refuſed the terms of the Goſpel, when offered to them. We muſt not confound this remiſſion of ſins committed *before*, with the forgiveneſs of ſins committed *after*, Baptiſm. Chriſtianity does not encourage ſin, and a diſtinction will be made among the profeſſors of Chriſtianity; for all are not to be equally happy. Hence the folly of *Abſolutions*, deferring baptiſm till the times of hazard and danger of death, and ſuch like contrivances. 5. If our ſins are forgiven, *Juſtification* naturally follows. To *juſtify*, is to treat as *juſt*: when a man's ſins are forgiven, he is, as if he had never offended; that is, he is *juſt* or *juſtified.* 6. We are ſaid to be *made righteous* by the obedience of Chriſt; and ſo we muſt be, if our ſins are *forgiven*, and we are *juſtified*, and have *peace* with God thro' him. *Laſtly*, We are *ſanctified* in the name of the Lord Jeſus, i. e. we are *ſeparated* from the world, all its follies, ſins, and abſurdities, and are ſet apart from it, as the peculiar people of God.

Chap. VI. Concerning the death of Chriſt; why he died, or what was the end of his dying.

1. There are many paſſages in ſcripture which mention the *death* or the *blood* of Chriſt, and to one or the other of theſe is imputed 1. Remiſſion or forgiveneſs of ſin. 2. Juſtification. 3. Reconciliation to God. 4. Redemption. 5. Purging our Conſciences from dead works. 6. Sanctification. 7. Bringing us to God. 8. Cleanſing us from ſin. 9. Waſhing us from ſin. 10. Aboliſhing the law of commandments. Here is no mention of an *equivalent* for ſins, of *ſatisfaction* to divine juſtice, of *atonement* to God, and other mere hypotheſes, that men have invented to expreſs *their* notions by. 2. Chriſt is ſaid to *die* for us, to have *laid down his life* for *us*, for his *ſheep*, for *all*, for *many*, for *our* offences, for the *ungodly*, to have *given himſelf* for *us*, *his life a ranſom* for *many*, &c. &c. The difficulty is to determine preciſely the meaning of the prepoſition FOR. That it cannot ſignify *in lieu of*, or *inſtead of*, is plain from all the reaſoning in the former chapters,

ters, and therefore it muſt ſignify *on account of*, *for the benefit* and *advantage of* thoſe *for* whom he ſuffered or died, or the *end* which he propoſed by that means. 3. As Chriſt's death was the great inſtance of his obedience to his Father's will, hence thoſe things are attributed to that which his condeſcenſion to death would naturally produce. Thus *his* blood *was* ſhed for *the* remiſſion *of* ſins. He not only confirmed the truth of the covenant, by which a promiſe was made of the forgiveneſs of ſins, but he condeſcended to *die*, or to *ſhed his blood*, that we might have the remiſſion of our ſins. When we are ſaid to be *juſtified by his blood*, εν τω αιματι, the meaning is that, by or thro' his condeſcenſion to death, we are treated as if we never had offended. When Chriſt is ſaid to *purge* us from our ſins, or his blood to *cleanſe us from all ſin*—it is, that he, by his voluntary ſubmiſſion to death, for our ſakes, has *removed*, *taken away*, put an end to them. Whatever advantage mankind reaps from Chriſt, may be attributed to his death, becauſe his death was the great and eminent act of obedience and ſubmiſſion to his father; and in that all was finiſhed, that was to be finiſhed upon earth. His reſurrection and aſcenſion were rather the beginnings of reward, or the taking poſſeſſion of his kingdom. 4. After our Author has brought together all the principal texts wherein the ends of Chriſt's ſufferings and death are mentioned, he obſerves, that theſe will explain all thoſe paſſages in which he is ſaid to ſuffer or die FOR us. It was *on our account*, *for our good*; that he might bring us to *eternal life*; *ſanctify us*; *reconcile us to God*; *heal us*; *deſtroy* him *that had the power of death*. Were not theſe the great ends, it may ſeem ſtrange that no other ſhould be mentioned. There is, indeed, another end mentioned, which is, that he might *obtain the reward* deſigned for and given to him. Compare Heb. xii. 2. with Phil. ii. 5—10. *Let this mind be in you which was alſo in Chriſt Jeſus, who being in the form of God,* ουκ αρπαγμον ηγησατο, *did not think it a prize that he could make his own, by haſty ſeizing, and carrying it off*, to be honoured as God. In favour of this new interpretation of αρπαγμον ηγησατο, our Author produces, among other paſſages, one from Ælian, which no one has produced on this occaſion before him. Ælian had been ſhewing how uſeful philoſophers had been, and cenſures ſuch as ſhould think them απραγτας, *unactive*, and then ſays, *I for my part* την συν αυτοις απραγμοσυνην ϗ τον της ερωτα, ϗ αρπασαιμι επιθυμων, *would run to ſeize ſuch inactivity and love of quiet as theirs was, could I by that means make it my own.* Ælian, var. Hiſt. l. iii. c. 17. Thus in a letter

letter from the Churches of Vienne and Lyons, cited by Euſebius, Eccleſ. Hiſt. l. v. c. 2. and by Nicephor. l. iv. c. 18. a compariſon is made between Chriſt and their Martyrs—επι τοσουτον ζηλωται κ) μιμηται χριστ εγενοντο, ος εν μορφη θεω, &c. ωστε εν τοιαυτη δοξη υπαρχοντες—πολλακις μαρτυρησαντες—ωτ' αυτοι μαρτυρας εαυτους ανεκηρυττον, ειε μην ημιν επετρεπον τυτω τω ονομαλι προσαγορευειν αυτους—The meaning is, not that they did not haſtily covet the title and honour of being martyrs, but they did not think that title belonged to them from what they had hitherto ſuffered. It was a title of great honour, which they could not make their own, merely by taking or catching hold of it as thieves do. The paſſages from Methodius, Origen, Novatian, &c. cited by Dr. Clarke, in his Scripture Doctrine of the Trinity, 3d edition, p. 180, are all to be interpreted in this manner. Dr. Sykes examines ſeveral of theſe paſſages at large, and concludes with obſerving, that tho' αρπαγμα may ſignify a thing that is made your own by merely taking it, αρπαγμος is the act of ſeizing; ſo that the Apoſtle, who uſes the expreſſion ουκ αρπαγμον ηγησατο, muſt mean that our Saviour did not think the mere claiming to be honoured as God, would give him a right to it: no, much more was to be done.

Let this ſpecimen of our Author's critical ſkill in interpreting the Greek text, ſerve as a meaſure by which to judge the reſt of his remarks, which are too numerous to be ſpecified by us. We return, therefore, to his obſervations on chap. vi. Hitherto he had conſidered the ends which Chriſt had in his ſufferings and death; there remains only what relates to God. He *loved* us, and therefore *ſent his ſon into the world.* He is called our *Saviour.* He juſtified us, δωρεαν, *gratis*, *freely.* The ſcriptures never mention God's *anger* to be *appeaſed* by Chriſt, or any *atonement* to be made by him, nor any reconciliation of him to man. 5. It may here be aſked why was Chriſt made fleſh, why παθητος, *liable to a ſeries of ſufferings*, why was he to go thro' *death* at all? The prophecies concerning Meſſiah could not otherwiſe be fulfilled: He was to be a ſuffering perſon, as well as glorious and triumphant. By dying he roſe again, and thereby ſhewed, how an end would be put to his power who brought *death* into the world. He was the *firſt-fruits of them that ſlept*, and by riſing from the dead, gave a ſenſible and ocular proof of the revival of dead perſons; and thus future exiſtence was made matter of fact and experience. The reſurrection of Lazarus, of the widow's ſon at Naim, &c. proved no more than this, that men, by the power of God, might be raiſed to a *preſent life.*

But

But the reſurrection of Jeſus was to prove, that men may live in a future ſtate. As to his dying a public death, it rendered the proof of his death and reſurrection more authentic and undeniable. Many things are imputed to the blood or death of Chriſt; becauſe the ſubmitting to death, and ſhedding of his blood, was the greateſt act of obedience, and the more *meritorious*, as he had a right to *indiſſoluble* life, ζωη ακαλα-λυτη, Heb. vii. 16. as doing *no ſin*, nor being derived in a natural deſcent from Adam. 7. The confirmation of his doctrines, *for this cauſe came I into the world, that I might bear witneſs unto the* truth. Laſtly, Chriſt died and ſuffered for us, *leaving us* an example *that* we ſhould follow his *ſteps*.

Chap. VII. Contains a collection of texts to prove what our Saviour is ſaid to *do* or to *ſuffer* for us, and what were the effects of either his *action* or *paſſion*, as they are expreſſed in ſcripture. No obſervations are annexed to this chapter; we therefore proceed to the ſecond part of the Scripture doctrine of the redemption of man, which conſiſts of forty-eight propoſitions. Theſe we ſhall lay before our readers, referring them for the proofs from ſcripture to the Doctor's own book.

Prop. 1. It is appointed for all men once to die.

2. All men die thro' Adam's tranſgreſſion.

3. All mankind is not only *mortal*, but *prone to ſin, apt to refuſe inſtruction,—love darkneſs—is all under ſin—ſervants of ſin—carnal—blinded by the God of this world—have pleaſure in unrighteouſneſs—are drawn away by their luſts—expoſed to God's wrath.*

4. Mankind is divided into Jews and Gentiles. With the former God entered into covenant, and gave them a particular law by Moſes. This covenant was called the *firſt*, the *old covenant*. That which God afterwards made with both, was called *the covenant, new, better, everlaſting*; both are called *the covenants*, or *covenants of promiſe*.

5. The firſt covenant made with the Jews conſiſted of a law attended with a curſe on thoſe who did not obſerve it.

6. The advantages of this covenant were, long life, and great temporary bleſſings.

7. By being in covenant with God the Jews had theſe peculiar privileges: *the oracles of God were committed unto them: to them pertained the adoption, the glory, the covenants, the giving of the law, the ſervice of God, and the promiſes.* Theirs were the fathers, and of them as concerning the fleſh Chriſt came.

8. The Jews, far from obeying God or the law, are charged

charged by their Prophets, and by the Apoſtles, with idolatry, and other wickedneſſes.

9. Tho' God at firſt entered into covenant with the Jews only, he always purpoſed to enter into covenant with the Gentiles, and of both to make one people. N. B. The Gentiles alone are ſaid to have been predeſtinated.

10. The ſtate of the Gentiles, was a ſtate of groſs ſin, darkneſs, and ignorance, and guilt; they were *without ſtrength*; *enemies to God*; *dead in treſpaſſes and ſin*; *children of diſobedience*; *by nature the children of wrath*; *without Chriſt*; *aliens from the Commonwealth of Iſrael*; *ſtrangers from the covenants of promiſe*, having *no hope*, and *without God in the world.*

11. All having ſinned, infants excepted, and being deſcended from one common parent, who brought *death* into the world by ſin, for *the wages of ſin is death*, all muſt be liable to *death*; and, being *dead*, continue *dead* for ever, unleſs God pleaſes to ſhew them grace and favour.

12. The New Teſtament repreſents God as being what natural reaſon plainly ſhews him to be, good, merciful, kind, righteous, rich in mercy. He is not to be conſidered as all *juſt* or all *mercy* alone; no one attribute is ſeparate from, or independent on, the reſt, for he is equally influenced by them all.

13. The New Teſtament declares not only, that God is good in general, but that he has *good-will* to *man*, *great love* for him, and is a kind father.

14. As an eminent and remarkable inſtance and proof of God's *great love* and *good-will* to *man*, the New Teſtament mentions his ſending his ſon into the world.

15. The New Teſtament aſſures us, that God was ſo *good* to man, as to engage in a *ſecond covenant*, comprehending both Jews and Gentiles: In which he promiſes, on his part, to *be merciful to their unrighteouſneſs*, *and their ſins and iniquities to remember no more*; *I will be their God*, *and they ſhall be my people.*

16. In virtue of this new covenant, God manifeſted his goodneſs and mercy to mankind, ſo far as to offer them *peace*, *grace* or favour; and promiſed remiſſion of ſins paſt, if they would believe on him whom he ſent.

17. As a farther inſtance of God's *good-will* to man, the New Teſtament declares, that God *juſtifies* mankind *freely*, *gratis*, δωρεαν, without any equivalent or compenſation. It follows, that God is not implacable, rigid, auſtere, relentleſs,

leſs, uncompaſſionate, not unwilling to accept the repenting ſinner.

18. The Jews being already the *people of God*, and the *Gentiles enemies* to him, the goodneſs of God is very highly commended in the New Teſtament, and the *riches of his grace* are magnified for his *reconciling* the *Gentiles* to himſelf, and *making them to be his* people *that were not his* people, according to the *purpoſe* which he *always* had.

19. God is never ſaid to be *reconciled* to man, but men are ſaid to be *reconciled* to God.

20. When God reſolved to *reconcile* the world to himſelf, he promiſed not to *impute*, *reckon*, or *bring to account* their treſpaſſes, i. e. to *paſs over*, or *forgive* their ſins, and count their faith for righteouſneſs.

21. As God's *grace*, favour and *good-will* in *forgiving* ſins and *ſending his ſon* into the world, is ſubject of great praiſe and thankſgiving unto him, ſo is the coming of Chriſt *into* the world, and his *dying* as he did, ſubject of great praiſe and thankſgiving unto Chriſt.

22. As *long life* and temporal bleſſings were promiſed under the firſt covenant to the Jews, in the ſecond covenant the promiſe to both Jew and Gentile is, that they ſhould *not die*, not taſte *death for ever*, but have *everlaſting life*, *live for ever*, have *life more abundantly*, if they would believe in Chriſt, and accept the conditions offered. *Corollary.* Since there is a ſeparation of ſoul and body to all men, if ſincerely good Chriſtians are never to taſte death, they muſt for ever continue in a ſtate of ſenſibility and action, tho' others may abide in death, or be inſenſible and inactive till the reſurrection.

23. All ſuch perſons as return to their allegiance to God, and live ſuitably, are ſaid to be *ſaved*. And this ſalvation is aſcribed unto God, who is therefore called our *Saviour*.

24. God has promiſed to all ſuch as believe in Chriſt, not only *eternal*, *everlaſting life*, but a ſtate of *happineſs*, comprehended under the terms, *inheritance*, *reward or treaſure*, or better and enduring ſubſtance *in heaven*, *glory*, *incorruption*, *immortality*.

25. The perſon made uſe of by God to accompliſh his deſign for *our good*, to eſtabliſh the *new covenant*, to make *the* Gentiles *the people of* God, to *ſave* mankind, to offer them *peace* and *eternal happineſs* in life, to be the *mediator betwixt God and man*, was the man Chriſt Jeſus.

26. Jeſus Chriſt was *conceived in a virgin*, was *made fleſh*, or *took part of fleſh and blood*; and was made *man*, or was made *in the likeneſs of man*, or *in the likeneſs of* ſinful fleſh.

27. Jeſus

27. Jeſus Chriſt, tho' he was a *man*, yet he is conſtantly declared to be *without ſin, juſt, righteous, holy.*

28. Jeſus Chriſt received all his authority and power, in whatever he was to do, or did, in relation to the *redemption* of mankind, from God the Father.

29. Jeſus Chriſt acted always in obedience to his Father, *doing the will of him that ſent him.*

30. Tho' Jeſus acted always in obedience to his Father's will, yet was his obedience *voluntary*, or by *his own will.*

31. Jeſus Chriſt not being deſcended *naturally* from *Adam*, but conceived in a *virgin by the Holy Ghoſt*, and not being guilty of any *ſin*, could not be liable to *death. Corollary.* Hence is the great *condeſcenſion* of Jeſus Chriſt, and his *merit* properly to be deduced.

32. Jeſus Chriſt was made παθητὸς, liable to ſufferings, (Acts xxvi. 23.) as being deſigned for a perfect *example* of *humility*, of *patience* under *afflictions*, and of every virtue. He was to be the *true and faithful witneſs, the leader on and finiſher of faith.* He was thus made *able* to ſuccour *them that are* tempted. He was *thro' death to deſtroy him that had the power of death.* He was to *deliver them who thro'* fear of death *were* all their life-time *ſubject to bondage.* He was by this means to ſhew this life to be a ſtate of diſcipline, and by his *reſurrection* to manifeſt to all a *future life*, and to bring life and immortality to light.

33. Jeſus Chriſt not being put to *death* on account of any ſin of *his own*, nor dying as naturally deſcended from *Adam*, muſt therefore have died *on account of*, or *for*, ὑπὲρ, περὶ, ἀντὶ, διὰ, the ſins of us, or of *many*, or of *the unjuſt.*

34. The *death* of Chriſt, or ſhedding his *blood*, was not to *atone*, or *appeaſe* God's wrath, or to *make ſatisfaction* to his *juſtice* or holineſs, (for nothing of this ſort is ever once ſaid in ſcripture) but the obedience of Chriſt, even unto *death*, was the means by which the world was reconciled unto God.

35. When Chriſt is ſaid ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, *to make reconciliation for the ſins of the people*, it is not to *atone for* ſins by his death, or to *appeaſe* God who was *angry*, for God's *love* to man, his *goodneſs, kindneſs, mercy*, appeared *antecedent* to the death of Chriſt.

36. Chriſt did properly, ἱλάσκεσθαι τὰς ἁμαρτίας, *make the ſins of the people to be paſſed over* unnoticed, when having done what God appointed him to do, he reconciled them to God, and put them into a ſtate of friendſhip with God.

37. Chriſt is very properly our ἱλασμὸς, ſince he took away what was the obſtruction to God's kindneſs and favour

to

to us; and was the *means* of making man acceptable unto God.

38. When Chriſt is called ἱλαστηριον, *a propitiatory*, the meaning is (for this word never ſignifies a *propitiation*) that God, *thro' him*, or *by him*, declared his will and pleaſure, and the abundant riches of his grace or favour to mankind, as he did to the Jews from the propitiatory or mercy-ſeat.

39. The end which Chriſt had in giving up himſelf to *death*, being the ſame as the end of ſacrifices, viz. the *making* or *renewing friendſhip* with God, the reaſon why the term, *ſacrifice*, is applied to this act of Chriſt is evident.

40. The *oblation* or *offering* of Chriſt relates only to a certain act of his, when he deſcended into the true *holy of holies*, and preſented himſelf to God as having done his will, and thus made up the difference occaſioned by the ſins of the people.

41. When Chriſt is ſaid to *give himſelf up for us*, *that he might purify unto himſelf a peculiar people*; that he had *purged our ſins by himſelf—cleanſed us from all ſins*—the meaning is, that having made all *paſt ſins* to be wiped away, for the future men were to live *ſoberly*, *righteouſly*, *and godly in the world*, looking for a day of judgment, when all were to account for their actions done here.

42. When Chriſt is ſaid to *ſanctify* the people with his own blood; to *waſh* us from our ſins in his *own blood*,; to *purge our* conſciencies from dead works by his *blood*; it means, that by his condeſcenſion to *die*, even the *death of the croſs*, he made his people *holy*, took away their *paſt ſins*, and freed them all from the fear of death on account of them.

43. *Redemption* is a deliverance from any ſlaviſh eſtate: and when applied to Chriſt, it ſignifies his *delivering* mankind from a ſlaviſh ſubjection to ſin, to the *fear of death*, or of the conſequences of ſin.

44. When Chriſt is ſaid to give him a *ranſom* for all, it is to ſignify *his giving* his *labour*, all that he *did*, and all that he *ſuffered*, to ſet men at liberty from ſin and its conſequences.

45. Such as become converts to Chriſt, and accept the conditions propoſed by him, are ſaid to be *juſtified*, to have *forgiveneſs* or *remiſſion of ſins*, to be *made holy*, or *ſanctified*, or *righteous*; to be *ſaved*, and to be the *children* or *ſons* of God.

46. Chriſtians being *juſtified*, and *freed from paſt ſins*, are obliged to live for the future *ſoberly*, *righteouſly*, and godly in this preſent world; or, if they do not, they will be ſeverely treated at the day of judgment.

47. As

47. As all are to ſtand at the judgment ſeat of Chriſt, we are ſure of having a Judge *who can have compaſſion on the ignorant, and on them that are out of the way.*

48. When *all things ſhall be ſubdued* unto Chriſt, and he ſhall have *put down all rule, and all authority and power*, and the *laſt enemy*, which is *death, ſhall be deſtroyed*, then ſhall the ſon alſo *himſelf be ſubject to him who put all things under him, that God may be all in all.*

SIT LAUS DEO.

ART. LI. *The Hiſtory of the Royal Society of London for improving of Natural Knowlege, from its firſt Riſe. In which the moſt conſiderable of thoſe Papers communicated to the Society, which have hitherto not been publiſhed, are inſerted in their proper Order, as a Supplement to the Philoſophical Tranſactions. By* Thomas Birch, D. D. *Secretary to the Royal Society.* 4to. 2 Vols. 1l. 10s. Millar.

PHiloſophy is greatly obliged to the inhabitants of this country. She has been exhibited here in her native charms, free from the diſguiſe of imagination and hypotheſis. Experiments have been the means of drawing her forth from her deepeſt, moſt retired, and remote receſſes; and Geometry has waited on her, and given her that countenance and firmneſs which will for ever engage her to appear in public amongſt us. Old Roger Bacon was one of the firſt and moſt extraordinary genius's that ever ſearched after Philoſophy, by experiments; and his diſcoveries were ſo great and ſurpriſing, that ages intervened, and they were diſcovered anew before they became credible. Since his days, another of the ſame name, Lord Chancellor Bacon, acquired immortality by his Natural Hiſtory and Organon Scientiarum. And of later days, Boyle, Hooke, Newton, advanced Philoſophy, Aſtronomy, every branch of the Mathematics, &c. to ſuch a degree, as that few men are as yet found who thoroughly comprehend all the vaſt diſcoveries they made. How much they, and conſequently the world, are obliged to the Society Royal of London, will beſt appear from Dr. Birch's Hiſtory of that Society. In theſe volumes the firſt ſteps or beginnings of Natural Knowlege are traced: the whole of the proceedings of thoſe very learned and ingenious men who were the firſt members of this Society in its infancy, are carefully regiſtered. Their miſtakes and errors are not ſuppreſſed; nor is it any re-

flection upon them to have errors, which were theirs becauſe univerſal, enumerated; for whatever might be the general or private opinion concerning any thing, it was never admitted here until a careful inveſtigation, by experiment, had diſcovered it to be true.

There are many circumſtances in theſe volumes, which to men who are not readers, or who concern themſelves only with great diſcoveries, may appear tedious; but we muſt confeſs that we owe to the learned and laborious Editor, no ſmall degree of pleaſure in reading the minutes of the Society here, which make no part of the printed Tranſactions, and which contain many curious and entertaining anecdotes concerning the manner of the Society's proceedings at their firſt eſtabliſhment. But if any reader ſhould conſider theſe as minutiæ, and not intereſting enough to detain him from greater events, he may eaſily paſs them over.

Our Author ſpeaks of the Hiſtory of the Royal Society by Dr. Sprat, with all the regard that is due to it. That Hiſtory was publiſhed in 1667, and therefore can be no objection to the carrying it on from that period to the preſent. But admired as his performance is, the earlieſt and ableſt members of that body, ſays Dr. Birch, as well as their ſucceſſors, ſtill wiſhed, that the account of its inſtitution and progreſs had been more circumſtantial, many facts of equal importance not omitted, and the order of time, in which they occurred, better diſtinguiſhed. The Doctor had this further motive for publiſhing this Hiſtory, viz. to communicate ſeveral important papers laid before the Society, but not publiſhed. For the Philoſophical Tranſactions were not begun till March 1663-4, about four years after the Society's Journals and Regiſter-Books commence; they were diſcontinued for four years, from January 1678-9, to January 1682-3; and for three years from December 1687, to January 1690-91, beſides other interruptions, amounting to near one year and a half, before October 1695; ſince which time the Tranſactions have been regularly carried on.

Dr. Birch begins his Hiſtory with obſerving, that Biſhop Sprat traces the riſe of the Royal Society no higher than ſome ſpace after the end of the civil wars; whereas it really commenced about the year 1645, when ſeveral worthy and ingenious men, curious and inquiſitive in their ſearch after Natural Knowlege, and Experimental Philoſophy, agreed to meet weekly, and diſcourſe upon ſuch ſubjects. Among theſe were Dr. Wallis, Wilkins, Goddard, Ent, Gliſſon, Merret, Mr. Foſter, and Mr. Haak. Our Author thinks this aſſembly was

the ſame with that mentioned by Mr. Boyle, under the title of the *Inviſible* or *Philoſophical College*. About the years 1648 and 1649, ſome of the members of this Society were appointed Profeſſors at Oxford; but the meetings at London were not diſcontinued, and the Oxford members joined them as often as buſineſs or inclination brought them to town: and, at other times, held a meeting at Oxford. About the year 1659, the greateſt part of the Society at Oxford came to London, and they uſually met at Greſham College twice a week, till the public diſtractions in 1659 ſeparated them. But upon the Reſtoration in 1660, they revived their meetings, and were attended by a larger concourſe of perſons eminent for their characters and learning. After Mr. Wren's lecture in the College they withdrew to Mr. Rooke's apartment, where it was propoſed to found a College for the promoting Phyſical, Mathematical, and Experimental Learning. In conſequence of this propoſition it was agreed, that the company would continue their weekly meetings, in term-time, at Mr. Rooke's chambers in Greſham College, and at Mr. Balle's in the Temple, during the Vacation: and that, towards the defraying occaſional expences, every one ſhould, at his firſt admiſſion, pay down ten ſhillings, and one ſhilling every week. At this meeting Dr. Wilkins was appointed to the chair, Mr. Balle to be Treaſurer, and Mr. Croune Regiſter. And now they proceed to buſineſs as a Society, and their orders are regiſtered.

After this ſhort account of the beginning of the Society, we proceed to a review of ſome papers of conſequence in theſe volumes, without giving any ſpecimens from our Author, of the manner in which propoſitions were made and received, Candidates admitted, or Officers choſen.

In page 8, is an account of twenty experiments to be made at Mount Teneriffe, which the curious reader will peruſe with pleaſure.

In p. 11, 12. we have Dr. Goddard's paper for producing colours by the mixture of ſeveral liquors; 1. a milky white, by mixing ſpirit of wine impregnated with any reſinous gum, as Maſtic, &c. with fair water; alſo by bruiſing oily ſeeds, ſuch as almonds, in diſtilled water; or by caſting the ſolution of Aqua Fortis into brine; or diſtilled vinegar, impregnated with lead, into allum water; or oil of antimony into fair water; or add oil of tartar to a ſolution of coral, which may be made tranſparent by the addition of diſtilled vinegar. 2. Blue is produced by mixing tincture of galls with a very little lime-water. 3. Yellow, in the precipitation of a ſolution of mer-

cury in aqua fortis, with oil of tartar. Alſo in the preparation of Turbith mineral, the maſs of mercury diſſolved in oil of vitriol, and exhaled to dryneſs, upon the firſt touch of lime-water turns to a beautiful yellow, which it retains ever after. 4. Green, by mixing a ſolution of Hungarian vitriol and lime-water. 5. A freſh Crimſon Red, by adding a little oil or ſpirit of vitriol, ſalt, or aqua fortis, to a tincture of red roſes. If to this crimſon tincture oil of tartar, or ſpirit of hartſhorn be added, it becomes Green. A ſlight infuſion of clove-gillyflowers in ſimple water, even before it ſeems to have gotten any tincture, by dropping in a little oil of vitriol, ſhewed a perfect Pink or Carnation Red. 6. Black is produced by the tincture of galls and a ſolution of vitriol. Hence if you write with either of theſe liquors alone, which will make little or no appearance, wet the writing with the other, and it will appear black. Aqua fortis, oil of vitriol, or ſalt, will diſcharge the blackneſs. Oil of tartar ſuperadded, renders the liquor opake.

That our readers may at one view ſee what more there is concerning colours in theſe volumes, we lay before him an abſtract of two or three other curious papers upon that ſubject.

Page 51, we have an account of China varniſh, read by Dr. Needham. ℞ Take of the beſt rectified ſpirits one pint, the reddeſt and cleareſt gum lacca four ounces, ſandaraca one ounce. Put all into a bolt head, cloſe it well, and let them infuſe the ſpace of twenty-four hours, upon ſand gently hot; afterwards increaſe the fire till it boils a little and the gums are thoroughly melted. Then paſs it through a fine cloth, and keep it in a glaſs well ſtopped.

The wood to be varniſhed muſt be ſmooth and free from cracks and holes; if any, ſtop them with tragacanth incorporated with the colour you intend to uſe. Warm it by the fire, and varniſh it with a reaſonably large but very fine pencil. When you would colour, add to the varniſh a ſeventh part as much colour as varniſh, and mingle them well together with a muller. Then lay on four coats or coverings, warming it by the fire each time. If any bubbles or lumps ariſe, rub them ſmooth with the dried plant called horſe-tail. Then lay on four couches more; and when the laſt is well dried, rub it ſmooth with a linen cloth or piece of felt moiſtened with a few drops of ſallad oil, and then dipped in fine powder of tripoli. Then lay on two coverings of varniſh only, and poliſh it as before, rubbing it over at laſt with a dry cloth or felt. For Red uſe Spaniſh vermillion finely powdered, q. v. Venetian lacca, a third or fourth part well mixed. For

Black,

Black, lamp black ground with green vitriol. Blue, ultramarine, adding only twice as much varniſh as colour. Japan colour, powder of avanturine, lay on one covering of varniſh alone, then four of varniſh and colour mixed; plane it with peeſle, i. e. horſe-tail, tripoli and oil; then two more of varniſh, and before the laſt is dry ſift on the powder of avanturine. Give it fifteen or thirty couches more of varniſh. Plane it with pumice dipped in oil; then with oil and tripoli, laſtly with a dry cloth. N. B. Green takes no varniſh. For Gilding, take of white lead, umbre, and yellow ochre, equal parts, grind them well together, with as much oil as to render them reaſonably thin; boil them gently almoſt a quarter of an hour. Then lay it on with a pencil; when it is dry, take up leaf gold with a little cotton, and lay it on.

In page 54 there is nearly the ſame account of China varniſh; brought in by Mr. Clayton.

Page 227, vol II. Mr. Povey's account of the way of laying on colours by means of eggs, mixed with any part of a fig-tree beaten therein. Take three or four freſh eggs, break them into a porringer (ſometimes uſing the white only); then put into them one or two ſmall pieces of a green fig, or of the branches of the tree, about an inch or leſs in length, or elſe the leaf, which being infuſed a few minutes it turns the egg as thin and fluid as water, and if the yelk be not ſeparated it imparts ſo little tincture, that the painter may as well uſe it as oil, even with the pureſt white. With this fluid were ſome pieces of Corregio's painted, a large cabinet in the Pope's palace, and a landſcape by Dankarts. Mr. Povey enumerates the ſeveral advantages painters would have in giving this fluid the preference to oil. It dries ſooner, and is not eaſily injured, but will laſt almoſt for ever in its firſt freſhneſs, continuing its colouring much better than oil.

Sir William Petty delivered in a paper, November 27, 1661, upon wool and the making of woollen cloth, which is very curious. In this paper he ſhews the difference of wool, according to the different parts of the ſheep it grows on; the fineſt on the pole, the coarſeſt on the tail. Then he explains the preparation and management of it; deſcribes the inſtruments for carding, combing, tackling, ſpinning, &c. and then the making of yarn, knitting, twiſting, weaving; the making of cloth, and every thing relative to that manufacture. See from page 55 to 65, vol. I.

We find alſo a paper of Lord Brouncker's, proving that the oſcillations of the ſame pendulum, through unequal arches of a cycloid, are performed in the ſame time. But

this having been demonſtrated by many ſince, there is no occaſion to give any further account of this paper.

Mr. Winthrop's account of the manner of making tar and pitch in New-England, page 99 to 102. The fir is cut and laid in the ſame manner as for making of charcoal: it is covered over with a coat of clay or loam, and fired, when the juices of the plant flow through a gutter in a ſtone hearth, into a veſſel placed for the reception of it. Pitch is made by boiling tar to a proper conſiſtency. Roſin is made by boiling pieces of fir in water.

Page 103 contains Dr. Goddard's receipt for the Aurum Muſicum. Take of armoniac and ſulphur one pound of each, of mercury two pounds; melt one pound of block-tin, and put the mercury into it, then the ſalt, then the ſulphur, and grind all on a ſtone. Put all into an earthen pot or glaſs well luted; ſtop all the mouth but a little hole; ſet them down in a ſubliming furnace, bearing it up with an iron bar, that the head may be above the furnace; lute the furnace mouth over with horſe-dung and clay, leaving vent-holes for the ſmoak and fire. Then put in fire, and when the coals are all red, increaſe the fire for three hours, and ſee that the hole in the top of the glaſs be not ſtopped with vapour; if it be, open it, and ſo increaſe the fire till no vapour comes out, it is then enough; let it cool gently, carefully take the head from the body, and the pure matter will hang in a ring about the neck of the glaſs as ſoft as butter.

Take this, which is the beſt aurum muſicum, and grind it well on a painter's ſtone, ſo that no knobs or grit be felt; then grind it with fat lintſeed oil clarified in the ſun. With this to colour a ſtatue of plaiſter that may look like braſs; prime the ſtatue firſt with half umbre and half oker well ground, laid on in oil; when dry, work the thinner over it. If to look like copper, prime it with two parts yellow oker and one part red oker, with a little vermillion. To look like an old braſs ſtatue, take a little verdigreaſe or verditer, and grind it with the firſt primer.

Page 120, an account of the Whiſpering-place in the Cathedral at Glouceſter. Page 133, Subterraneous experiments and obſervations made on the damps of coal-mines. Page 137, Sir Robert Moray gives an account of an eccho in Scotland, which repeated three ſeveral times diſtinctly a tune of eight ſemibriefs ſounded from a trumpet. Page 139, Experiments of Freezing. Page 141, Mr. Hooke's account of the Rarefaction of the Air. From 144 to 152, ſome Aphoriſms for Cyder.—There are ſeveral other curious papers in this volume

ume upon the ſame ſubject. Page 156, obſervations upon the ordering of wines.

Page 183, is an account of a double bodied ſhip or veſſel, contrived by Sir William Petty, and which, by able and judicious ſeamen, was allowed to have in her the cauſes of outſailing any thing already in uſe; which was afterwards proved upon trial. See page 188—192. An experiment of Mr. Hooke's, p. 195, to prove the force of falling bodies.—p. 199. Several enquiries concerning Greenland anſwered by Mr. Grey, who had frequented thoſe parts. Page 281, Prince Rupert's method of making Gunpowder of a force that exceeded the beſt Engliſh powder, in the proportion of 21 to 2. The art lies in thoroughly purifying the nitre: his charcoal was made of buck-thorn. 317, An anſwer to ſome inquiries ſent to the Eaſt-Indies by Mr. Colwall. Page 350, Dr. Merret delivered a paper of experiments of freezing. Page 387, Some uſeful obſervations on the art of tanning.

Before we proceed to the contents of the ſecond volume, in juſtice to Dr. Birch, we muſt own that there are ſome very curious and entertaining papers beſides thoſe we have mentioned, but we cannot give our readers an abridgment of every thing that may be uſeful or amuſing in works of ſuch conſiderable bulk. Our buſineſs is to review, and from the extracts given of this firſt volume, we believe our readers will be able to judge of its merit; and therefore we proceed to the ſecond volume; from which we ſhall give a few uſeful extracts, and cloſe this article.

From page 32 to 40, Mr. Coxe delivered ſeventy-eight queries concerning vegetation.—Page 125, an account of letting the blood of a maſtiff into the body of a ſpaniel—the maſtiff bled to death; and from the ſpaniel were diſcharged about ſixty-four ounces of blood. The ſpaniel continued to be briſk and well. There are many experiments of this tranſfuſion of the blood of one animal into the body of another, in this volume. But the moſt extraordinary operation, was the transfuſing the blood of a ſheep into the body of Mr. Coga, who choſe that animal; *quia ſanguis ovis ſymbolicam quandam facultatem habet cum ſanguine Chriſti, quia Chriſtus eſt agnus Dei.* He is ſaid to have been a Batchelor of Divinity, and ſtudent of Cambridge; to have ſpoke Latin fluently, but to have been a very *extravagant* man, as ſhould ſeem from his deſiring this experiment to be twice performed upon him, by which he ſuffered no manner of inconvenience.—Page 91 is inſerted a very extraordinary paper of Mr. Hooke's, whereby it appears that he was no ſtranger to Gravitation,

the Centrifugal and Centripetal Forces; and that he knew the Phænomena of the Planets and Comets might be ſolved by them. This was the foundation of the Newtonian philoſophy. But then the Principia Mathematica, or Geometrical Reaſonings upon theſe powers, the calculation of their forces, and the raiſing up a ſyſtem from them, was entirely the work and invention of that moſt amazing genius, Sir Iſaac Newton. Mr. Hooke obſerves, that 'one cauſe of inflecting a direct 'motion into a curve, may be from an attractive property of 'the body placed in the center; whereby it continually en-'deavours to attract or draw it to itſelf. For if ſuch a prin-'ciple be ſuppoſed, all the phænomena of the planets ſeem 'poſſible to be explained by the common principle of mecha-'nic motions; and poſſibly the proſecuting this ſpeculation 'may give us a true hypotheſis of their motion, and from 'ſome few obſervations their motions may be ſo far brought 'to a certainty, that we may be able to calculate them to the 'greateſt exactneſs and certainty that can be deſired.' This inflection of a direct motion into a curve, by a ſupervening attractive principle, is explained from ſome experiments of the pendulum; and then he adds—'By this hypotheſis the 'phænomena of the Comets, as well as of the Planets, may 'be ſolved; and the motions of the ſecondary, as well as 'of the primary, Planets. The motions alſo of the pro-'greſſion of the auges are very evident. But as for the mo-'tion of libration or latitude, that cannot ſo well be made 'out by this way of pendulum; but by the motion of a 'wheel on a point is moſt eaſy.' This diſcourſe was an introduction to an experiment to ſhew, that circular motion is compounded of an endeavour by a direct motion by the tangent, and of another endeavour tending to the centre.

Page 266 is a letter from Sir Paul Rycaut, that well deſerves the reader's notice: it is dated from Smyrna, and contains anſwers to the queries concerning Turkey. He ſays the inhabitants of Conſtantinople are ſubject to no diſeaſes but peſtilence and malignant fevers. They have ſeldom, or never, conſumption, gout, ſtone, dropſy, ſcurvy. The peſtilence is accounted for from the north-eaſt winds, 'which blow for 'three months, beginning about the ſummer ſolſtice, ariſing 'from unwholeſome marſhes in Muſcovy and Tartary, and 'paſſing over the Black Sea, a place known to abound with 'fogs and miſts, bring with them diſpoſitions tending to corrup-'tion, which work upon bodies prepared by bad diet.'—From the anſwers to the queries, we gather the following particulars, 1. The Chruſma of the Turks, is a compoſition of lime and

gum

auri pigmentum, and uſed only to take away hair. 2. The uſe of Opium is almoſt univerſal amongſt the Turks: the moſt Sir Paul remembers to have heard any man had taken, was five drachms. 3. Mummies are certainly found in the ſands of Arabia. 5. There are ſmall wild grapes, black and ſweet, without grains or ſtones, in Anatolia; and a ſort of grape, called by the Turks *Yedi veren*, by the Greeks ἑφθα κεγλο, ſignifying to bring forth ſeven times; it is a prodigious bearer, and has grapes in bud, green, and ripe, at the ſame time. 6. Mount Caucaſus is exceeding high, craggy, and horrid, caſting a ſhadow a days journey from it. 7. The water runs out of the Euxine ſea into the Propontis, with wonderful ſwiftneſs, notwithſtanding the depth of the Boſphorus is fifty-five fathom in the channel. Here are no tides to be obſerved. 8. Never could hear that the Caſpian ſea doth empty itſelf into the Euxine. But the Turks and Greeks are very incurious, not having ſo much as a ſea chart or map of the Euxine, its promontories or bearings. 9. Conſtantinople more free from earthquakes than formerly. North-eaſt winds bring ſerene air to the city; the ſouth, a thick, ſuffocating air; and the north-weſt, conſtantly a ſhort but violent ſtorm. 10. Turkey leather not ſo ſtrong as Engliſh. The Turks put a ſear-cloth between the leather and the lining, which will keep out water, tho' ſoaking in it for twenty-four hours. In cleanſing their leather, they uſe lime and album græcum, and valonia or acorn, inſtead of bark. Our acorns in England, Sir Paul thinks, would produce the ſame effect.

Page 277, is a letter from Dr. Harpur at Aleppo, in anſwer to certain queſtions for Turkey. And page 325, another letter from Mr. Lannoy, Conſul at Aleppo, concerning queries ſent and anſwered for Perſia. In the notes to page 386, is a very extraordinary account of a romantic maiden Lady, who had determined to ſtarve herſelf to death, and did not deſiſt till it was doubtful whether ſhe could poſſibly recover.*

Before we cloſe this article, we muſt inform our readers, that there are many curious and entertaining anecdotes in the Notes to this Hiſtory, by Dr. Birch; and that this Author, whoſe merit, as a Biographer, is well known, has inſerted into his Hiſtory of the Royal Society, the Lives of its moſt celebrated Members,

* She took this reſolution on a 1ſt of April; and perſevered in it till the 16th of June following; when the near approach of death got the better of her reſolution. Her chief ſupport, during this ſtrange interval, was beer, and the juice of oranges and lemons.

ART.

ART. LII. *A Diſſertation on Revelations, Chap.* XI. *ver.* 13. And the ſame hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were ſlain of men ſeven thouſand. *In which is attempted to be ſhewn, that there is ſome reaſon to believe this Prophecy is completed by the late Earthquake. By* Peter Peckard, A. M. *late Fellow of C. C. College, Oxford.* 8vo. 1s. Owen.

MR. Peckard introduces this Diſſertation with obſerving, that tho' the prophecies in the Revelations are not deliver'd in that plain and familiar phraſe which every one that runs may read and underſtand; they are not yet ſo obſcure as is generally alleged, and that men of moderate reading and common capacity, may be ſufficiently ſatisfied as to the general ſcope and intent of them. He obſerves further, that as the prophecies in this book extend to the perfect completion of the myſtery of God, to the final conſummation of all things relative to this world, ſo the particular parts of it relate to, and point out, particular ages, and particular occurrences, which were to happen in a regular ſucceſſion, according to the regular ſeries laid down in the predictions. Now of theſe ages, and their reſpective occurrences, there is alſo obſerved, we are told, a particular method and diſtribution correſponding to the important events foreſeen and propheſied; and this diſtribution is plainly proved, by Mr. Lowman, to conſiſt of ſeven parts, or diſtinct periods of time. The firſt repreſents the ſtate of the Chriſtian church during the time of heatheniſm and pagan idolatry in the Roman Empire, before the converſion of Conſtantine to Chriſtianity; the ſecond reveals the ſtate of the church in the times immediately following, when the Roman Emperors profeſſed the Chriſtian religion; the third lays open the diſpenſation of providence, and the condition of the Chriſtian church during the time of the laſt form of Roman government: this period, which is marked out more particularly than the preceding, and its duration more exactly deſcribed, is that in which we of the preſent age live; a thouſand years of it are already gone, and two hundred and ſixty yet to come. It is repreſented as a time of the utmoſt corruption of the doctrines of Chriſt, and marked out by ſeveral diſtinct prophetic images; by the repreſentation of two witneſſes propheſying in ſackcloth; by the flying of a woman into the wilderneſs; and by the appearance of a monſtrous beaſt riſing out of the ſea.

This

This beaſt of blaſphemy and perſecution, is univerſally allowed, our Author ſays, by all unprejudiced and conſiderate perſons, to ſignify the papal power of Rome; which, for the term of 1260 years, is permitted, by the providence of God, to perſecute the church of Chriſt. Now, the church of Chriſt, we are told, has been ſeverely perſecuted by this beaſt of blaſphemy, during the ſpace of a thouſand years, it being exactly that ſpace of time ſince the Pope was inveſted with temporal power, and acquired his aſtoniſhing dominion over the property, the perſon, the opinions, and conſciences of men. All the particular prophecies, it is farther ſaid, relating to this third period, during the thouſand years of it which are already paſſed, have been fulfilled by correſponding hiſtorical facts, to a moſt amazing and minute degree of exactneſs; ſo that we of this age are gradually brought to that period in which, according to theſe Revelations, we were to expect a very great and extraordinary earthquake, which was to ſpend its principal force, and direct its deſtruction to ſome very important part of the papal juriſdiction: For St. John tells us, that *in the ſame hour*, that is, during the time of the perſecution of the beaſt, *there was a great earthquake, and the tenth part of the city fell, &c.*

Mr. Peckard thinks there is good reaſon to conclude, that the violent and general convulſion, which ſo lately, and ſo ſeverely ſhook the frame of this earth, was that particular earthquake deſcribed and foretold in that paſſage which is placed at the beginning of his diſſertation: and this may appear more fully, he apprehends, from the following conſiderations. 1. This earthquake was to happen during the papal perſecution. 2. It was to happen in the decline of the papal tyranny, and be one of the forerunners of its total deſtruction. And 3. It was to happen in ſome place which was a principal ſupport of the papal perſecution; which was to be ſhaken down by it, and bury many thouſands of men in its ruins.

That it was to happen in ſome place which is a principal ſupport of the papal tyranny, he thinks, is plainly to be inferred from this expreſſion, *the tenth part of the city fell*; for by *city*, in this place, he ſays, is certainly ſignified the whole extent of the ſpiritual dominion of Rome. The general tenor of the prophecy, and all the particular circumſtances, we are told, confine this expreſſion in ſuch a manner, that it cannot be applied to any other ſignification; and the numbers *ten* and *ſeven*, in prophetical language, do not ſignify literally and preciſely ten, and ſeven, but are intended to expreſs indefinitely a great number, or great part of any things.

Our

Our Author obſerves likewiſe, that the unhappy kingdom of Portugal has continued, to this day, moſt tenacious of the ſuperſtitions of Rome, and the principal ſupport of its perſecuting authority; that the holy Office of Inquiſition was eſtabliſhed in her late ruined capital, in all its terrors; and that all conſiderations being properly weighed, there is no other place exiſting in the world, that can, with equal propriety, be called the tenth part of the city, or that will ſo nearly anſwer to the ſenſe of the prophetic expreſſion.—What weight all this carries along with it, we leave our readers to determine, and ſhall cloſe this article with acquainting them, that our Author concludes his Diſſertation with ſome juſt reflections concerning the preſumption of determining haſtily in regard to divine judgments, and concerning particular interpoſitions of Providence in human affairs.

ART. LIII. *Experiments on Bleaching. By Francis Home, M. D. Fellow of the Royal College of Phyſicians in Edinburgh.* 8vo. 4s. Printed at Edinburgh for Kincaid and C°. and ſold in London by Millar.

THO' the extenſion of manufactures may be ſaid to depend chiefly on the labour and induſtry of the reſpective artificers, yet the greateſt improvements that have been made in them, have generally proceeded from the reſearches of men of more refined parts, and liberal education. Nor, perhaps, can genius or ſcience be, in any ſhape, more advantageouſly employed, than when they are directed to diſquiſitions that immediately tend to facilitate or improve ſuch particular branches of trade or commerce, as ſerve to find continual buſineſs for numbers, and conſequently bring a conſiderable increaſe to the national wealth. That foreign academies ſeem to conſider this among the laudable employments of the learned, is evident from the annual premiums offered to promote theſe uſeful purpoſes *.

* The, yet but infant, ſociety of Gottingen, among their premiums for the year 1754, propoſed one for the diſcovery of ſome material, of which there is plenty in that country, or which may be procured at an eaſy expence, for tanning leather, excluſive of the bark of trees. And in 1755 they offered another, to the perſon who ſhall point out the beſt ſort of lime, and the beſt way of preparing it for the preſervation of buildings.

The

The ingenious Dr. Home ſeems to have engaged in this undertaking, to ſerve the intereſts of what may be called the *ſtaple* commodity of *his* country; and his execution promiſes greatly to anſwer ſo commendable a deſign; at the ſame time that it alſo evinces, how far commerce may be benefitted by the aid of philoſophy.

But to take a more particular view of the performance under our preſent conſideration. It conſiſts of four parts:—in the firſt, after ſome general obſervations on the advantages commercial and œconomical arts may derive from chemiſtry, our learned Author minutely deſcribes the proceſſes in uſe for bleaching linnen, according to the Dutch and Iriſh method: the former being, in Scotland, generally employed for fine, the latter for coarſe linnen.

In the ſecond part he ſeparately examines the ſeveral operations neceſſary to give linen its proper whiteneſs; theſe are ſteeping; bucking and boiling, or the application of alcaline leys; alternate watering and drying; ſouring, or the application of acids†; and hand-rubbing with ſoap and water, or with rubbing-boards: the effects of each particular operation are elucidated, the intention of them pointed out, and directions given for the better accompliſhment of the ends reſpectively propoſed by them.

As the proper application of alcaline leys, is one of the moſt important and critical articles in the whole proceſs of bleaching, Dr. Home has appropriated the third part of his work, to enquire into the nature and compoſition of the ſeveral ſorts of aſhes uſed for this purpoſe. This enquiry he propoſes to conduct after the mathematical method of inveſtigating truths: to ſet out entirely ignorant of the conſtituent parts of theſe ſalts, and by the help of ſome data, or uncontroverted concluſions, drawn from eſtabliſhed experiments, proceed to their examination. Many and curious are the experiments our Author

† As we believe our Author's inſtructions upon this head to be entirely new, it might be juſtly deemed an omiſſion, did we not afford them ſome mark of diſtinction: but as we have not room to give them at length, it may be ſufficient to take notice, that the acids generally uſed for bleeching linen are, butter-milk, which is eſteemed beſt; ſour milk; and infuſions of bran, or rye-meal, &c. kept for ſome days, till they contract a proper degree of acidity: in lieu of which Dr. Home propoſes to ſubſtitute *oil of vitriol* in the proportion of half, or, at moſt, three quarters of an ounce to a gallon of water; which his experiments prove to be no way injurious to the cloth, leſs expenſive, more expeditious, and, on all accounts, equally, if not more efficacious.

has tried upon the different aſhes; in conſequence of which he concludes, that the pearl aſhes contain a pure alkaline ſalt, with a ſmall proportion of vitriolated tartar, and abſorbent earth. In the compoſition of the Ruſſian and Swediſh aſhes, he diſcovers a conſiderable quantity of lime; whence he is led to conſider the reaſonableneſs of the prejudices againſt the uſe of lime in bleaching, which is forbid by act of parliament. Upon this ſubject he obſerves, that tho' lime-water alone contributes greatly to whiten cloth, yet it is apt to render it much weaker; but that alkaline ſalts added to lime, diminiſh its power of weakening and corroding, in proportion to the quantity of theſe ſalts added to the lime. This furniſhes a hint for ſupplying the Muſcovy aſhes at home by a preparation, proved by experience to anſwer all the intended purpoſes of thoſe aſhes. After repeated trials of different proportions, the method of making this preparation, particularly recommended, is, to add one fourth of pot-aſh, diſſolved in a little water, to three quarts of quenched lime *: ſhould this proceſs be found generally ſucceſsful, the ſaving to the nation will be very conſiderable.—Among the Doctor's obſervations on this ſubject, one occurs that we would particularly recommend to thoſe wholeſale medicine-mongers, who boldly ſubſtitute pearl, or even pot-aſh, for every kind of alkaline ſalt: which is, that 'it appears from theſe experiments, that alkaline ſalts pre-'pared in the common way from different ſubſtances, are ſpe-'cifically different, and probably have different effects, when 'taken into the human body.'

In ſect. 1. of the fourth part, our Author explains the natural effects of theſe aſhes, and other bodies, on unbleached cloth; and in ſect. 2. he treats of the cauſe and effects of hard water, and the methods of ſoftening it. As the latter is a ſubject univerſally intereſting, whether water be conſidered for its domeſtic or medicinal uſe, we apprehend the Doctor's obſervations on it will be far from diſpleaſing our readers. The method he purſues is, 'to try whether we can ſoften hard wa-'ter, by mixing different materials with it, or treating it in

* In conſequence of a parliamentary encouragement, one Mr. Stephens publiſhed, about a year ago, a method for making pot-aſh, and eſtabliſhing a manufacture for that purpoſe in our American colonies: ſome mention of that publication is in the thirteenth volume of the Review, p. 155. The aſſiduity with which Dr. Home has purſued, and the accuracy which he ſeems to have obſerved, in performing his experiments on theſe aſhes, induce us to believe that gentleman may, from this work, derive ſome very uſeful hints towards the improvement of his plan.

'different

'different ways; then to endeavour to harden ſoft water; 'and laſtly, from thoſe experiments, and from others, to diſ-'cover the true cauſe of the hardneſs of water.'—The criterion between hard and ſoft water he fixes upon, is its curdling ſoap; and to determine the different degrees of hardneſs, he examines what proportion of ſoft water is neceſſary to render hard water capable of diſſolving ſoap.—Fire, which has been generally thought to ſoften water, by our Author's experiments, appeared to have a quite contrary effect.—Hard waters appear to reſiſt putrefaction very powerfully; nevertheleſs, when putrified, they become ſoft.—Hard water filtered through well waſhed ſand, came off entirely ſoft, for twenty hours; but after that, it turned hard and remained ſo.—Powdered chalk had no effect towards ſoftening water.—Hard water, clarified with the white of an egg, and afterwards boiled, broke ſoap pretty well at firſt, but on ſtanding ſome ſeconds, it curdled, and the ſoap roſe to the ſurface.—Lime was found to have no ſoftening power; nor did our author's experiment with fern evince the effect generally aſcribed to that vegetable.—The following were tried, without having reſpect to any theory; extracts of the bark, gentian, centaury, wormwood, camomile, and logwood; alſo rhubarb, bohea-tea, lintſeed, oak-bark, gum-arabic, and gum-ammoniac, all without ſucceſs.—'A ſolution was made of two ſcruples of blue 'pearl-aſhes, in two ounces of ſoft water. Sixty drops of this 'ſolution, mixed with a ſpoonful of hard water, diſſolved ſoap 'without curdling. An hundred drops of a ſolution that con-'tained juſt five grains of blue pearl-aſhes, made four ſpoon-'fuls of hard water ſoft; but the ſoap curdled on the addition 'of another ſpoonful.—Twenty drops of ſpirit of hartſhorn 'ſoftened two ſpoonfuls of hard water. The ſame number of 'drops, with the ſame quantity of hard water, and allowed to 'ſtand till the ſmell of the ſpirit was gone, broke ſoap as well 'as with the recent addition.'—In order to determine the preciſe quantity of dry volatile ſalt, two grains were diſſolved in half a ſpoonful of hard water, which broke ſoap well; but upon the addition of another half ſpoonful, it was with ſome difficulty the ſoap broke, but after it was done, there was no ſeparation.

Dr. Home's next application is, to diſcover what ſubſtances make water hard. Rain water, he tells us, was employed in the moſt important experiments.—A large key infuſed in ſoft water for a day, a red hot iron quenched ſeveral times in ſoft water, did not harden it; neither did copper infuſed for two days, tho' all theſe imparted their reſpective mineral taſtes.

—Sea-

—Sea-ſalt, notwithſtanding the general opinion to the contrary, is found, if perfectly pure, to contribute no degree of hardneſs to ſoft water; but, if impure, it hardens it in proportion as it partakes more or leſs of the bittern.—The common Epſom ſalts of the ſhops, which is the bittern, appears to harden ſoft water very conſiderably; alum more; ſalt of ſteel to a ſtill greater degree; blue vitriol more than either; ſugar of lead, more than ſalt of ſteel, but leſs than blue vitriol. Cream of tartar, ſalt of amber, ſpirit of ſea ſalt, ſpirit of nitre, were all experienced to have a hardning property in different degrees, but above all the ſoluble part of lime.

But beſides the curdling of ſoap, our Author, in the courſe of theſe experiments, makes uſe of another ſtandard to diſtinguiſh hard water from ſoft, and the different degrees of hardneſs; which is by dropping a ſolution of alkaline ſalts into hard water, which always produces a change in its colour and purity, in a more minute degree than what ſoap does. This is called the *lacteſcent point*.

Upon theſe principles waters, with reſpect to this quality of hardneſs, are divided into three ſorts.—'The firſt are thoſe 'which neither change with alkaline ſalts, nor curdle ſoap; 'the ſecond, thoſe which loſe their tranſparency with theſe 'ſalts, but in which ſoap is not curdled; the third ſort are 'thoſe where both effects happen. The firſt claſs are the 'ſofteſt of all waters, and the fitteſt for moſt uſes in life; the 'ſecond claſs, at leaſt the firſt degrees of that claſs, may do 'tolerably in the common houſhold affairs, tho' not in the 'bleach-field; but the third ſort is abſolutely condemned as 'hurtful and improper, in almoſt all caſes.'

From the foregoing, and ſome ſubſequent experiments, the Doctor generally aſcribes the cauſe of hardneſs in water to an imperfect ſalt, compounded of a nitrous acid, and an abſorbent baſe; and thinks it may be eaſily proved, 'that, from a 'ſeparation of the acid from the terreſtrial baſe, which muſt 'happen in the body, ſeveral diſeaſes muſt ariſe; ſuch as the 'ſtone and gravel, rheumatiſm, colics, gout, and many others;' but this he ſeems to reſerve for another opportunity.

The means whereby alkaline, fixed, and volatile ſalts, act upon hard water to ſoften it, and free it from the before mentioned miſchievous qualities, is accounted for from theſe two bodies uniting themſelves with the acid, and throwing off the abſorbent baſe: whence the fixed ſalts conſtitute with the acid a perfect ſalt, which has no power of hardening water; and therefore the water becomes ſoft. The volatile alkaline uniting with the acid, conſtitutes an ammoniacal ſalt, or one like it, which

which was found equally incapable of hardening water, and conſequently muſt produce the ſame effect: the water is by this change rendered more ſalutary.

Having examined the effects of alkaline ſalts on natural hard waters, our Author next conſiders the effects of the ſame ſalts on lime-water, in order to diſcover the nature of lime; which he reſolves into 'a ſubſtance deſigned by the Author of all, to 'connect the ſalts and earths, two ſubſtances that differ widely 'from one another. It ſometimes exiſts in the one ſhape, 'and ſometimes in the other. By fire it becomes ſoluble in 'water, but not in a great degree: by the contact and in-'fluence of the air, it becomes an unſoluble earth; ſtill how-'ever not ſo much ſo, but that it may be again reduced, by a 'certain degree of heat, to its ſoluble ſaline ſtate.'

From ſome experiments on the antiſeptic quality of hard waters, the Doctor concludes them more antiſeptic than lime-water*, but leſs ſo than tar-water: and in the concluſion of this ſection he gives ſome directions for judging of the comparative degree of hardneſs in different waters, and for determining the quantity of the alkaline ſalts neceſſary to be uſed for ſoftening them.—'Let a certain quantity of alkaline ſalt be 'diſſolved in a certain quantity of ſoft water. Into a certain 'quantity of hard water in a glaſs, pour in the ſolution gra-'dually, ſo long as the milky colour is on the increaſe. When 'that is at the height, let the water ſtand till it becomes pel-'lucid. Try it again with a few more drops of the ſolution, 'if no whiteneſs ariſes in the water, it is then ſoft; if there 'does, go on drop by drop, until no more white clouds ariſe. 'By this means it is known, what quantity of ſalts is neceſ-'ſary to ſoften that quantity of water, and conſequently how 'much any given quantity of water will require.'

Sect 3. deſcribes the effects of ſteel and coal waters on cloth; and the cure.—The former is ſaid to give cloth a red, and the

* Speaking of the antiſeptic qualities of lime-water, our Author endeavours to reconcile the different opinions of two very learned phyſicians on this ſubject, Dr. Pringle and Dr. Alſton. [See Review, Vol. IX. p. 284.] Dr. Home's experiments prove the lime-water is 'antiſeptic with regard to fleſh, when uſed in a certain quantity, 'and when the pieces of fleſh are ſo ſmall that the lime-water can 'eaſily penetrate them; that lime water is antiſeptic with regard to 'fiſh in a greater degree, probably becauſe it more eaſily penetrates 'fiſh, from its leſs firm texture; and that the difference of theſe 'gentlemen's concluſions aroſe, probably, from their uſing, in their 'experiments, different quantities of fleſh and lime-water.'

latter, a yellow tint, both which are removed by the application of the vitriolic acid.

The work concludes with ſeveral conſiderations on the means of farther improving the linen manufacture: theſe appear to us pertinent, judicious, and well deſerving the ſerious attention, as well of thoſe who have power to encourage and promote this manufacture, as of the perſons intereſted in its welfare and ſucceſs.

Upon the whole, it is but barely doing juſtice to Dr. Home to remark, that his performance ſpeaks him the experienced chemiſt, the real ſcholar, and the true patriot. In our account of a former work * of this gentleman's, we took ſome notice of his peculiarities of idiom; which in this Treatiſe are certainly more excuſeable, as it is intended principally for the uſe of people to whom ſuch particular modes of expreſſion are familiar.

* Eſſay on the *Dunſe* Spaw, ſee Review, Vol. V. p. 232.

ART. LIV. *Odes. By Mr.* Maſon. 4to. 1s. Cambridge printed by J. Bentham, printer to the Univerſity. Sold by W. Thurlbourn at Cambridge, and R. and J. Dodſley, London.

WE have been informed, that the ingenious and juſtly admired Author has had ſome of theſe Odes by him a conſiderable time, and have often heard Connoiſſeurs expreſs an impatience for their publication. Accordingly they ſoon paſſed into a ſecond edition. Yet as impreſſions have not been ſo eagerly bought up as might have been expected from ſo much prepoſſeſſion in their favour, it may not be foreign to our plan to enquire whence this has proceeded. The ſubjects themſelves certainly are not the cauſe; it is true, indeed, they neither comprehend the praiſes of gods nor of heroes; *—yet are they happily choſen, becauſe ſuſceptible of every poetic embelliſhment; and the fourth Ode paraphraſes a ſong, as much more awful than any Ode in antiquity, as the Jehovah of Iſrael ſurpaſſes the Jove of Paganiſm.

We muſt, therefore, look for the cauſe of their inferior ſucceſs (compared with that of Mr. M's former productions) in the

* Muſa dedit fidibus divos, pueroſque Deorum
Et Juvenum curas, et libera vina referre. HOR.

pieces themſelves: there the ſecret lies; for though the language is, in general, harmonious and flowing, (which, in the opinion of Cowley, often conſtitutes an excellent Ode) yet are the ſentiments neither new nor ſtriking; and, what is worſe, there is an obvious ſterility of thought; nor do the thoughts themſelves always ariſe from the ſubjects.

But as nothing appears ſo petulant as Criticiſm unſupported by evidence, the reader is deſired to conſider the following paſſages from the firſt Ode, to MEMORY; which thus begins.

Mother of wiſdom!—— &c.
Accept this votive verſe. Thy reign
Nor place can fix, nor power reſtrain:
All, all is thine. For thee, *the ear* and *eye*
Rove through the realms of grace, and harmony.
The ſenſes thee ſpontaneous ſerve,
That wake and thrill through every nerve.
Elſe vainly ſoft, lov'd Philomel! would flow
The ſoothing ſadneſs of thy warbled woe:
Elſe vainly ſweet, yon *woodbine ſhade*,
With clouds of fragrance fill the glade;
Vainly the *cygnet* ſpread her downy plume,
The vine guſh *nectar*, and the *virgin bloom*.

In this quotation, not to cavil at the title 'Mother of wiſdom' and the too frequent alliterations; as *memory* is that power of the ſoul, by which we recall paſt ideas, doubtleſs the ſenſes, as well as our reflection, are, in ſome meaſure, ſubſervient to it. But as we can recollect no more than theſe *ſtore-maſters* of the mind have laid up, how can *all things be Her's?* Again, although the remembrance of the *Nightingale's plaintive notes*, of the fragrance of the *woodbine bower*, of the *cygnet's downy plume*, the guſhing *nectar*, and the *virgin's bloom* (which bloom is not very gallantly ſtationed thus in the rear) afford pleaſure, yet would theſe objects equally affect the ear, the noſe, the touch, the taſte, and the eye, although the Memory could not recollect their impreſſions; for it by no means follows, that his memory is bad, who has an impaired ſtate of ſenſes: as, on the contrary, many perſons are endowed with excellent memories, who are not over burthened with reflection.

But ſwift to thee, alive, and warm,
Devolves each tributary charm:

That is, from the objects of nature. Would not one conclude from this, that memory contributed to their firſt impreſſion on the ſenſes? and yet whoever conſiders the ſubject with the leaſt degree of attention, will find, that *ſhe* does

not then exert herſelf; and it is equally certain, that the recollection of either pleaſing or painful ideas, is never ſo ſtrong as when they firſt impreſſed the ſenſes.

See modeſt Nature bring her ſimple ſtores,
Luxuriant Art exhauſt her plaſtic powers.

What is this but telling us again what he had before expatiated on, viz. that Memory has the power of recalling all the ideas which the ſenſes have let in.

While every *flower* in fancy's clime,
Each *gem* of old heroic time,
Cull'd by the hand of the induſtrious muſe,
Around thy throne their blended beams diffuſe.

In the four laſt lines one of theſe three things is meant; that all productions of fancy are the gift of memory; which is falſe;—or that the poet cannot paint the appearances of nature without her aſſiſtance; which is but in part true;—or perhaps it was the Author's deſign to inſinuate, that one of the chief joys of this faculty of the ſoul, is the recollection of ancient and modern works of fancy. If this was his meaning, ſhould he not have opened up the thought more, as it is capable of a happy profuſion of poetical ornament?

The ſecond ſtanza is, we conceive, ſtill more faulty than the firſt. The poet, after ſolemnly hailing the power he addreſſes, leads the Empreſs of the Lyre to the ſhrine of Memory. What noble images might we not expect from this? might we not here look for ſome of the moſt ſublime or pathetic ſtrokes of lyric poeſy?

She * takes her delegated ſtand
Full in the midſt, and o'er thy † num'rous train,
Diſplays the awful wonders of her reign.
There thron'd ſupreme in native ſtate,
If Sirius flame with fainting heat,
She calls; ideal groves their ſhades extend,
The cool gale breathes, the ſilent ſhowers deſcend;
Or if bleak Winter, frowning round,
Diſrobe the trees, and chill the ground,
She, mild magician, waves her potent wand,
And ready ſummers meet her wing'd command.
See, viſionary ſuns ariſe
'Mid ſilver clouds and azure ſkies;
See, ſportive Zephyrs curl the criſped ſtreams;
Thro' ſhadowy brakes light glance the ſparkling beams,

* The Muſe. † Memory's.

Which

While, near the ſecret moſs-grown cave,
That ſtands beſide the cryſtal wave,
Sweet Eccho, riſing from her rocky bed,
Mimicks the feather'd chorus o'er her head.

Beſides that all this is the magic of the lyric muſe, and has little or no connection with the memory, the four lines after *And ready ſummers*, are ſupernumerary; and the laſt four, which, indeed, contain a pretty, tho' not uncommon, thought, might have been contracted, without loſs of vigour, into two.

As then we have yet ſeen but little of the powers of Memory, it might have been hoped, that the laſt ſtanza would yield us more ſatisfaction. But here we are again diſappointed. For inſtead of recalling the pleaſing images of childhood, of early love, and early friendſhip; inſtead of deſiring not to remember the injuries done him, and never to forget the favours he had received, which naturally aroſe from his ſubject, and would have peculiarly become one of his profeſſion, the poet very coolly invokes Milton to ariſe, and tell what ſupported him when

" Depreſt with age, beſet with wrongs,
When " fallen on evil days and evil tongues,
When darkneſs brooding on his ſight,
Exil'd the ſov'reign * lamp of light.
Say, what could then one chearing hope diffuſe?
What friends were thine, ſave Mem'ry and the Muſe?

By their united means all the learned acquiſitions of his youth, and all he had ſeen in Italy, were ſtill his own. Theſe were doubtleſs no ſmall comfort to Milton; but if Mr. Maſon muſt needs bring in that poet, why did he not mention what himſelf ſays in his ſonnet † to Skinner?

And thence the " nightly viſitant" that came
To touch thy boſom with her ſacred flame;
Recall'd the long loſt beams of *grace*,
That *whilom* ſhot from Nature's face,
When God, in Eden, o'er her youthful breaſt
Spread with his own right hand *Perfection's gorgeous veſt*.

There ſeems ſome ambiguity in theſe lines. Milton, from his Memory and his Muſe, could not recite what he had never ſeen nor heard deſcribed, I mean a perfect Eden,

* To preſerve Milton's language, it ſhould be *ſowran*.

† " What ſupports me doſt thou aſk?
" The conſcience friend, t'have loſt them (*a*) over-ply'd
" In Liberty's defence, my noble taſk,
" Of which all Europe talks from ſide to ſide,"

(*a*) His Eyes.

Upon the whole, may we not venture to affirm, that no nightly viſitant recalled to our Lyriſt, when he penned this Ode, that idea of poetical perfection which ſhe preſented him when he compoſed his Muſæus. Nor will it be paying Mr. Shenſton any extravagant compliment to ſay, that his Ode on Memory is, in all reſpects, a more beautiful performance than Mr. Maſon's.

The ſecond Ode, on Independency, has greater beauties and fewer faults than the former. The ſcene in the firſt ſtanza is ſolemnly pleaſing, and the poet's ſorrow raiſes ſympathetic *gales of grief* in the breaſt of the humane reader.

The deſcription of Independency in the ſecond ſtanza is pictureſque, and the mention of Andrew Marvel naturally ariſes from both the ſcene * of the poem and its ſubject. The Man who could refuſe a very conſiderable bribe from the crown, when he even wanted a dinner, was truly independent. Nor was Mr. Marvel only our Poet's townſman, and a patriot; he was likewiſe a Poet; and at the time when it was almoſt treaſon to praiſe Milton, he publiſhed a poem in commendation of the Paradiſe Loſt. On all theſe accounts then, Marvel's praiſe is happily introduced. Though even here, perhaps, one ſtanza might have ſufficed.

Behold, like him, immortal Maid,
The Muſes veſtal fires I bring:
Here at thy feet the ſparks I ſpread;
Propitious *wave* thy wing,
And *fan* them to that *dazzling blaze* of ſong,
That *glares* tremendous on the ſons of pride.—

This is a beautiful image; it will ſtand the Horatian teſt; put it into proſe, and you will find the disjecta Membra poetæ. The ſame may be ſaid of the firſt ſtanza of Independency's ſpeech, and particularly of the 6, 7, and 8 verſes, where ſhe deſires the Bard to *hang in foliage round the fane of Truth, all the ſweets his vacant thought can cull from buſy Fancy's fairy grove.* For, unleſs truth is the foundation of poetical fiction, when touched by the ſpear of Criticiſm, it will, like the Devil in Milton, betray the counterfeit.

The remaining two ſtanzas do equal honour to his noble patron's benevolence and generoſity, as the firſt of them foretels an event which repreſents the Author in a very amiable point of view.

When o'er a much-lov'd parent's bier,
Thy duteous ſorrows ſhower:—

* The Poem is ſuppoſed to have been wrote on the banks of the Humber.

When

When pining Care leads on her pallid train,
And ſees thee, like the weak and widow'd vine,
Winding thy bloſted tendrils o'er the plain.
At that ſad hour ſhall D'Arcy lend his aid,
And raiſe, with Friendſhip's arm, thy *drooping head*.

It may, perhaps, be thought an over-refinement in criticiſm to obſerve, that Independency ought not to be indebted to a land of ſlaves for a ſimile; yet muſt we be allowed to ſay, that there is a botanical impropriety in giving a head to the vine, which is a paraſitical plant; as there ſeems alſo a botanical impoſſibility in its winding *blaſted* tendrils (creepers) over the plain. Beſides, what is already on the ground cannot be ſaid to droop. Yet, in ſpite of theſe imperfections, *quas aut incuria fudit, aut humana parum cavit Natura*, the whole Ode is a poetic wreath, which well merits that independency, which, we are pleaſed to learn, Lord Holderneſs has beſtowed on Mr. Maſon.

The third Ode, intitled Melancholy, is addreſſed to a friend. It neither has beauties nor faults enough to deſerve much praiſe or cenſure; and we cannot help thinking, that if the Poet had raiſed his imagination by the peruſal of the Penſeroſo, and the Pleaſures of Melancholy, he would have ſucceeded better, and produced a more awful and more pleaſing compoſition. Yet is the contraſt between his friend, whoſe young and poliſhed brow the wrinkling hand of Sorrow ſpares, and himſelf, muſing on, and charm'd with his woe, and the penſive ſweets of his pale retirement, not unpleaſing; nor is the ſecond ſtanza unworthy our attention.

Say from Affliction's various * ſource, &c.

After all, we cannot ſee the author of Elfrida in this Ode. Perhaps what was ſaid of Ovid when in Pontus, may be applied to our Poet with ſome propriety, that his ſorrows had, then at leaſt, depreſſed his genius.

The laſt Ode, on the Fate of Tyranny, is taken from the xivth chapter of Iſaiah.

Some of the moſt eminent of the Engliſh poets have attempted to do juſtice to the poetical paſſages of ſcripture: theſe however ſeem to diſdain the fetters of rhyme; for all the imitations we have ſeen, are greatly inferior to the divine originals, and moſt of them ſcarce come up to the beauties of the vulgar tranſlation. Hence we are not to be ſurpriſed that our Author

* It ſhould be ſources; but rhyme is obſtinate.

ſhould likewiſe fail; for though the *fate of Tyranny* ſurpaſſes many poetical paraphraſes of Holy Writ, yet has Mr. Maſon, in our humble opinion, ſcarce ever riſen above the proſe which he has placed oppoſite to it; and, in ſome places, he even ſinks below it. For inſtance, when the King of Babylon deſcends, and Hell is repreſented as moved from beneath to meet him, as ſtirring up the dead, even all the chief ones of the earth, and as raiſing from their thrones all the Kings of the nations, "All they ſhall ſpeak and ſay unto thee, Art thou "alſo become weak as we? Art thou become like unto us?" how cooly does he paraphraſe this animated inſult?

What doſt thou join our ghoſtly train,
A fleeting ſhadow, light and vain?

How much more nobly does Dr. Lowth expreſs this?

Tene etiam occupant,
Te viribus, te luce caſſum,
Conſpicimus, ſimilemque noſtri,
Orbumque faſtu? &c.

Again, "Is this the man that made the earth to tremble, "that did ſhake kingdoms? that made the world as a wilder-"neſs, and deſtroyed the cities thereof, that opened not the "houſe of his priſoners? All the Kings of the nations, even "all of them, lie in glory, every one in his own houſe. But "thou art caſt out of thy grave like an abominable branch, "and as the raiment of thoſe that are ſlain, thruſt through "with a ſword, that go down to the ſtones of the pit; as a "carcaſs trodden under feet;" which he thus paraphraſes.

Is this the man whoſe nod
Shook kingdoms, whoſe inexorable rod,
Levell'd majeſtic cities? where he trod,
Famine purſued and frown'd;
Earth ſigh'd, and all around,
Saw her fair fields transform'd to deſerts dry.—

Is this equal in energy to *making the world as a wilderneſs*? † what follows, indeed is excellent.

While, at his crowded priſon's gate,
Graſping the keys of Fate,
Stood ſtern Captivity.

‡ How much more nobly is this paraphraſed by Dr. Lowth?

——— Hic eſt quem Fuga, quem Pavor
Præceſſit? hic quem terricolis gravem
Strages ſecuta eſt, vaſtitaſque? hic
Attoniti ſpoliator Orbis?

This

This is, perhaps, the only paſſage where he has ſurpaſſed the vulgar tranſlation, and the late Poetry Profeſſor.

Vain man! behold thy righteous doom;
Behold each neighb'ring Monarch's tomb;
The trophy'd arch, the breathing buſt,
The laurel, ſhades their ſacred * duſt:
While thou, vile out-caſt, on this hoſtile plain,
Moulder'ſt a vulgar corſe, amid the vulgar ſlain.

Here again we muſt give the preference to the Latin paraphraſe.

Reges, Tyrannique, et validûm Ducum
Manes ſuperbi, non ſine gloria
Conduntur omnes et repoſti
Sedibus in patriis quieſcunt.
At te, ſupremis mortis honoribus,
Vili carentêm munere pulveris,
Inter cadentûm turpe vulgus
Sordidum et indecorem ſepulchris
Egere avitis.

Dr. Lowth does not amuſe himſelf with trophied arches, breathing buſts, &c. Nor indeed are we certain that theſe were the funeral honours of the Eaſt. The King of Babylon, however, was to be deprived of thoſe honours, whatever they were, and not only not to be depoſited in the ſepulchre of his anceſtors, but to have no burial at all: this part of the predicted miſery, Lowth expreſſes with energy.

Upon the whole, we are of opinion, that if Mr. Maſon had either conſulted the original, or Dr. Lowth, more, he would have deſcribed the fate of Tyranny better. And yet the Latin poet thus modeſtly apologizes for his Attempt.—Nunc verſibus adumbratum dabo non quo exiſtimem, divinam illam vim aut audaces colores ulla imitatione exprimi poſſe, ſed ut perfectæ illa Odæ effigies aliquanto clarius perſpiciatur, vel extrema ſaltem ejus lineamentâ. Vid. Prælect. 28.

In one leſs accurate in his rhymes than Mr. Maſon, it would be needleſs to obſerve, that in the laſt Ode, Lebanon has not a ſimilar ending with Song, altho' it is tyrannically preſſed in to chime with it.

In the ſame manner, Rod and Blood do not nicely correſpond in ſound. Nor Breaſt and Feaſt; nor Glow and Bow; nor Son and Babylon; nor Pour'd and Sword; nor Brow and Foe: not to mention ſome others.

* Why ſacred?

ART.

ART. LV. *A Paraphraſe of the Epiſtles to Galatians, Epheſians, Philippians, Coloſſians, Theſſalonians, Timothy, Titus, Philemon, and Hebrews. By Thomas Spooner, Miniſter of the Goſpel.* 8vo. 4s. bound. Dilly.

THE Author of this work ſeems to have ſtudied the Scriptures of the New Teſtament with great attention. He appears to have no favourite hypotheſis to ſerve, nor any fondneſs for diſcriminating phraſes. He differs from the generality of interpreters, as to the ſenſe of a variety of paſſages; but ſeems diſpoſed to follow Scripture wherever it leads him: how far he has been ſo happy as to give the genuine ſenſe of it, we leave his readers to determine. Of his ſtile and manner they will have a clearer notion from his preface, and a ſpecimen of his paraphraſe, than from any thing we could ſay of either. His preface is as follows:

'Whoever reads, in the ſtrength of manhood, if in all the 'vigour of youth; your living another day is precarious: or 'if life is protracted, SEVENTY years are as an *hour*, EIGHTY 'are a *moment*, to eternity; which then is moſt to be regarded, 'the preſent ſhort and uncertain, or the future happy, ſtate? 'If the intenſeneſs of the happineſs of both was equal, the 'latter is moſt worthy of attention, becauſe infinitely extended; but to conceive the high bleſs of the heavenly world, is 'beyond the power of thought! Which then demands re'gard, the preſent dying life, half happy; or living in full 'joy, boundleſs in duration?

'The way to the celeſtial life, is alone infallibly taught in 'the ſacred volume. As intenſe thought is neceſſary for un'derſtanding thoſe comprehenſive divine oracles; I adviſe that 'the text, with the explanation, be read, not curſorily.

'As to the method of a day's ſtudy; after prayer for the 'knowlege and comfort of the Scriptures, I conſidered the 'parts of a verſe, till I apprehended I found their meaning; 'and afterwards conſulted the critics and commentators. May 'the reader receive benefit, and the eternal Source of Happi'neſs be praiſed for ever!'

We ſhall give his paraphraſe of part of the fourth chapter of the epiſtle to the Epheſians, as a ſpecimen.

'As you Gentiles are called; therefore I, who ſuffer ſo 'much, entreat you, to do much, for Chriſt, to live agree'able to your effectual calling; 2. Thinking yourſelves in'ferior, to God infinitely, and to all as far as they excel;

'being

'being diſpaſſionate; bearing injuries long and patiently; 'through love to the brethren, not purpoſing, ſpeaking, or 'doing evil, tho' provoked; 3. Contriving how to keep your 'minds united, like each other, by living in mutual harmony, 'which the Holy Spirit excites to. 4. Thus live in friend-'ſhip; conſidering ye are one myſtical body of Chriſt; and 'are alike, having the ſame holy principle, influenced by the 'Holy Ghoſt; and as ye are born again, with, conſequently, 'one expectation of the ſame eternal glory; 5. As ye have 'the ſame Lord Jeſus to worſhip; the ſame kind of habitual 'faith, and believe the ſame fundamental doctrines; and are 'alike baptized; 6. Conſidering that ye all agree in adoring 'one Father of the univerſe, by creation and providence; 'who is infinitely ſuperior to, and governs all; omnipreſent; 'particularly in you, in a ſpecial manner, carrying on his 'work of grace in you. 7. Moreover you may well agree 'together; for we all are juſtified, adopted, and perſevere by 'grace; and have not only the ſame faith, v. 5. but other in-'herent graces; given us by Chriſt in what degree he pleaſes. '8. As Chriſt gives grace, therefore he foretold it in Pſ. lxviii. '18. in human nature riſing; far from earth, to a far better 'place, will the victor triumph, after ruining Satan's king-'dom, by purchaſing the elect, who were captives to infernal 'ſpirits; and give inherent grace, and miniſterial abilities, as 'God-man. 9. But he died firſt, to merit this grace for us: 'what is implied in his aſcenſion? his interment firſt, as the 'laſt of his ſufferings; for till by them he had fully ſatisfied 'juſtice, he was not to aſcend. 10. The ſame Jeſus who 'was interred, alſo roſe to the third, far above all viſible, the 'lower and ſtarry heavens; that, his human nature being 'highly exalted, he might, as God-man fill us, with divine 'grace, and all creatures with natural endowments. 11. 'Particularly, as to his gifts, v. 8. he gave indeed apoſtoli-'cal; the power of prediction; and proper abilities for fel-'low-workers of the apoſtles; and ſuitable gifts to thoſe or-'dinary officers, who take paſtoral care of, and preach to his 'flock; 12. Which he conferred on them, that thereby his 'holy people may be at laſt compleatly fit for the heavenly 'world; that, being thus qualified, they might obey God 'in being ſerviceable to his church; and be the means of raiſ-'ing that ſpiritual building, the members of Chriſt: 13. Till 'finally, all the choſen come to that likeneſs, in perfect holi-'neſs, which is now matter of faith; and to likeneſs in per-'fect underſtanding of the glory of Chriſt; to a myſtical body 'complete, in glory and number; to the certain degree of

'the

'the height, or perfection, of that church which is his fulneſs: '14. He alſo conferred theſe gifts, that we may be no more 'feeble and ignorant as the church in the old diſpenſation; 'wavering in judgment; changing according to the various 'unſubſtantial doctrines, we may hear, of men who deceive 'by ſophiſtry; being crafty to delude with their errors: 15. 'But converſing of the true goſpel, with affection to it; that 'through thoſe miniſterial gifts, we may increaſe all holy qua-'lifications, by his power, who influences the church as a 'head the members: 16. By whoſe divine influence; all his 'church; being united, together, as one body, and to one 'head; through the addition of every new member, and 'through the members edifying each other; as they are in-'ſtruments of good in a certain degree, as far as enabled; in-'creaſes itſelf, riſing as a noble ſtructure, in that love which 'is the ſum of the law; and through deſire of each others 'proſperity. 17. As ye are Members of Chriſt, and ought 'to edify one another; therefore, having certain knowlege of 'your duty, I exhort you by divine authority; to live no 'longer as you did when unconverted; as the unbelieving 'Gentiles now live, according to their hearts, void of light 'and grace; 18. Whoſe underſtanding is incapable of receiv-'ing the goſpel; who are ſtrangers to the ſpiritual life, and 'the ever-living Author of all life; as they want knowlege of 'his infinite excellency; and their ſouls are unmoved by the 'goſpel they hear of: 19. Who, inſenſible of the evil of ſin, 'are voluntary ſlaves to unchaſtity; that they may, with 'ſtrong deſire, do all thoſe filthy deeds, which are offenſive to 'God. 20. But ye have not in ſuch manner learned the doc-'trine and commands of Chriſt, as that ye dare to practiſe 'ſuch ſins.—

We ſhall cloſe this article with acquainting our readers, that Mr. Spooner has not prefixed to any of the epiſtles he paraphraſes, a general view of the contents of the epiſtles, nor pointed out the Apoſtle's deſign therein.

MONTHLY CATALOGUE
For MAY, 1756.

MISCELLANEOUS.

I. *THE Hiſtory of Henry Dumont, Eſq; and Miſs Charlotte Evelyn.* Conſiſting of variety of entertaining characters, and very intereſting ſubjects; with ſome critical remarks on comic actors. By Mrs. Charke. 12mo. 3s. Slater.

Tho'

Tho' ſome few of our beſt writers may have ſet the example, we can, by no means, approve of any thing ſaid in a title-page, by the Author, in praiſe of his own work. *Variety of entertaining characters, and very intereſting ſubjects.*—Let the Reader, and not the Writer, determine whether theſe things are ſo, or not. Suppoſe a Divine ſhould addreſs his congregation in theſe words—*I pray you, good people, attend; for I am going to preach you a very fine ſermon, of my own making*; would this prejudice the judicious part, or any part, of the audience in his favour? Theſe puffing title-pages diſguſt the ſenſible reader, and are of no great weight with even the ignorant.

Mrs. Charke's work may, however, afford a few hours entertainment to ſuch romance-readers as, fortunately for this claſs of authors, pay little regard to language, ſtyle, nature, imitation, contrivance, or, in ſhort, to proprieties of any kind, provided they are amuſed with variety of *ſurprizing* events. They have not patience enough to attend to an author's *reflections*, becauſe the ſtory ſtands ſtill, and their curioſity remains ſuſpended: while a reader of tolerable taſte and judgment, will diſmiſs one of theſe *merely narrative* volumes, before he has read half a dozen pages of it.—As to this Authoreſs, the defects of her performance are the more pardonable, as it does not appear that ſhe is a writer from genius, or choice; but from cruel neceſſity, who, perhaps, drives more heads againſt the preſs than even Vanity herſelf, 'with all 'her num'rous votaries in her train.'

II. *The ſuffering Caſe of John Littell*, fairly ſtated between him and his brethren: ſhewing in what manner he has been afflicted in priſon, for above ten years paſt, on account of his Chriſtian teſtimony, &c. By John Webb. 8vo. 1s. Kinnerſly.

This *ſuffering caſe*, as Mr. Webb oddly enough entitles his pamphlet, is a continuation of a former piece, by the ſame hand, entitled, 'An Appeal unto the honeſt and ſincere hearted among 'the people called Methodiſts and Quakers;' of which we gave an account in the tenth volume of the *Review*, p. 423, ſeq. To which we may now refer the reader, for an idea of the *cauſe* for which the *caſe* of *John Littell* ſo grievouſly *ſuffers*. We fear, from what we learn, even by this, his friend's, account of the matter, *John* is an obſtinate, wrong-headed man, and that it is not without ſufficient reaſon that he has been given up, even by *friends*, at monthly, quarterly, and yearly meetings. He is probably, however, an honeſt, tho' weak man; and we are very ſorry that he, or any one elſe, ſhould ſuffer for what he may look upon as *Chriſtian teſtimony*; tho' with the reſt of the world, it may go by ſome other name.

III. *A ſecond Letter from a Merchant at Liſbon, to his Friend in England*, on the late deſtruction of that city, by an earthquake and fire. In which the conſequences are conſidered that

that will probably happen from thoſe fatal calamities to Portugal, and alſo to the general ſyſtem, as well as to the particular ſtates of Europe. 8vo. 1s, Payne.

In our Review for December laſt, p. 475, we mentioned the *firſt* of theſe Letters. This *ſecond*, which is dated at Marvila, Jan. 20, 1756, contains a further account of that melancholy event; to which the author, who ſtill remains at Liſbon, has added many ſenſible, ſtriking, and, to Great Britain, intereſting obſervations, on the preſent and (probable) future conſequences, of the deſtruction of that late opulent capital.

IV. *The Expedience, Utility, and Neceſſity of a New Bridge, at or near Black Fryars*; all objections anſwered, and the requiſite diſpoſitions exemplified. 8vo. 6d. Cooper.

The objections attended to, and pretty fully obviated, in this pamphlet, are chiefly thoſe that have been inſiſted on by the eaſtern inhabitants of this city, whoſe oppoſition to a new bridge the author, perhaps not unjuſtly, aſcribes to merely ſelfiſh and lucrative views. The advantages that muſt neceſſarily accrue to our great metropolis, from opening a new avenue to its center, are too evident to need any illuſtration.

V. *An Account of a uſeful Diſcovery*, to diſtil double the uſual quantity of ſea-water, by blowing ſhowers of air up through the diſtilling liquor; and alſo to have diſtilled water perfectly freſh and good, by means of a little chalk. And an account of the great benefit of ventilators in many inſtances, in preſerving the health and lives of people in ſlave and other tranſport ſhips; which were read before the Royal Society. Alſo an account of the good effect of blowing ſhowers of air up through milk, thereby to cure the ill taſte which is occaſioned by ſome kinds of food of cows. By Stephen Hales, D. D. F. R. S. &c. &c. 8vo. 1s. Manby.

This worthy and aſſiduous philoſopher, whoſe labours have been long devoted to ſerve the real intereſts of mankind, has here furniſhed an additional proof of his unwearied application, and extenſive benevolence. The utility of Dr. Hales's ſcheme is ſufficiently obvious, and his directions are clear, and ſeem practicable: we ſhould be more particular concerning the latter, could we (without the aſſiſtance of the plate affixed for that purpoſe to the pamphlet) convey a competent idea of the machines employed by our author, for blowing ſhowers of air up through diſtilling water, and ſcalding milk.—We ſhall therefore content ourſelves with only mentioning, that, from our Author's experiments it appears, that chalk in the proportion of half an ounce to a gallon of water, anſwers all the intention of Mr. Appleby's *lapis infernalis*, and calcined bones; and Dr. Butler's * capital ſoap-lees: at the ſame time leaving a leſs diſagreeable flavour in the water.

* See Review, Vol. XIII. p. 309.

VI.

VI. *Britiſh Liberty in Chains*, and England's ruin on the anvil, in the Iſle of Man, now commonly called Little France. Addreſſed to all free Britons, zealous for the King, the liberties of the people, and ſafety of the realm; eſpecially to the laudable aſſociation of Antigallicans. By John Baldwin, Eſq; 8vo. 1s. 6d. Woodfall

In Vol V. of our Review, p. 75, mention is made of a pamphlet, entitled, 'Liberty invaded,' &c. containing an account of the impriſonment of Mrs. Hingſton, in the Iſle of Man. The ſame ſubject is purſued in the performance now before us; the ſufferings of this gentlewoman during her impriſonment, and her diſtreſſes ſince, are ſtrongly painted; and further arguments are brought, to prove that proceeding not leſs illegal, than inhuman: nay, that it deſerves a national reſentment; the more effectually to excite which, Mr. Baldwin repreſents the *Manks* people in general as ſmugglers, friends to France, and betrayers of the intereſts of Great Britain. Whether our Author's zeal for the injured lady may have carried him beyond the bounds of truth, we cannot ſay; but if all he has advanced may be depended on, his repreſentation certainly merits public notice.

VII. *Critical Remarks on the Tragedy of Athelſtan.* By the Author of *The State Farce.* 8vo. 6d. Cooper.

This Remarker is of opinion, that the language of Athelſtan is, in ſome places, far from being good Engliſh; that, in others the ſtyle wants either majeſty or grace; that the epithets are frequently unilluſtrative, trite, and ſuperfluous; the thoughts not always conſiſtent in themſelves, nor with common ſenſe: and the verſification ſometimes above, and ſometimes below meaſure. —The Author's criticiſms are numerous; ſometimes trifling, but often founded on truth.

VIII. *The Sham-Beggar.* A Comedy. In two acts. As it is now acting at the Theatre in Dublin, with *very great applauſe.* 8vo. 1s. Henderſon.

We can by no means credit the words of the above title-page. So vile a performance could never have been acted with *applauſe*, at any Theatre, unleſs to an audience of beggars, thieves, and proſtitutes.

IX. *The Manner of ſecuring all Sorts of Buildings from Fire.* —Or a Treatiſe upon the Conſtruction of Arches made with brick and plaiſter, called Flat Arches; and of a roof without timber, called a Bricked Roof: with the addition of ſome letters that have paſſed between the Count of Eſpie and Peter Wyche, Eſq; on this ſubject. Adorned with two copper-plates, ſerving to illuſtrate the work. Written in French by Monſieur le Comte d'Eſpie, Knight of the Military Order of St. Lewis, and tranſlated into Engliſh by M. Le Dutens. 8vo. 2s. Piers, &c.

The

The Count d'Eſpie thus informs us of the occaſion of his turning his thoughts to architecture. 'Some years ago,' ſays he, 'I withdrew from the army, and being at full leiſure, I thought 'I could not employ myſelf better than to conſider how I might 'improve ſome things in the military art; and by frequent re'flecting, that accidental fires were the moſt deſtructive things to 'the beſt intentions of military ſcience, I began ſolely to reſtrain 'myſelf to this thought of finding ſome means or other, whereby 'I might make make arſenals and fortreſſes, as to their build'ing, abſolutely incombuſtible.'—Our Author tells us, that to this purpoſe he made many experiments, 'and the ſucceſs of them 'anſwered his expectations in every reſpect.' The ſubſtance of his propoſal is, to erect buildings of every kind, without the aid of timber, of any ſort, or in any ſhape. The ſcheme appears, in writing, very practicable; and, ſhould it prove ſo on trial, muſt be greatly uſeful in private, as well as public ſtructures: but as we cannot eaſily convey a competent idea of all intended by this publication, without the aſſiſtance of the copper-plates mentioned in the title, we muſt refer the curious reader to the pamphlet; only obſerving, that the Count is ſo far from arrogating to himſelf (what is common with projectors) the merit of a diſcovery, that he admits this method of building to have been, for centuries paſt, practiſed in Rouſſillon. The plan here propoſed, is ſaid to be now carrying into execution in England, by a gentleman of extended fortune; and from the ſucceſs of that Gentleman's undertaking, a better judgment may, probably, hereafter, be formed of its utility.

X. *Chriſtian Morals.* By Sir Thomas Brown, of Norwich, M. D. and Author of *Religio Medici.* The ſecond Edition. With a Life of the Author, by Samuel Johnſon; and explanatory Notes. 12mo. 2s. 6d. J. Payne.

Sir Thomas Brown's character, as an Author, is ſo generally known, that to enlarge upon it would be needleſs and impertinent, eſpecially with regard to the learned; for whom principally his writings ſeem calculated. The work now republiſhed, made its firſt appearance in the year 1716, being thirty-four years after the Author's death. This edition is neatly printed, and ſome explanatory notes are added, which ſerve to bring it a little nearer the reach of common capacities. The compiler of Sir Thomas's life, has animated his narration with many ſpirited and judicious remarks: as might, indeed, be naturally expected from the known abilities of Mr. Johnſon.

XI. *Obſervations on the antient and preſent State of the Iſlands of Scilly,* and their importance to the trade of Great Britain. In a Letter to the Rev. Charles Littelton, LL. D. Dean of Exeter, and F. R. S. By William Borlaſe, M. A. F. R. S. 4to. 6s. Printed at Oxford, and ſold in London by Sandby.

In the tenth volume of the Review, p. 415, we had occaſion to mention Mr. Borlaſe's merit as an antiquarian; nor does this per-

performance in the leaſt diminiſh the reſpect we then thought due to him. Curioſity ſeems to have carried him to Scilly, where he met with plenty of materials to gratify an inquiſitive diſpoſition. With much labour, and not without much hazard, he has traced, in thoſe iſlands, ſeveral remarkable monuments of antiquity, which are here deſcribed: his conjectures upon them are ingenious, and generally well ſupported; and his deſcriptions are ſeldom attended with that inſipid dryneſs, too frequently found in diſquiſitions of this ſort; at the ſame time the objects are preſented to the eye, in ſome well executed copper-plates. The latter we cannot copy, and without them the former are leſs entertaining; but that our readers may not be without a ſpecimen of this work, we ſhall give a ſingular inſtance of ſuperſtition and ſimplicity.—Our Author and his companion being deſirous of examining the inſide of ſome of the barrows, or ſepulchres, where, according to common opinion, *giants* were buried, employed ſome ſoldiers to open them: the following night there happened a remarkably violent ſtorm. Mr. Borlaſe himſelf ſhall ſpeak the conſequence:—

'You that are curious, will think very innocently of our 'ſearching theſe repoſitories of the dead, for the ſatisfaction of 'the living; but will you not be ſurprized if I tell you, that it 'appeared in a very different light to the poor people of Scilly? 'The ſtory may make you ſmile, I cannot expect that it ſhould 'give you pleaſure. Thurſday morning, June 4, as the wind 'was cold and ſharp, and it was the day I had determined to 'take a view of the peninſula, and town below it, I concluded 'it beſt to borrow a room in ſome proper houſe, over againſt the 'ſubject I was to *draw*. Accordingly I walked away from my 'lodgings near a mile, to chuſe my ſtand. Here I met a perſon 'who ſoon began to talk about the weather, and to complain of the 'bitterneſs of the laſt night's hurricane; that it had almoſt ruined 'him, and many of his neighbours; that their *potatoes* and *corn* 'were blaſted, their *graſs* burnt quite black, and their *peas*, '(which in this iſland [St. Mary's] are generally very good) utterly deſtroyed. I little ſuſpected what the man drove at (it 'being uſual with thoſe who have but little to ſay, to talk of the 'weather) but believing him to be in diſtreſs, pitied, and endeavoured to comfort him, then went my way into the houſe 'adjoining; where having *drawn* till I was tired, I walked out 'to refreſh myſelf, by taking a little air, and chatting with the 'firſt perſon I ſhould meet. I ſoon met with a houſe, which I 'thought at firſt ſight might be more proper for drawing what I 'intended, than that which I had ſat down in before: the miſtreſs of the houſe, who was at the door, told me I ſhould be 'welcome to the beſt room ſhe had; and with the civility natural 'to theſe iſlanders, invited me in, began to make all haſte imaginable to accommodate me, by clearing the room of what ſtood 'in my way, and deſired me to ſit down. Upon my aſking this 'courteous landlady ſome indifferent queſtions about her houſhold

'furniture, and the way of living and paying their rents in this 'iſland, ſhe told me, that a few days before, they were in hopes 'of a plentiful crop, paying their rent, and providing meat and 'cloaths for themſelves and children; but that the laſt night's 'ſtorm was very outrageous: then aſked me whether we had not 'been digging up the giant's graves the day before; and ſmiling 'with great good humour, as if ſhe forgave our curioſity, tho' 'ſhe ſuffered for it, aſked, whether I did not think we had diſ-'turbed the giants? and ſaid, that many good people of the 'iſlands were of opinion, that the giants were offended, and had 'really raiſed that ſtorm. What the poor woman ſurmiſed, was be-'come the common talk of the iſland before ſun-ſet; and as 'they come from the off-iſlands to St. Mary's, or *vice verſâ* 'every day, when the weather will let them paſs, the ſame ſuſ-'picion was every where: and on Saturday, being at Brehar 'iſland, we were immmediately aſked, how much money we 'had found in the giant's graves, and whether we had ever heard 'a more violent ſtorm? concluding, that every thing they had in 'the ground was entirely ruined.'

The ſtudy of antiquity ſeems to be our Author's favourite attachment. As a naturaliſt, he does not greatly excel. However, he has judiciouſly and clearly pointed out the importance of theſe iſlands to Great Britain; the prejudice that would accrue from their falling into an enemy's hands; what is wanting for their protection and encouragement; the neceſſity of ſupplying the inhabitants with proper perſons to excite among them a ſpirit of induſtry, to amend their morals, and inſpire them with a due ſenſe of religious duties.

XII. *Collateral Bee-boxes*: or a new, eaſy, and advantageous method of managing Bees. In which part of the honey is taken away in an eaſy manner, without deſtroying, or much diſturbing the bees; early ſwarms, if deſired, are encouraged, and late ones prevented. By Stephen White, M. A. Rector of Holton, in Suffolk. 8vo. 1s. Davis.

Tho' we do not pretend to be adepts in the conſtitution of this female monarchy, yet we imagine the method recommended by Mr. White will anſwer every thing he ſays of it himſelf, in the title. The conſtruction of his bee boxes are plain and eaſy to any one that can drive a ſufficient number of nails, to hold four ſquare pieces of wood together.—In his concluſion he takes notice of an error frequently fallen into by *bee-fanciers*, which is, that they are fond of enlarging their ſtock, without conſidering how they are to be provided for.

XIII. *The Univerſal Spelling-book*; or, *A New and Eaſy Guide to the Engliſh Language*. Part I. conſiſting of tables of words, in one, two, three, and four ſyllables; with natural and eaſy leſſons in each, adapted to the capacity of children, from three years old and upwards; and yet ſo, that ſuch as can

already read, may receive ſenſible inſtruction thereby: being diverſified with a variety of leſſons, both moral and divine, as alſo fables and pleaſant ſtories, in order to improve the mind and the underſtanding.—Part II. contains a very eaſy and approved guide to Engliſh Grammar, by way of queſtion and anſwer, for the uſe of ſchools, as well as private perſons; and by which a lad may very ſoon become acquainted with the knowlege of the Engliſh tongue, with very little trouble and application.—Part III. has a collection of the moſt uſeful words, of two, three, and four ſyllables; viz. Noun ſubſtantives, adjectives, and verbs, (placed alphabetically under their reſpective heads) which are accented and explained for the better inſtructing of youth, and information of ſuch perſons as would know the meaning of what they read and write; being a uſeful inſtructor for the ſchool, ſhop, or counting-houſe.—Part IV. contains many uſeful things, neceſſary to help the young beginner, and inform the more grown-up youth, viz. 1ſt. A receipt for good black ink; directions for writing, with a collection of alphabetical copies: alſo a variety of pieces, both in proſe and verſe, proper for breakings-up; being not only diverting to the mind, and improving to the morals, but a great help to prevent youth from falling a ſacrifice to the common temptations of life, and their own unguarded paſſions. Recommended by ſeveral eminent clergymen, ſchool-maſters, and others, as the moſt uſeful book of the kind. By Daniel Fenning, late Schoolmaſter, of Bures, in Suffolk, and Author of *The Uſe of the Globes, Practical Arithmetic, &c.* 12mo. 1s. Crowder and Woodgate.

The execution of this new ſpelling-book is tolerably adequate to the ample profeſſions in its title-page; which is not always the caſe, with reſpect to many performances in higher claſſes of literature. It is but juſtice to Mr. Fenning to add, that his book ſeems really better adapted to the information of young underſtandings, than any other production of the kind that we have ſeen.

XIV. *Thoughts on the Duty of a good Citizen*, with regard to war, and invaſion. In a Letter from a Citizen to his Friend. 8vo. 6d. Waugh.

Deeming the French more powerful than has been generally imagined, this Author endeavours to rouſe up a martial ſpirit in the people of Great Britain in general, and the citizens of London in particular; exhorting us to prepare not our ſpirits only, but our arms alſo. In a word, he ſeems to think, that we ought to be a military, as well as a commercial nation. This is very well, if poſſible; but has not experience ſufficiently ſhewn, that it is not to be expected? The

genius of war, and the genius of trade never did, nor ever will, agree well together: war, indeed, is a trade of itſelf; and its profeſſors, if they would make any figure in it, muſt follow no other buſineſs. An army of French *ſoldiers* will always be an over-match for an army of Engliſh *weavers* and *woolcombers*, great inequalities of numbers, and peculiar circumſtances, excepted. Let our manufacturers then mind their buſineſs, and get money; that they may be able to contribute their ſhare towards the payment of the regular armies and fleets, who are trained up to fight for us, while we ſtay at home in ſafety, to take care of our eſtates, our callings, and our families.

XV. *An Addreſs* to the Britiſh Army and Navy. 8vo. 6d. Buckland.

This little piece is well-meant, and written with ſome ſpirit. The deſign of it is to remind our brave warriors of the important intereſts in which they are engaged, and to lay before them the motives they have to act with ſteadineſs and reſolution, in repelling the inſults, checking the inſolence, and chaſtiſing the arrogance and perfidy of France.

XVI. *A Letter* to Mr. Maſon, occaſioned by his Ode to Independency. 8vo. 6d. Owen.

This Letter-writer ſeems to have a great averſion for even the *ſubject* of the Ode above-mentioned, if we may judge from his being ſo much out of humour with our poet, on account of his well introduced praiſe of honeſt Andrew Marvel, and his juſt cenſure of Biſhop Parker; whom the Letter-writer takes great pains to clear from the imputation of *dulneſs:* in doing which, and to prove the *wickedneſs* of Milton's *whigiſh* principles, he has employed about eight and twenty angry pages; none of which, we fancy, will provoke Mr. Maſon to take up the pen againſt this anonymous *Partizan.*

XVII. *Oratio anniverſaria* in Theatro Collegii Regalis Medicorum Londinenſium, ex Harveii inſtituto, &c.—Habita, A. D. 1755. A. Roberto Taylor, M. D. Coll. Reg. Med. Lon. et S. R. S. et Medico regio extraordinario. 4to. 2s. Nourſe.

As we have hitherto paſſed all former pieces of this kind, that have appeared ſince the commencement of the Review, we ſhall not trouble our readers with a particular account of this.

XVIII. *An Addreſs* to Perſons of Quality who employ Frenchmen in their ſervice. By Jack Engliſh, a Servant out of Place. 8vo. 6d. Scot.

Jack Engliſh paſſionately complains that the Nobility and Gentry of this country, are partially fond of French Servants, preferring them to thoſe of their own country; not, as he ſays, for the ſake of any ſuperiority in virtue or goodneſs, but from a a reigning *taſte* in favour of foreigners,

XIX

XIX. *The affecting Story* of Lionel and Arabella. 8vo. 1s. 6d. Griffiths.

We have here a repetition of the ſtory of Lionel Machin, who, in the reign of Edward III. had an unhappy adventure at ſea, in company with a Lady of diſtinction, whom he had ſtolen from her huſband. The unfortunate pair ſuffered ſhipwreck on an unknown coaſt, which proved to be the iſland now called Madeira; and there they periſhed together. We enter into no farther particulars concerning this pamphlet, as we find it to be only a re-publication of a former edition publiſhed in 1750, by Payne and Bouquet, under this title, 'An Hiſtorial Account of 'the Diſcovery of the Iſland of Madeira, abridged from the 'Portugueſe original. To which is added, an Account of the '*preſent State* of the Iſland, in a Letter to a Friend.' &c.

XX. *The ſuppoſed Daughter*; or innocent Impoſtor. In which is comprized the entertaining Memoirs of two North-Country Families of Diſtinction, in a Series of thirty Years. 12mo. 3 vols. 9s. Noble.

Poverty of writing, inſipidity of narrative, and inutility of deſign, are the characteriſtics of this novel; which, thanks to the approach of ſummer, is the laſt work of the ſort, we are like to be troubled with, for ſome Months, at leaſt. We hope the Author will be engaged in ſome employment better ſuited to his genius, before the return of the publiſhing ſeaſon.

POETICAL.

XXI. *The compleat Marksman*: or the true Art of Shooting Flying. A Poem. By the Hon. Robert Coote, Eſq; 8vo. 1s. Henderſon.

This performance, or at leaſt the greateſt part of it, was publiſhed ſome years ago, under the title of the Art of Shooting Flying, tho' then undignified by any Honourable Author's name: nor are we now ſatisfied of the real exiſtence of either Mr. Coote or his panegyriſt Mr. B. Bulkeley; who thus compliments the Author, and, perhaps, was directed to the choice of the name merely for the rhyme's ſake.

O barbarous, tho' ingenious Coote,
To teach us all, with ſkill, to ſhoot.
Had birds but ſenſe enough to know
Their mortal and impending woe;
Poor tim'rous things would fear to fly,
And drooping ſit, and pant, and die.

Theſe lines bear ſo great a ſimilitude to thoſe in the poem, as it is called, that we apprehend no other ſpecimen of the poetry neceſſary. As to the utility of the inſtructions here contained, we confeſs ourſelves very indifferently qualified to be competent judges.

XXII. *The Eighteenth Epiſtle* of the firſt Book of Horace imitated. 4to. 1s. Dodſley.

Having ſpoke to two* other performances by the ſame hand, from the ſame original, we ſhall ſubmit the following ſpecimen of this, as a proof of his maintaining his uſual ſpirit.

Did Gallus ſee an heir, he wiſh'd undone;
The ſupple novice firſt by praiſe he won:
Next bland and ſmooth in eaſy ſtile you'd trace
The courtly virtues of brocade and lace;
Train him by wholeſome leſſons to revere
Th' exotic poliſh of ſome travell'd Peer,
Proud with Patrician ripeneſs to forſake
All rule, and ſtart at once into a rake.
Example's force, the veriеſt dunce muſt own:
He dubs SIR TINSEL, and drives up to town.
To places, perſons, no regard is had;
See him burſt forth right honourably mad!
Women and ſharpers ſeize him in their turns,
At WHITE'S he maddens, and at NEEDHAM'S burns.
To routs, to levees, runs; or in the Ring
Saunters, a ſtaring, loit'ring, liſtleſs thing:
Laſt, ſtript of manors, lands, and country-ſeat,
He flaunts with ragged ribband in the Fleet.

The original thus tranſuſed, conſiſts of only ſix lines.

* The firſt Satire of Horace imitated, [See Review, vol. XII. p. 230.] and the ſeventeenth Epiſtle of the firſt Book of Horace, which we mentioned laſt March, p. 259.

XXIII. *The Converts.* A familiar Ode. Addreſſed to Sir G. L——; Chancellor of the Ex——r. Folio. 6d. Morgan.

As this poem has ſome wit, and is intended to depreciate certain perſons in the adminiſtration, nothing we can ſay will prevent its being eagerly read by the *many* in place, who are not laſhed by the Author, and who wiſh to riſe; and by the *more* who are out, and long to get in; or by thoſe who, unanxious for preferment, love to laugh, and hold it as a maxim, that Stateſmen, in general, merit cenſure more than panegyric, and a crown of thorns, rather than one of bays, or of olive.

XXIV. *A Poem* written in an empty Aſſembly-Room. 4to. 6d. Dodſley.

We have here a mock lamentation, in the ſtile of Pope's Eloiſa to Abelard: a young Lady laments the emptineſs of her Aſſembly-Room, in a ſtrain that would have been thought very pretty, had the verſes been entirely originals.

POLITICAL.

XXV. *A Scheme* for preventing a further Increaſe of the National Debt, and for reducing the ſame. Inſcribed to the Right

Right Honourable Philip Dormer Stanhope, Earl of Cheſterfield, &c. 4to. 6d. Dodſley.

Well-meant and plauſible as this ſcheme may appear on paper, many difficulties may be foreſeen in carrying it into execution.—The Author propoſes firſt 'That the Legiſlature raiſe three millions at Michaelmas next, by annuities on lives not exceeding ſix and a half per cent. (Foreigners excluded); the management of this to be conducted by ſeven Truſtees, to be yearly named by his Majeſty; three noble Lords, two Commons, and two perſons converſant in trade, who ſhould act without ſalaries. The whole expence for the management of this not to exceed 1000l. per Annum.—The ſaid three millions to be immediately employed to the paying off the national debt, not in leſs ſums than 200,000l. at any one payment; and when it happens that Stocks are under Par, the Truſtees ſhall be impowered to buy in Stocks in the name of the Lord High Chancellor, the Preſident of the Council, and the Chancellor of the Exchequer, for the time being, in truſt for the nation. On the death of any Annuitant, the Truſtees to take in ſuch as ſeem moſt for their advantage, but not to exceed ſix and a half per Cent. intereſt; and all money ariſing by new annuitants, to be appropriated for the further payment of the national debt, as ſoon as the ſame ſhall amount to 200,000l. and the Truſtees to receive the future dividends, or an adequate ſum, out of the ſum raiſed for the ſervice of the current year on all debts they ſhall pay off, as if the ſame ſtill exiſted, to accumulate in order to the further leſſening of the National Debt.'—The other part of his ſcheme is, 'For raiſing annually a large ſupply by one ſingle tax on houſes, to prevent any further increaſe of the National Debt; and, according to Sir Matthew Decker's plan, aboliſh all duties and taxes, except ſuch duties as affect our manufactures by imports, or French commodities.' This tax is directed to be impoſed on all inhabited houſes above the rent of forty ſhillings a year, in proportion to the rank and fortune of the reſpective poſſeſſors or occupiers. Thus 'all Peers and Noblemen's ſeats, and town houſes, Archbiſhops and Biſhops palaces, Admirals, Generals, and Field Officers,' are rated at 80l. a year, with a proportional decreaſe, in different claſſes, down to 'ſmall houſes and cottages above 2l. per annum; and farm-houſes, for farms from 10 to 30l. per annum, which are placed at 1l.' The annual ſum which, according to this calculation, would be hereby raiſed, in England only, amounts to 7,251,000l. and with the addition of Wales, and a land tax of 6d. in the pound, to 8,191,000l. Having thus contrived to raiſe all this money, our Author next directs the application of it; but we apprehend our readers are by this time pretty well ſatisfied of the improbability of this ſcheme's ſpeedily taking effect.

XXVI. *An Effectual Remedy* totally to prevent Smuggling, and to bring into the Revenue 195,000l. yearly. In Anſwer

to the Authors of a new Diſcovery in a Letter to a Noble Lord, containing, &c. [See Review, vol. XIII. p. 463.] By a Man of Kent. Addreſſed to his Southern Neighbours. 8vo. 1s. Woodfall.

After ſome angry inſinuations againſt the credit of the above-mentioned Letter-writers, this man of Kent inſiſts that they have greatly miſrepreſented the quantities of brandy, alleged by them to be clandeſtinely imported to the Kentiſh and Suſſex coaſts, from Bologne; and that what they have ſaid of the exports of wool, is entirely falſe. That our Author entertains no very unfavourable opinion of ſmuggling, may be fairly concluded from his endeavours to put all mankind upon a level with ſmugglers; and, with reſpect to his own countrymen and their neighbours, he pleads a ſort of privilege for their being indulged. 'Almighty wiſdom,' ſays he, 'formed the ſea, and Ambition, 'one of the diſcontented nurſes of human nature, bad her children 'wander,—Curioſity led Britannia's ſons to the ſouthern coaſts, 'whence they ſaw a neighbouring land, for which they longed, 'and whined in vain, till the God of invention hewed a lofty 'Kentiſh oak, and floated them to the Gallic ſhore;—where firſt 'they ſucked the refined joice of the Grape, and cheered their 'frigid hearts with brandy.—The men of Kent, in remembrance 'of this bold, immemorial atchievement, retain this cuſtom, and 'ſtill claim their brandy duty-free from France, as a badge of 'their unconquered liberty. The ſtubborn South-Saxons too, 'plead this uſage from their anceſtors.' However, he does not extend this privilege to tea, great quantities of which, he admits, are *run*, as well upon the Kentiſh and Suſſex coaſts, as in other parts of the Kingdom; this commodity he deems the ſource of ſmuggling, and that by remedying this article, 'every other branch 'will moulder away.' The inſufficiency of inferior teas imported by the Company, to anſwer the public demand, and the price they are ſold at, together with the duty, are alleged as cauſes of this evil; conſequently, that a larger ſupply, at a moderate price, and a lower duty, would effectually put a ſtop to it, and add conſiderably to the revenue. 'Would the people of Eng-'land,' he adds, 'be content with the profits that other nations 'are pleaſed with, I am confident there would not be a tea-'ſmuggler in England.'—Our Author takes frequent occaſion to diſapprove, of the rigorous laws againſt ſmugglers; and hints at practices, *ſomewhere*, that we are unwilling to believe were ever made uſe of. In ſhort, his whole performance is ſtrangely declamatory and irregular.

XXVII. *The Parallel*; or the Conduct and Fate of Great-Britain in regard to our preſent Conteſt with France, exemplified from the Hiſtories of Macedon and Athens. 8vo. 1s. Scott.

The inſidious attempt of France againſt the peace of Great-Britain, by invading her colonies, and endeavouring to ſeduce her

her allies, are here not ill exemplified in the conduct of Philip of Macedon, when he projected the ſlavery of the Grecian States: but the compariſon between the Athenians and ourſelves, does not ſeem to hold equally good. It is true there are, and ever have been, rival parties; nevertheleſs, we cannot believe that an *Æſchines*, at preſent, belongs to either; however, the behaviour of the Athenians in that critical juncture, furniſhes ſome uſeful inferences, particularly the miſchiefs of divided councils, and the neceſſity of being unanimous in checking the common enemy, on every appearance that tends to aggrandize his power.

XXVIII. *A new Syſtem* of Patriot Policy. Containing the genuine Recantation of the Britiſh Cicero. To which is added, an Abſtract of the reciprocal Duties of Repreſentatives and their Conſtituents, on Conſtitutional Principles. 8vo. 1s. 6d. J. Robinſon.

In the firſt part of this publication the Lord's Prayer, the Apoſtles Creed, and one of the Collects in the Common-Prayer-Book, are politically parodied. Theſe are ſaid to have been found in a certain great man's cloſet, but *credat Judæus*. A reply to the principles taught in the former, is given in the language of St. Paul; and a ſenatorial aſſembly are repreſented debating in the ſtyle of the Old Teſtament. Whatever entertainment this application of thoſe writings, that were intended to inſpire reverence, and direct devotion, may afford to ſome, we are perſuaded the ſerious reader muſt reſent it, as an indecent abuſe of them.

The originality of the latter part is ſomewhat doubtful with us; but whether or not now firſt publiſhed, or let who will be its Author, it contains ſome juſt and uſeful obſervations. From theſe we ſhall give a ſhort extract.—'It cannot be denied, but 'that a right is veſted in ſome perſons, to ſcrutinize into, and re'monſtrate againſt, their [the Repreſentatives] proceedings. 'Elſe, wherefore, are their tranſactions daily laid before the pub'lic? Why are their *Votes* and *Reſolutions* printed and pub'liſhed?

'It remains, therefore, to conſider by whom, and in what 'manner ſuch ſcrutiny ſhould be made.

'Such authority, no doubt, can only veſt in their Conſtitu'ents, but not in one or a few.

'They are elected by the ſuffrages of a *Majority*, and conſe'quently no individual, or Minority, can claim an excluſive 'right of examining into, or remonſtrating againſt, their pro'ceedings.

'This evinces the *Illegality* of *inſolently* cenſuring their Acts 'in public *Papers* and *Pamphlets*. All appeals from the Public 'to the Legiſlature, ſhould be by way of Petition, not Reprehen'ſion.

'Such unwarrantable Preſumption is, no doubt, a breach of 'their Privileges, and an infringement of the Conſtitution. And

'they certainly have an implied authority of punishing the authors, though their writings should not be strictly libellous by 'any law.

'Let no man think me so basely abject, as to hint at any thing 'tending to destroy or abridge the *Liberty of the Press*. No! 'To an emancipated noble Soul, it is a privilege dear as life—'dear, as that life it polishes. But all *Liberty* has its proper 'bounds, and when it transgresses the line, the transgression annihilates its nature; *Liberty* expires, and Anarchy rises from 'its ashes.'

XXIX. *A Letter* from a Member of Parliament, on the Plate-Tax. 8vo. 6d. Scott.

As this Tax has received the approbation of the Legislature, we do not think it becoming the Review to repeat any private person's objections to it.

XXX. *An Address to the Great*, recommending better ways and means to raise the necessary Supplies than Lotteries and Taxes. 8vo. 6d. Baldwin.

The Author exhorts the Nobility and Gentry to lay aside their extravagancies, and idle amusements; to become good œconomists; and, by their laudable example, diffuse the spirit of frugality, and sobriety of manners, throughout the whole kingdom. He also rallies our fears of an invasion, but proves nothing by argument; and upon the whole, seems to have taken up the pen, merely to indulge himself in a little sarcastical declamation against the vicious pleasures of the Great; without having any particular scheme to lay before the public, either to lessen our taxes, or supersede the use of lotteries.

MEDICAL.

XXXI. *Pathological Observations*, chiefly from dissections of morbid bodies. By Dr. Albert Haller, President of his Britannic Majesty's University of Gottingen. 8vo. 3s. sewed. Wilson and Durham.

Tho' we are not of opinion, that this publication stands in any need of the apologetic preface with which its learned Author has been pleased to introduce it, yet as this preface may be justly deemed an additional evidence of his candor and assiduity, we are inclined to give it a place here; and more especially, as it also serves to convey a general idea of the whole performance.

'I have been induced,' says Dr. Haller, 'to publish this col-'lection from the known fate of academical pieces, either being 'very short-lived, or becoming so scarce, that the observations con-'tained in them are lost to all except some curious persons, whose 'happiness it is to be possessed of large libraries. Those pieces 'are out of the sphere of booksellers, and the candidates for aca-'demical degrees commonly take care to have no more copies 'printed than are just necessary to distribute among their acquain-

'tances;

'tances; poſſibly, about two or three hundred, and of theſe the 'greater number fall into ſuch hands, as neither underſtand them, 'nor have any taſte for theſe ſubjects. Having performed this 'humble office to a great many authors of anatomical *theſes*, and 'being now engaged in doing the like to the writers of chirur-'gical eſſays, I hope I ſhall be excuſed for taking the ſame care 'of my own compoſitions, that if they contain any thing uſeful, 'it may be more generally communicated to the preſent age, 'and tranſmitted to poſterity. This collection contains ſeventeen ob-'ſervations, publiſhed in 1749, and 1753, conſiſting almoſt wholly 'of diſſections of morbid bodies; likewiſe ſimilar caſes, which 'were formerly publiſhed in the Philoſophical Tranſactions, and 'the *Commercium Noricum*, or the Bavarian Literary Correſpon-'dence; beſides ſuch of my anatomical obſervations as are of the 'ſame nature, and which I thought might be uſeful. Not that I 'have picked out the moſt extraordinary or ſurprizing caſes, ob-'ſervations on common diſeaſes being perhaps of more real uſe 'than on thoſe which rarely occur. I have faithfully related 'what I myſelf ſaw, in as plain and conciſe a manner as poſſible, 'purpoſely avoiding a tedious narration of trifling incidents, which 'only fatigue and perplex the reader. To the obſervations I 'have annexed ſhort corollaries, not with a view of enhancing 'the merit of theſe miſcellanies, but as hints for intelligent per-'ſons who peruſe them. It is certain, that the refuting of the 'theory of inflammations, which is drawn either from the ſtruc-'ture of the arteries, or from the globules inſinuated into the 'ſmaller veſſels *, would have furniſhed me with a ſubject for a 'copious diſſertation; but I chuſe rather to be conciſe, provided 'I can make myſelf ſufficiently underſtood. Laſtly, in claſſing 'the obſervations, I have obſerved the ſame order with that of 'the viſcera.'

To the above we ſhall only add, that theſe obſervations are ſixty-two in number, each of them elucidated by curious and uncommon hiſtories, ſome of which may poſſibly contribute to rectify ſuch miſtakes in practice, as, too frequently, ariſe from inattention or ignorance.

* Having, in the Review for laſt month, p. 333, given Dr. Whytt's theory of inflammations, it might juſtly be expected, that we ſhould give ſome account of our Author's ſentiments on the ſame ſubject: what he urges here is rather aſſertion than conviction, but we are to expect an explanation of his opinion in a future work.

XXXII. *Some Experiments on the Chalybeat Water, lately diſcovered near the Palace of the Lord Biſhop of Rocheſter, at Bromley, in Kent.* With obſervations on chalybeat waters in general, and the moſt ſucceſsful method of drinking them; in which an expedient is offered, to reconcile the different opinions of Dr. Hoffman and Dr. Short, concerning the exiſtence of alkaline ſalts in thoſe chalybeate waters which are com-

commonly but improperly called *acidulæ*. With ſome plain and eaſy directions to make artificial chalybeate waters; and to diſtinguiſh, with abſolute certainty, the factitious from the native. To which are added, ſome Directions for diſcovering the unwholeſome contents of common water, and ſome methods of correcting them, ſo as to render them more ſafe for alimentary purpoſes. By Thomas Reynolds, Surgeon. 8vo. 1s. 6d. J. Payne.

Mr. Reynolds here relates a ſeries of analytical experiments, which ſufficiently prove the exiſtence of a good chalybeate water, at Bromley, in Kent; but as faſhion is known to influence, more than a little, the choice of medicinal waters; and as it is equally true, that in the reſort to them, pleaſure is not leſs frequently conſidered than health, it may be no improbable conjecture that the benefits which might otherwiſe be expected from the diſcovery of this mineral ſpring, will be, for ſome time, limited to the invalids of that vicinage.—Some of our Author's directions for the uſe of chalybeat waters are pertinent, and may be uſeful; and if they have not the merit of novelty, they plead the advantage of being confirmed by his own experience.—His artificial chalybeate water differs from that recommended by Dr. Cheyne, only in uſing a leſs proportion of ſalt of ſteel, and adding two grains of ſalt of tartar, to each pint of water. In his obſervations on hard waters, he has fallen into the common opinion, that boiling renders them more wholeſome; whereas, according to Dr. Home's experiments, they became ſtill harder by the operation of fire *. However, this juſtice is due to Mr. Reynolds, that, tho' not an elegant, he appears to be an honeſt writer.

* Vid. ſupra, p. 431.

XXXIII. *A Practical Treatiſe on the Venereal Diſeaſe, and the Art of Bleeding.* In which is conſidered the miſchievous conſequences of an improper and injudicious management; a ſucceſsful method of cure is pointed out; with proper directions for performing the chirurgical operations; together with an anatomical deſcription of the parts neceſſary to be known. To which are added, A few ſelect caſes and remarks on the qualities and effects of ſeveral medicines, to illuſtrate the whole. By Thomas Neale, Surgeon. 8vo. 4s. Edw. Robinſon.

It will, perhaps, admit of ſome doubt, whether the venereal diſeaſe has, or has not, furniſhed employment for more empirics than authors: however this is certain, that the former have, in general, been moſt benefitted by it; and indeed we ſincerely wiſh, that Mr. Neale, as well for his own ſake as ours, had not added to the number of the latter. If his expoſing himſelf in print was with a view to reputation, it is poſſible he may be, for ſome time, diſtinguiſhed; but we are perſuaded, very little to his

honour

honour: and as to ourſelves, we muſt confeſs, that we have not lately met with a more ſevere occaſion of exerciſing our patience:—Perhaps it may be ſaid, ſo harſh a ſentence calls for ſome evidence to ſupport it; let the following ſpecimen, which chance, rather than choice, has ſelected, ſpeak the juſtice of it.—In chap. 18. entitled, Of the Nature and Treatment of the Serpigines, our author *makes* an opportunity to lug in the itch, concerning which he tells us, 'the great Sydenham, together with 'ſeveral other authors, who have very wrongfully imagined the 'cure* to be obtained by taking *medicines*; yet they were obliged 'to uſe in their *practice* very offenſive *local* applications, which 'plainly evinces they thought the cure muſt, in ſome meaſure, 'depend on *external* means, ſuch as, *Fl. ſulph. pulv. helleb. alb. axung. porc. &c.* If *mercurial preparations*, or *flower* of *brimſtone*, will not eſtabliſh a *radical* cure, we thence may conclude 'the diſeaſe is not in the blood or juices, nor indeed in the body 'itſelf; being abſolutely cutaneous, and what does not ſpring 'from an internal habit; for if it did, thouſands of conſtitutions 'would be almoſt always ſubject to this diſeaſe, while the pure and 'healthy would be free from it: but this is quite contrary to 'common ſenſe and experience, for the moſt healthy are as liable 'to this filthy complaint, as the *ill-humoured*, which plainly demonſtrates it to proceed from ſome other cauſe; and what other 'cauſe, but the ſmall *animalculums* which are lodged on the *porous integuments*, where they *burrow*, and by working there 'raiſe little heads, in which there is a ſmall quantity of liquor, 'of the *colour* and *taſte* of *tears*; theſe being opened, and the 'liquor examined by a good *microſcope*, theſe *animalculums* appear.'—What a profound diſcovery is this, and how learnedly expreſſed? Believe us, gentle reader, you will meet with nothing ſuperior to it in the two hundred and ſixty pages we have been obliged to drudge through. Have *we* not ſome right to the compaſſion of the public?

* The words marked in *Italics* in this quotation, are diſtinguiſhed in the ſame manner in the original.

XXXIV. *Pharmacopœia Meadiana.* Faithfully gathered from original preſcriptions, containing the moſt elegant methods of cure in diſeaſes. To which are annexed, Uſeful Obſervations upon each Preſcription. 8vo. 1s. 6d. Hinton.

How many Apothecaries files may have been ranſacked to furniſh this compilation, is uncertain; but that the materials have been collected from ſuch originals, is apparent. Could the compiler, together with the preſcriptions, have conveyed the learned preſcriber's diſcernment, it might have been of ſervice to the public; but ſince he has not preſumed to go ſo far, we muſt look upon this publication as a mere catchpenny, and of no other uſe than to teach apothecaries apprentices, country barbers, and old women, to become adventurers in medicine.

XXXV.

XXXV. *A Letter in Anſwer to Dr. Watts.* By Thomas Frewen, M. D. 8vo. 6d. Owen.

Tho' we cannot look upon this private altercation, which redounds but little to the honour of either of the antagoniſts, as of ſufficient importance to deſerve the attention of the public; yet, having mentioned Dr. Watts's letter to Dr. Frewin, impartiality demands, that ſome notice be taken of the latter's anſwer. Upon a candid peruſal of Dr. Frewin's letter, it appears to us, that his vindication does not fully obviate the charge brought againſt him; and we alſo think Dr. Watts little leſs faulty, in bringing a too precipitate appeal to the public. Upon the whole, this diſpute ſeems to have been hitherto conducted upon principles not leſs diſagreeable to learning, than inconſiſtent with liberality.

RELIGIOUS and CONTROVERSIAL.

XXXVI. *The Church of England tried by herſelf:* or an Appeal to her own Principles for the fitneſs and expediency of a Review and Alteration of her Articles, Liturgy, &c. By a real Friend to Truth and the Goſpel. 8vo. 1s. Noon.

It is impoſſible for any conſiderate and well-diſpoſed perſon to read this ſmall performance without deep concern,—without lamenting the fate of many worthy Clergymen, who are, no doubt, in the ſame circumſtances with our Author. He tells us, that he is one of the inferior Clergy; that he was brought up to the *Miniſtry*, with a very *good liking* to it; and that he entered into it with a truly ſincere deſire of being as uſeful as he could;—at the ſame time, he honeſtly acknowleges, that his education being all his fortune, he ſubſcribed, and did every thing the Church required, before he was ſufficiently acquainted with the doctrines ſubſcribed to,—their foundation in Scripture, and the Controverſies, which, he has ſince found, have been raiſed, and carried on, about them, in the Chriſtian world. Now, after an honeſt and ſincere enquiry, he intimates his being diſſatisfied with ſome doctrines eſtabliſhed, in our Articles, Liturgy, &c. and, in ſuch circumſtances, he aſks, what muſt a Clergyman do? Muſt he preach and maintain ſuch doctrines? This would be acting both againſt his perſuaſion, and his ſolemn promiſe at his ordination. Shall he preach, or write againſt them? This he muſt not do neither, leſt he ſhould be judged guilty of impugning his ſubſcription, and conſequently incur the cenſures of the Church. Shall he then, laſtly, be quite ſilent, and neither preach nor write about them at all? But how will this be conſiſtent with his other ſolemn promiſe, made likewiſe at his ordination, to *be ready with all faithful diligence to banish and drive away all erroneous and ſtrange doctrines*; i. e. all doctrines which, *he is perſuaded*, are contrary to God's word? He muſt, therefore, neceſſarily offend, either againſt the Church, or againſt Truth, and his own Conſcience. A ſad dilemma this! when

a man can neither ſpeak, what he thinks to be truth, with ſafety, nor be ſilent without *offence*.

Such is the ſituation of our Author; and a pitiable ſituation it certainly is. How natural is it to apply for relief! How unnatural, how inhuman, not to adminiſter it! But we muſt not enlarge, and ſhall, therefore, conclude this Article with acquainting our readers, that the Author clearly ſhews the expediency of reviewing the Articles and Liturgy of our Church, from her own Principles; that he writes with modeſty and candour; and, at the ſame time, delivers his ſentiments with a becoming freedom.

XXXVII. *Scripture Marks of Salvation*, drawn up to help Chriſtians to know the true State of their Souls. By Riſdon Darracott. 12mo. 9d. Buckland.

This little piece ſeems to be written with a good deſign: the Author appears to be tinctured with Enthuſiaſm; but, in ſuch caſes, the candid reader will make favourable allowances.

XXXVIII. *An Expoſition of the Church Catechiſm*, in Eight Diſcourſes, delivered at St. Saviour's, Southwark, in 1755. By T. Jones, M. A. 8vo. 3s. Dilly.

Mr. Jones is one of thoſe motley modern Enthuſiaſts, half Hutchinſonian, half Methodiſt, who depreciate good works, and preach Chriſt in ſuch a manner as catches the Mob, but diſguſts every intelligent Chriſtian who entertains a due reſpect for Human Reaſon and Moral Virtue.

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In the firſt of theſe Diſcourſes Mr. Smith ſhews, againſt the Papiſts, that the Scriptures are ſo perſpicuous, and capable of being *known* and underſtood, as to be *able to make us wiſe unto ſalvation*; in the ſecond he lays down ſome plain and uſeful rules for our direction in the ſtudy of them.

XLI. *The Chriſtian's Duty and Confidence in Times of Public Calamity*. Being ſeveral Diſcourſes occaſioned by the late dreadful Earthquakes, and the Apprehenſions of a French War. By Benjamin Wallin. 8vo. 1s. Keith.

We have here four plain and pious Sermons; the two firſt from Pſalm xlvi. 8. the two laſt from Pſ. xlvi. 2, 3, 4.

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11. *The Happineſs and Duty of Britons under the preſent Government.* Repreſented on occaſion of his Majeſty's late Indiſpoſition; —at Cheſterfield, Derbyſhire, April 25, 1756. By James Haywood. 8vo. 6d. J. Payne.

12. Preached before the Sons of the Clergy, at St. Paul's, May 6, 1756, by Thomas Church, D. D. Vicar of Batterſea, and Prebendary of St. Paul's. 4to. 6d. Whiſton.

THE MONTHLY REVIEW,

For JUNE, 1756.

ART. LVI. *A Supplement to the firſt and ſecond Volumes of the View of the Deiſtical Writers. Containing Additions and Illuſtrations relating to thoſe Volumes. In ſeveral Letters to a Friend. To which is added, Reflections on the late Lord Bolingbroke's Letters on the Study and Uſe of Hiſtory, as far as relates to the Holy Scriptures. With a large Index to the three Volumes. By* John Leland, D. D. 8vo. 5s. B. Dod.

WE ſhall take up none of our reader's time, nor of our own, in ſaying any thing of Dr. Leland's character as a writer, having ſo frequently delivered our ſentiments on this head; but ſhall proceed directly to give a ſhort account of what is contained in this Supplement to his *View of the Deiſtical Writers*; a work which does him great honour, and will, we hope, do great ſervice to the cauſe of Chriſtianity.

What the Doctor ſays in his Preface, with regard to the deſign of this third volume, we ſhall give in his own words. 'As in the concluſion,' ſays he, 'of the ſecond volume of 'the *View of the Deiſtical Writers*, I ſeemed to have finiſhed 'the whole deſign, I think myſelf obliged to give ſome Ac- 'count to the Public, of the reaſon of publiſhing another 'volume ſo ſoon after the former. That which gave occaſion 'to it was this: Since the publication of the former volumes, 'I have received ſome Letters relating to the ſubject of them,

'which have put me upon reconſidering ſome things in them, 'and making farther additions and illuſtrations, which, I 'hope, may be of advantage to the main deſign. I had alſo 'by me, as was hinted in the preface to the ſecond volume, 'ſeveral obſervations, which were originally deſigned to be 'inſerted in that volume, but which were omitted, when I 'found it enlarged ſo much beyond my expectation. Some 'friends were willing to have them publiſhed.—Among the 'additions —— one relates to the Earl of *Shafteſbury*. Some 'Gentlemen, who are great admirers of that noble Au-'thor, thought I had puſhed the charge againſt him too 'far, eſpecially on the head of Future Rewards and Pu-'niſhments. This occaſioned my reviewing that part of 'the firſt volume, and adding to the obſervations which had 'been there made, and which, upon the moſt impartial con-'ſideration, I have found no reaſon to alter, or retract. An-'other large addition relateth to the pamphlet intitled, *Deiſm 'fairly ſtated, and fully vindicated*, which ſome thought was 'too ſlightly paſſed over, in the firſt volume of the *View*, 'and which is now, therefore, more fully conſidered. There 'is alſo a conſiderable addition relating to the Remarks I had 'made on Mr. Hume's *Eſſay on Miracles*.—I have added ſome 'obſervations on thoſe paſſages in Mr. Hume's *Enquiry con-'cerning the Principles of Morals*, which ſeem deſigned to 'caſt a ſlur on the Evangelical Morality. Theſe are the moſt 'conſiderable additions. The reſt are ſmaller pieces, and 'are, for the moſt part, ſuch as were originally deſigned to 'have been inſerted in the ſecond volume, when it was firſt 'publiſhed; to which ſeveral others, relating to both vo-'lumes, are now added. And the reader is directed, by pro-'per references to the paſſages in the two preceding volumes, 'to which they belong.'

Having thus given our Author's own account of his deſign, in this part of his work, we now proceed to a ſhort view of the contents. He introduces the firſt Letter with telling us, that when he formed the deſign of taking a View of the Deiſtical Writers, he fixed it as a law to himſelf, to make a fair repreſentation, as far as he was able, of the ſentiments of thoſe writers, and not to puſh the charge farther againſt them than there appeared to be juſt ground for. It is no ſmall ſatisfaction to him, he ſays, that, except in a ſingle inſtance, he has heard no complaints, that the ſentiments of the ſeveral Deiſtical Writers, of whom ſome account is given in the *View*, were not fairly and candidly repreſented. The complaint that has been made, regards the Earl of Shafteſ-

bury; ſome perſons, who profeſs to be real friends to Chriſtianity, thought the charge againſt his Lordſhip was, in ſome inſtances, carried too far. This put the Doctor upon reviſing that part of his work which treats of this noble author, and, upon the moſt impartial conſideration, he declares, that he ſees no reaſon to retract any thing he had advanced.

The account given of Lord Shafteſbury's ſentiments with regard to Future Rewards and Puniſhments, is that part of our Author's obſervations which has been particularly excepted againſt. It has been urged, that the noble author's deſign in what he has written on this ſubject, was not to inſinuate, that we ought not to be influenced by a regard to future rewards and puniſhments, the uſefulneſs of which he plainly acknowleges; but only to ſhew, that it is wrong to be acted merely by a view to the reward, or by a fear of the puniſhment, without any real inward love to virtue, or any real hatred and abhorrence of vice.

If his Lordſhip had ſaid no more than this, our Author obſerves, he would have ſaid no more than every real friend to Chriſtianity will allow; though in this caſe there would ſtill be great reaſon to complain of his Lordſhip's having made a very unfair repreſentation of the ſenſe of thoſe Divines, who think it neceſſary to urge the motives drawn from future rewards and puniſhments.

'It is true,' continues he, 'that if the belief of future retributions ſhould have no other effect, than the putting ſome 'reſtraint upon men's outward evil actions, and regulating 'their external behaviour, even this would be of great advantage to the community: but this is far from being the 'only or principal thing intended. Thoſe certainly muſt 'know little of the nature and tendency of the Chriſtian religion, who ſhould endeavour to perſuade themſelves, or 'others, that though a man had a real love of vice in his 'heart, and only abſtained from ſome outward vicious practices, for fear of puniſhment, and though he had an inward averſion to true goodneſs and virtue, and only performed ſome outward acts that had a fair appearance; this 'alone would denominate him a good man, and intitle him 'to the future reward. For this were to ſuppoſe, that though 'he were really a vicious and bad man, without that purity 'and ſincerity of heart on which the ſcriptures lay ſo great a 'ſtreſs, yet the practiſing ſome external acts of obedience, 'deſtitute of all true goodneſs, and of virtuous affections, 'would intitle him to the favour of God, and to that eternal 'happineſs which is promiſed in the Goſpel. If any perſons

'ſhould teach this, I would readily join with his Lordſhip 'in condemning them. But he hath not contented himſelf 'with ſtriking at the ſuppoſed wrong ſentiments of Divines, 'whom he loves, on all occaſions, to expoſe. There are ſe- 'veral paſſages in his Lordſhip's writings which appear to be 'directly intended to repreſent the inſiſting ſo much as is done 'in the Goſpel, upon the eternal rewards and puniſhments of 'a future ſtate, as having a bad influence on the moral tem- 'per; and particularly as tending to ſtrengthen an inordinate 'ſelfiſhneſs, and to diminiſh the affections towards public 'good, and to make men neglect what they owe to their 'friends, and to their country. He plainly intimates the 'diſadvantages accruing to virtue from the having *infinite* re- 'wards in view, and that, in that caſe, the *common and natu- 'ral motives to goodneſs are apt to be neglected, and loſe much by 'diffuſe.* He repreſents the being influenced by a regard to 'future rewards and puniſhments, as, at beſt, *diſingenuous, 'ſervile, and of the ſlaviſh kind*; and to this he oppoſes *a 'liberal ſervice*, and the *principle of love*, and the *loving God 'and virtue for God and virtue's ſake:* (Charac. vol. II. p. '271, &c.) and accordingly he determines that thoſe duties, 'to which men are carried without any view to ſuch rewards, 'are, for that reaſon, more noble and excellent, and argue a 'higher degree of virtue. If the caſe really were as his Lord- 'ſhip is pleaſed to repreſent it, it muſt certainly give a very 'diſadvantageous idea of Chriſtianity; as if the inſiſting up- 'on thoſe moſt important motives drawn from a future eter- 'nal world, which our Saviour came to ſet in the ſtrongeſt 'light, tended to introduce and cheriſh a wrong temper of 'mind, narrow and ſelfiſh, diſingenuous and ſervile, to weak- 'en our benevolent affections, both public and private, and 'to take us off from the duties and offices of the civil and 'ſocial life. At that rate it could not be ſaid that the Goſpel 'is a friend to ſociety and to mankind: and inſtead of pro- 'moting the practice of true virtue, it would rather derogate 'from it, and degrade it from its proper dignity and excel- 'lence. It was therefore neceſſary to ſhew, as I endeavoured 'to do, in my obſervations on Lord Shafteſbury's writings, 'that this is far from being a juſt repreſentation of the na- 'ture and tendency of the Chriſtian doctrine of future re- 'wards and puniſhments. The moſt noble and extenſive be- 'nevolence, exerting itſelf in all proper effects and inſtances, 'in oppoſition to a narrow ſelfiſh diſpoſition, is what Chriſti- 'anity every where recommendeth and inforceth in the moſt 'engaging manner; and it is its peculiar advantage, that it

'carrieth

'carrieth our views to a better ſtate, where the benevolence 'which is now begun ſhall be completed, and ſhall be exer- 'ciſed in a more enlarged ſphere, and extend to a nobler ſo- 'ciety. And can the hope of this poſſibly tend to diminiſh 'our benevolence, or muſt it not rather heighten and im- 'prove it? When a man hath a firm and ſteady perſuaſion, 'that the Supreme Being will reward his perſevering conſtan- 'cy in a virtuous courſe with everlaſting felicity, this, inſtead 'of weakening his inward affection to virtue, and his moral 'ſenſe of its worth and excellency, muſt, in the nature of 'things, greatly confirm and eſtabliſh it. There is, there- 'fore, an entire conſiſtency between the loving virtue, for 'its own ſake, i. e. as his Lordſhip explains it, *becauſe it is 'amiable in itſelf*, and the being animated to the purſuit and 'practice of it by ſuch rewards as the Goſpel propoſeth. For 'it never appeareth more excellent and lovely, than when it 'is conſidered as recommending us to the favour and appro- 'bation of him who is the ſupreme original goodneſs and ex- 'cellence, and as preparing us for a complete happineſs in a 'future ſtate, where it ſhall be raiſed to the higheſt degree of 'beauty and perfection. In like manner it muſt mightily 'ſtrengthen our abhorrence of vice, and our ſenſe of its tur- 'pitude and malignity, to conſider it as not only at preſent 'injurious and diſgraceful to our nature, but as an oppoſition 'to the will and law of the moſt wiſe and righteous Gover- 'nor of the world, who will, in a future ſtate of retributi- 'ons, inflict awful puniſhments upon thoſe who now obſti- 'nately perſiſt in a preſumptuous courſe of vice and wicked- 'neſs.——

'It appeareth to me, upon conſidering and comparing what 'hath been produced out of Lord Shafteſbury's writings, that 'though his Lordſhip's good ſenſe would not allow him abſo- 'lutely to deny the uſefulneſs of believing future retributions; 'yet he hath, in effect, endeavoured, on ſeveral occaſions, 'to caſt a ſlur upon Chriſtianity, for propoſing and inſiſting 'upon what he calls *infinite rewards*; and thus hath attempt- 'ed to turn that to its diſadvantage which is its greateſt glory, 'viz. its ſetting the important retributions of a future ſtate 'in the cleareſt and ſtrongeſt light, and teaching us to raiſe 'our affections and views to things inviſible and eternal. His 'Lordſhip hath, upon the moſt careful and diligent reviſal of 'his works, ſuffered thoſe obnoxious paſſages ſtill to conti- 'nue there. Nor will any man wonder at this, who conſi- 'dereth the deſign and tendency of many other paſſages in 'his writings: that he hath taken occaſion to ridicule the ſpi-

'rit of prophecy, and to burleſque ſeveral paſſages of Holy 'Writ: that he hath repreſented the Scriptures as abſolutely 'uncertain, and the important facts by which Chriſtianity is 'atteſted, as not to be depended upon: that he hath inſinu-'ated injurious reflections upon the character and intentions 'of the bleſſed Founder of our holy religion: that he hath 'repreſented our faith in the Goſpel as having no other foun-'dation than the authority of the ſtate; and hath hinted, 'that it could hardly have ſtood the teſt of ridicule, and even 'of Bartholomew-fair drollery, had it been applied to it at 'its firſt appearance.'

Our Author, in the remaining part of this Letter, makes ſome pertinent reflections on Lord Shafteſbury's celebrated Inquiry concerning Virtue; and introduces his ſecond Letter with an account of Collins's *Diſcourſe of Free-thinking*; particularly of the French tranſlation of it, carried on under Mr. Collins's own eye, and printed at the Hague in 1714, though it bears London in the title-page. 'In this 'tranſlation ſeveral material alterations are made, and a dif-'ferent turn is given to ſeveral paſſages, from what was in Mr. 'Collins's original Engliſh. This is plainly done with a view 'to evade the charges which had been brought againſt him by 'Dr. Bently, under the character of *Philelutherus Lipſienſis*; 'ſome of which charges, that bore very properly againſt 'Mr. Collins's book as it was firſt publiſhed, will appear im-'pertinent to thoſe that judge only by this tranſlation. But 'care is taken not to give the leaſt notice of theſe alterations 'to the reader, upon whom it is made to paſs for a faithful 'verſion of the original. All this is clearly ſhewn by the au-'thor of the French tranſlation of Dr. Bently's *Remarks on the 'Diſcourſe of Free-Thinking*, which was printed at Amſter-'dam in 1738, under the title of *Friponnerie Laique des pre-'tendus Eſprits forts d'Angleterre. The Lay-Craft of the pre-'tended Free-Thinkers of England.* This Gentleman, Mr. De 'la Chapelle, has made it appear, that Mr. Collins, and his 'tranſlator, who acted under his direction, have been guilty 'of palpable falſifications and frauds, which ill became one 'who had, in that very book, raiſed ſuch a loud outcry a-'gainſt the Clergy, for *corrupting* and *mangling of authors*, 'and for *pious frauds in the tranſlating and publiſhing of 'books*.'

Our Author obſerves here, that it would be hard to produce any perſons whatſoever, who are chargeable with more unfair and fraudulent management in their quotations, in curtailing, adding to, or altering, the paſſages they cite, or taking

taking them out of their connection, and making them ſpeak directly contrary to the ſentiments of the authors, than the Deiſtical writers are. It is well known, he ſays, that they affect frequently to quote Chriſtian Divines; but they ſeldom do it fairly, and often wilfully miſrepreſent, and pervert their meaning: many glaring inſtances of which might be produced out of the writings of the moſt eminent Deiſtical authors, if any man ſhould think it worth his while to make a collection to this purpoſe.

The Doctor proceeds to make ſome ſhort obſervations on Mr. Chubb's *Poſthumous Works*, and then enters on a diſtinct examination of a pamphlet intitled, *Deiſm fairly ſtated*, which was very ſlightly paſſed over in the firſt volume of the *View of the Deiſtical Writers*. His third Letter contains ſome farther illuſtrations of what he had offered in his Remarks on Mr. Hume's *Eſſay on Miracles*; and his fourth, ſome additional Obſervations relating to the Abbè de Paris, and the miracles attributed to him; together with Reflections on ſome paſſages in Mr. Hume's *Enquiry concerning the Principles of Morals*, which ſeem to be intended to expoſe Chriſtianity.

In the fourth Letter of his ſecond volume, our Author had obſerved, that the high opinion the people had conceived of the Abbè's extraordinary ſanctity, tended very much to raiſe their expectations of miracles to be wrought at his tomb, and by his interceſſion. Now if we enquire whence this opinion of his extraordinary ſanctity aroſe, and upon what it was founded, we ſhall find it, the Doctor ſays, to have been principally owing to the exceſſive auſterities in which he exerciſed himſelf for ſeveral years; of which, therefore, and of ſome remarkable things in his life and character, he thinks it proper to give ſome account. The particulars he mentions, are ſet forth at large by the learned Moſheim, in a Diſſertation on the Miracles of the Abbè de Paris, intitled, *Inquiſitio in veritatem miraculorum Franciſci de Paris Sæculi noſtri thaumaturgi*, which is faithfully taken from thoſe who hold him in the greateſt admiration, the Janſeniſtical writers; from whoſe accounts it ſufficiently appears, that his whole life, and eſpecially the latter part of it, was one continued ſcene of the moſt abſurd ſuperſtition, and which he carried to an exceſs that may be thought to border upon madneſs.

'He was the eldeſt ſon,' we are told, 'of an ancient, rich, 'and honourable family, and therefore born to an opulent 'fortune: though his father, when he ſaw his turn of mind, 'very prudently left him but a part of it, and that in the 'hands, and under the care of his younger brother. But

'though he ſtill had an ample proviſion made for him, he 'voluntarily deprived himſelf of all the conveniencies, and 'even the neceſſaries of life. He choſe one obſcure hole or 'cottage, after another, to live in, and often mixed with 'beggars, whom he reſembled ſo much in his cuſtoms, for-'did and tattered garb, and whole manner of his life, that 'he was ſometimes taken for one, and was never better plea-'ſed, than when this expoſed him in the ſtreets and ways to 'deriſion and contempt. Poverty was what he ſo much af-'fected, that though he applied to his brother for what his 'father had left him, yet that he might not have the appear-'ance of being rich, he choſe not to take it as what was le-'gally due to him, but to ſupplicate for it in the humbleſt 'terms, as for an alms freely beſtowed upon a miſerable ob-'ject that had nothing of his own. And yet afterwards, in his 'laſt will, he diſpoſed of it as his own, to various uſes, as he 'thought fit, eſpecially for the benefit of thoſe who had been 'ſufferers for the Janſeniſt cauſe. For ſeveral of the laſt years 'of his life, he ſeemed to make it his buſineſs to contrive 'ways to weaken, harraſs, and torment his body, and 'thereby haſten his own death. Whilſt he gave away his in-'come to the poor, he himſelf voluntarily endured all the evils 'and hardſhips which attend the extremity of want and po-'verty. Mean and wretched was his garb; black bread, wa-'ter, and herbs, but without oil, ſalt, or vinegar, or any 'thing to give them ſavour, was his only ſuſtenance, and that 'but once a day. He lay upon the ground, and was worn 'away with continual watching. After his death were found 'his hair ſhirt, an iron croſs, a girdle, ſtomacher, and brace-'lets, of the ſame metal, all beſtuck with ſharp points. 'Theſe were the inſtruments of penance, with which he was 'wont to chaſtiſe himſelf, the plain marks of which he bore 'in his body. By ſuch a courſe he brought himſelf not only 'into great weakneſs of body, but into diſorders of mind: 'and this, which was the natural effect of his manner of liv-'ing, he attributed to the influence of the devil, whom God 'had, in juſt judgment, permitted to puniſh him for his ſins. 'And in enquiring into the cauſes of the divine diſpleaſure, 'he fixed upon this, that he had ſtill too great a love for hu-'man learning and knowlege, and therefore from thence 'forth did all he could to diveſt himſelf of it, and would have 'ſold his well furniſhed library, if he had not been prevented 'by ſome of his friends, whoſe intereſt it was to preſerve it. 'For two years together he refuſed to come to the holy ſupper, 'under pretence that it was not lawful for him to come, God

'having

‘ having required him to abſtain from it: and it was with
‘ great difficulty that he was brought to it at laſt, by the
‘ threatnings, and even reproaches, of his Confeſſor. Final-
‘ ly, that no kind of miſery might be wanting to him, he
‘ choſe for his companion to dwell with him in his cottage, a
‘ man that was looked upon to be crazy, and who treated him
‘ in the moſt injurious manner. He did all he could to hide him-
‘ ſelf from his friends in one ſorry cottage after another; and
‘ about a month before his death fixed himſelf in a hut in the
‘ corner of a garden, expoſed to the ſun and wind. When
‘ by ſuch ſeverities he had brought himſelf into an univerſal
‘ bad habit of body, and it was viſible to his friends, that if
‘ he continued in that courſe he could not long ſupport under
‘ it, a phyſician was called in, who only deſired him to re-
‘ move to a more commodious habitation, to allow himſelf
‘ more ſleep, and a better diet, and eſpecially to take nou-
‘ riſhing broths for reſtoring his enfeebled conſtitution. But
‘ all the perſuaſions of his phyſician, confeſſor, and of his
‘ friends, and the tears of an only brother, could not prevail
‘ on him to follow an advice ſo reaſonable and practicable;
‘ though he was aſſured, that if he uſed that method, there
‘ was great hope of his recovery, and that his life could not
‘ be preſerved without it. And when, at laſt, to ſatisfy their
‘ importunity, he ſeemed ſo far to comply, as to be willing
‘ to take ſome broth, it was only an appearance of comply-
‘ ing, for he took care to give ſuch orders to the perſon who
‘ was to prepare it for him, that it really yielded little or no
‘ nouriſhment. Thus it was manifeſt that he had determined
‘ to haſten, as much as in him lay, his own death. And ac-
‘ cordingly he told his confeſſor, that this life had nothing in
‘ it to make it worth a Chriſtian's care to preſerve it. His
‘ friends acknowlege that his death was the effect *of the almoſt*
‘ *incredible auſterities that he exerciſed during the laſt four years*
‘ *of his life.* His great admirer, the Abbé d'Aſfeld, teſtifies,
‘ that he heard him declare it as his purpoſe, to yield himſelf
‘ a ſlow ſacrifice to divine juſtice. And this his extraordinary
‘ courſe of auſterities, together with the zeal he expreſſed to
‘ the very laſt for the Janſeniſt cauſe, which he ſhewed alſo
‘ by the diſpoſitions he made in his will, as well as by his ap-
‘ pealing, as with his dying breath, to a future general Coun-
‘ cil againſt the Conſtitution *Unigenitus*, procured him ſo ex-
‘ traordinary a reputation, that he has paſſed for one of the
‘ greateſt Saints that ever appeared in the Chriſtian church.
‘ No ſooner was he dead, but an innumerable multitude of
‘ people ran to his corpſe, ſome of whom kiſſed his feet,
‘ others

'others cut off part of his hair, as a remedy againſt all manner of evil; others brought books or bits of cloth to touch his body, as believing it filled with a divine virtue. Thus were they prepared to believe and expect the moſt wonderful things.

'Whoſoever impartially conſiders the ſeveral things that have been mentioned, will not think the learned Moſheim in the wrong, when he pronounceth, that it cannot, in conſiſtency with reaſon, be ſuppoſed, that God ſhould extraordinarily interpoſe by his own divine power, to do honour to the bones and aſhes of a man weak and ſuperſtitious to a degree of folly, and who was knowingly and wilfully acceſſory to his own death. In vain do his admirers, as he himſelf had done, extol his thus deſtroying himſelf, as an offering up himſelf a voluntary ſacrifice to divine juſtice. If a man ſhould, under the ſame pretence, diſpatch himſelf at once, with a piſtol or poniard, would this be thought a proper juſtification of his conduct? And yet I ſee not why the pretence might not as well hold in the one caſe as in the other; ſince it makes no great difference, whether the death was ſwifter or ſlower, provided it was brought on with a deliberate intention and deſign. How different is this from the beautiful and noble idea of piety and virtue which the goſpel furniſhes us with, and from the perfect pattern of moral excellence, which is ſet us by our bleſſed Saviour himſelf, in his own holy life and practice?'

The Doctor's farther reflections on this head naturally lead him to what is the buſineſs of the remaining part of his fourth Letter, viz. to vindicate the Evangelical Morality againſt the objections of Mr. Hume, who, in his *Enquiry concerning the Principles of Morals*, (p. 174.) obſerves, "that Celibacy, "Faſting, Penance, Mortification, Self-denial, Humility, "Solitude, and the whole train of monkiſh virtues, are every-where rejected by men of ſenſe, becauſe they ſerve no "manner of purpoſe. They neither advance a man's fortune in the world, nor render him a more valuable member of ſociety, neither qualify him for the entertainment of "company, nor increaſe his power of ſelf-enjoyment.—On "the contrary, they croſs all theſe deſirable ends, ſtupify the "underſtanding, and harden the heart, obſcure the fancy, "and ſour the temper." In his own theory of morals, he tells us, virtue is repreſented in all her engaging charms; nothing appears but gentleneſs, humanity, beneficence, affability, nay, even at proper intervals, play, frolic, and

and gaiety. "She talks not of uſeleſs auſterities and rigours, "ſufferance and ſelf-denial," &c. p. 188.

This, our Author thinks, is certainly deſigned to caſt a ſlur upon the Goſpel ſcheme of morality, and obſerves, in general, that a ſcheme of morals, which includes *play*, *frolic*, and *gaiety*, and has nothing to do with *ſelf-denial*, *mortification*, and *ſufferance*, will, no doubt, be very agreeable to many in this gay and frolicſome age. He does not content himſelf, however, with general reflections, but examines, diſtinctly, what ground there is for Mr. Hume's cenſures, as far as the Chriſtian morals are concerned. With regard to *Self-denial*, he obſerves, that our Saviour expreſly deſires it of thoſe who would approve themſelves his faithful diſciples; and if we do not ſuffer ourſelves to be frightned by the mere ſound of words, but conſider what is really intended, it is, he ſays, one of the moſt uſeful leſſons of morality, and a neceſſary ingredient in a truly excellent and virtuous character.

'One thing intended in this Self-denial,' continues he, 'is 'the reſtraining and governing our appetites and paſſions, and 'keeping them within proper bounds, and in a due ſubjection 'to the higher powers of Reaſon and Conſcience. And this 'is certainly an important part of ſelf-government and diſci-'pline, is, undoubtedly, a noble attainment, and layeth the 'beſt foundation for a ſolid tranquillity and ſatisfaction of 'mind.—Without ſome degree of ſelf-denial, nothing truly 'great, noble, or generous, is to be atchieved or attained. 'He that cannot bear to deny himſelf, upon proper occaſions, 'will never be of any great uſe either to himſelf or to others, 'nor can make any progreſs in the moſt virtuous and excellent 'endowments, or even in agreeable qualities, and true po-'liteneſs.'

In regard to Humility, our Author obſerves, that, if rightly underſtood, it is one of the moſt amiable virtues, and greateſt ornaments of human nature. True humility, he ſays, does not abſolutely exclude all ſenſe of our own good qualities and attainments; but tempers the ſenſe we have of them with a juſt conviction of our abſolute dependence upon God for every good thing we are poſſeſſed of, and of our manifold ſins, infirmities, and defects. It is oppoſed to a vain-glorious boaſting and ſelf-ſufficiency, and to ſuch a high conceit of our abilities and merits, as puffs us up with a preſumptuous confidence in ourſelves and contempt of others, and which is, indeed, one of the greateſt hinderances to our progreſs in the moſt excellent and worthy attainments; it manifeſts itſelf towards God, by an entire unreſerved ſubjection and reſigna-

tion

tion to his authority and will, by proper acknowlegements of our own unworthineſs before him, and a ſenſe of our continual dependence upon him, and conſtant need of his gracious aſſiſtance: it expreſſes itſelf towards men, by cauſing us to yield a due ſubmiſſion to our ſuperiors, and to be affable and condeſcending to our inferiors, courteous and obliging towards our equals, in honour preferring one another, as St. Paul expreſſes it, and ready to bear with each other's weakneſſes and infirmities: in a word, it diffuſes its kindly influence through the whole of our deportment, and all the offices of life; and is ſo amiable, ſo engaging, ſo neceſſary to render a perſon agreeable, that no man can hope to pleaſe, who hath not, at leaſt, the appearance of it.—The Doctor concludes the Letter with the following paſſage.

'But enough of Mr. Hume; who, if we may judge of 'him by his writings, will ſcarce be charged with the fault of 'having carried humility to an exceſs. A pity it is that he 'hath not made a better uſe of his abilities and talents, which 'might have laid a juſt foundation for acquiring the praiſe he 'ſeems ſo fond of, as well as rendered him really uſeful to the 'world, if he had been as induſtrious to employ them in ſerving and promoting the excellent cauſe of religion, as he hath 'unhappily been in endeavouring to weaken and expoſe it.'

The fifth and ſixth Letters, which are but ſhort, contain ſome additional remarks on Lord Bolingbroke. In the ſeventh, the Doctor ſhews briefly the great importance of a careful education of children, and the bad effects of neglecting it. In a poſtſcript to this Letter he makes very honourable mention of an ingenious and judicious book, entitled *The Criterion*, written by the Rev. Mr. Douglaſs.* 'The worthy author,' ſays the Doctor, 'has made judicious obſervations upon Mr. Hume's *Eſſay on Miracles*, eſpecially that 'part of it which relateth to the miracles aſcribed to the Abbè 'de Paris, which he has inſiſted on for an hundred pages together. And it is no ſmall ſatisfaction to me, that there is 'a perfect harmony between what this learned author has 'written on this ſubject, and what I have publiſhed in the 'ſecond volume of the *View*, though neither of us knew of 'the other's work.—As I have thought myſelf obliged to take 'notice of that part of this Gentleman's book, which hath 'ſo near a connection with the work in which I have been 'engaged; ſo it is but juſt to obſerve, that it is alſo, with 'regard to every other part of it, a learned and accurate per-

* Of which ſee our account Review, vol. X. p. 463. ſeq.

'formance;

'formance;—and it is with great pleaſure I take this oppor-
'tunity to acknowlege the merit of the learned author, and
'the ſervice he hath done to the Chriſtian and Proteſtant
'cauſe.'

In the eighth and laſt Letter our worthy Author gives a general repreſentation of the ſtate of things among us; obſerves that the unaccountable eagerneſs which has appeared of late in ſpreading the principles of infidelity, is of very bad conſequence to the public; and ſhews the tendency of irreligion and vice, to bring miſery and ruin upon a people, both in the natural courſe of things, and by the juſt judgments of God. Through the whole of this Letter, and, indeed, through the whole of the work, he ſhews an earneſt concern for the intereſts of truth and virtue, and gives many proofs of that ſimplicity and uprightneſs of mind, which is ſo amiable in itſelf, and which ſo well becomes an advocate for the religion of Jeſus.—May ſuch ever defend thy cauſe, O CHRISTIANITY!

ART. LVII. *A Continuation of Mr. Hampton's Tranſlation of Polybius.*

IN our laſt month's Review we left Annibal blocked up in Agrigentum by the Roman Conſuls Poſthumius and Mamilius; and Hanno with the Carthaginian army encamped at the diſtance of ten ſtadia from the beſiegers, who, together with the beſieged, were in extream want of proviſions. Things being in this ſituation, both the Roman and Carthaginian Generals were obliged to venture on a battle, in which the latter was totally routed. The Romans, after the victory, neglecting to guard their camp, ſuffered Annibal to eſcape out of the town with all his foreign troops.*

The

* Mr. Folard is very particular in his immediate and comparative obſervations on the ſiege of Agrigentum. In his firſt ſection he ſhews, from the conduct of both Generals, that a fault committed by a Commander, may poſſibly be attended with ſalutary conſequences to his army; and that the moſt prudent meaſures will ſometimes prove the cauſe of our own deſtruction.

§ 2. He compares the affair of Agrigentum with that of Denain; accuſes the Allies of great imprudence, and praiſes Marſhal Villars for his excellent deſign and conduct in ſurpriſing the enemies camp, and by that means cutting off their communication with their magazines. If, ſays he, the Allies had behaved better on this occaſion, they might have held out till the arrival of Prince Eugene, who was advancing to relieve them with incredible expedition.

Even

The Romans, elated with this ſucceſs, formed a deſign of oppoſing the Carthaginians by ſea. 'In this deſign,' ſays Polybius, 'we may obſerve a moſt conſpicuous proof of that 'bold and daring ſpirit which is peculiar to the Romans: 'who, tho' deſtitute of all the means that ſuch an enterprize 'required, and before they had even gained the leaſt degree 'of knowlege or experience in maritime affairs,* could at 'once

Even after their defeat at Denain, they were by no means under a neceſſity of raiſing the ſiege of Landrecy: Bruſſels might have ſupplied them with proviſions.

§ 3. Mr. Folard, in this ſection, enquires whether the French, after their victory at Denain, purſued their advantage as far as they might have done. He is of opinion, that they might, with great eaſe, have ſuprized Aire, Saint Venant, Bethune, and Douai; the garriſons in each of theſe places being very inconſiderable.

§ 4. Moſt fortified towns have been loſt for want of proviſions: it is by no means ſufficient to enable them to hold out a few months; they may poſſibly be blocked up, and therefore ſhould be ſupplied with proviſions for a year.

§ 5. *The Order of Battle of the Romans and Carthaginians before Agrigentum. The ground covered by each army. The victory of the Romans.* Mr. Folard grounds his obſervations on theſe matters merely on conjectures formed from the ſituation of the two armies.

§ 6. The Romans were unpardonably negligent in ſuffering Annibal to eſcape with the garriſon. Hiſtory furniſhes us with many inſtances of this kind. Animadverſions on thoſe Generals who have not generoſity enough to participate the glory of an action with thoſe from whom they received the project.

§ 7. In this ſection he ſhews, that it is prudent to block up rather than beſiege places of great extent; that it is imprudent to depend on convoys with ſubſiſtance from neighbouring cities; that, in imitation of Cæſar before Alexia, the camp ought to be well provided with every thing neceſſary. If, ſays he, at the ſiege of Arras, in 1640, the Infant of Spain had acted as he ought to have done, in cutting off the communication of the French army with their magazines, they would ſoon have been obliged ignominiouſly to raiſe their ſiege.

* Our Author, in his third book, ſeems to have forgotten what he had ſaid in this place, concerning the ignorance of the Romans in maritime affairs. There he mentions ſome very ancient treaties between them and the Carthaginians. One of theſe treaties was concluded 250 years before the firſt punic war, and another in 402, by which it appears, that the Romans not only traded by ſea, but alſo, that they were concerned in piracy; for Polybius, after having ſpoken of ſhipping in general, ſpecifies ſeveral different kinds of veſſels. If theſe were only merchant-ſhips, what need of that diſtinction? FOLARD.

We

'once conceive, and carry into execution, ſo vaſt a project, 'and make the firſt trial of their forces againſt the Carthagi-'nians, who had received from their anceſtors the undiſputed 'ſovereignty of the ſea.'

In the firſt naval battle the Roman fleet was commanded by Duilius, and that of the Carthaginians by Annibal, who was entirely defeated by the former, and was obliged to ſeek his ſafety in flight, with the loſs of fifty of his ſhips.* The Romans ſeem to owe this victory to their Corvi,† firſt invented on this occaſion, which were of conſiderable uſe in boarding the enemy's ſhips.

We are of opinion that Polybius had not forgotten, in his third book, what he had ſaid in the firſt; but that, in this place, he meant nothing more, than that the Romans had long neglected their ſhipping, and were become ignorant in naval matters.

* This victory, gained by Duilius, ſo pleaſed the Romans, that the honours he obtained were all as extraordinary as was his triumph: he was the firſt who triumphed after a naval victory. They erected alſo, on this occaſion, that famous Columna Roſtrata, which was dug up about the end of the ſixteenth century. But the Senate extended their gratitude to this General yet farther. They decreed to him and his poſterity, a kind of perpetual nocturnal triumph: for whenſoever he, or his deſcendants, ſupped with their friends, they had the privilege of being conducted home by the light of flambeaux and the ſound of flutes. There are many authors who are of opinion, that Duilius arrogated to himſelf this ſingularity. Thoſe who are deſirous of enquiring farther into this matter, will find it amply diſcuſſed in Bayle's Dictionary. Nothing can be better calculated to excite emulation in the ſubjects, than for Princes to continue their favours to the poſterity of thoſe who have rendered them any ſingular ſervice. The deſcendants of Themiſtocles, ſays Plutarch, ſix hundred years after the death of that great man, continued in poſſeſſion of certain honours which had been granted him by Artaxerxes King of Perſia. FOLARD.

All our young Gentlemen who have viſited Italy, muſt remember to have ſeen the famous Columna Roſtrata mentioned above. It is a valuable piece of antiquity, on account of the inſcription, which is a fine example of the Roman manner of writing in the early times of the Commonwealth. After this there were ſeveral others erected on ſimilar occaſions; particularly four by Auguſtus, after the victory at Actium. To theſe Virgil alludes,

Addam et navali ſurgentes ære columnas. Geor. 3.

† Thoſe who are deſirous of farther information concerning this machine, will find a very curious and ample enquiry into the invention and uſe of all the various Corvi of the antients, in M. Folard's Commentary on the firſt book of Polybius. This ſingle article is illuſtrated by no leſs than nine different plates.

Two

Two or three ſucceeding years having produced nothing of great conſequence, the Romans, determined to ſtrike a deciſive blow, ſend out a fleet of no leſs than three hundred and thirty decked ſhips;* which, in their courſe towards Africk, are intercepted by a ſuperior fleet of the enemy. An engagement enſues, in which the Romans are compleatly victorious; yet not without the loſs of twenty-four of their ſhips, which were ſunk in the action, together with thirty of the Carthaginians. Of the latter ſixty-four were taken.

The Romans having refitted their fleet, make a deſcent upon the coaſt of Africa; where, by order of the Senate, Regulus is left with fifteen thouſand foot, five hundred horſe, and forty ſhips,† the reſt returning to Rome with the priſoners and ſpoil which they had taken in ravaging the country‡.

Regulus

* Thoſe who are ignorant of the navigation of the antients, erroneouſly imagine, that their largeſt ſhips were conſiderably inferior to our men of war; and that this fleet of three hundred and thirty ſail, did not coſt more labour and money, than eighty of our ſhips of the line. I confeſs, if we take our cannon into the account, that our naval armaments are much more expenſive: but we ſhall find it otherwiſe, if we conſider only the body of the ſhip. Beyond doubt the Quinqueremes of the antients contained more men than our firſt rates. Thoſe of which Polybius is ſpeaking, were, in my opinion, no more than Biremes. The whole fleet, ſays he, conſiſted of one hundred and forty thouſand men, each veſſel containing three hundred rowers, and a hundred and twenty ſoldiers. If we may form any judgment from our own gallies, we cannot reckon leſs than five men to each oar. How aſtoniſhingly powerful were theſe two Republics! A hundred and forty thouſand men in one fleet, and more than a hundred and fifty thouſand in the other. FOLARD.

† In this inſtance, ſays M. Folard, the Romans no more appear to be that wiſe people, ſo diſtinguiſhed for their military prudence, and their obſervance of that excellent maxim in war, of doing nothing by halves. What could induce them to leave ſo inconſiderable an army, is beyond comprehenſion.

‡ Strange that Polybius ſhould, in this place, have omitted one of the moſt remarkable circumſtances that ever was recorded! He certainly muſt have heard of that monſtrous ſerpent which ſo valiantly diſputed the paſſage of a river, againſt the whole Roman army, conſiſting of a hundred and forty thouſand men. They had, indeed, at laſt, the good fortune to kill it, by a ſtone thrown from one of their engines: but the horrid ſtench of the dead body obliged the victorious army to move their camp. Livy ſeems to have been the inventor of this ridiculous ſtory, or, at leaſt, the firſt Hiſtorian

Regulus continues waſting the country without oppoſition, till, at laſt, the Carthaginians march to relieve the city of Adis; and they encamp on the top of a hill. The Roman General knowing this to be an improper ſituation for their elephants and cavalry, attacked, and defeated them.* The Carthaginians ſeemed now bordering upon ruin; when Regulus, fearing that another Conſul might rob him of the glory† of finiſhing the war, ſends offers of peace; but his terms are ſo intolerable, that the Carthaginians reſolve to defend themſelves to the laſt. It happened about this time that one Xantippus, a Lacedemonian, who was a ſkilful ſoldier, arrived at Carthage. He convinced them, that their defeat was owing to the want of diſcipline in their ſoldiers, and ſkill in their Generals; that their chief ſtrength conſiſting in elephants

rian who had credality enough to record it. In Livy it will not be thought ſurpriſing, by thoſe who know him; but that he ſhould have been gravely copied by ſo many ſubſequent writers, is amazing. Of this number are Florus, Silius, Valerius Maximus, Zonaras, Freinſhemius, with ſeveral of the moderns. Yet ſo inconſiſtently is this ſtory related, that the mighty ſerpent againſt which the Conſuls were obliged to employ their whole force, was no more than a hundred feet in length.

* M. Folard's obſervations on the battle of Adis are diſpoſed under the following heads. Polybius too conciſe in his account of this battle. The importance of an Hiſtorian's knowing the ſituation of places. Inutility of an army intending to relieve a town, if it remain inactive, be it ever ſo well poſted. Surprize of the Carthaginian camp by the Romans. A parallel ſurprize in the war of Alexandria. More glory to have in view two objects at the ſame time. Parallel between the battle of Adis and that of Spire, by M. de Tallard. Faults of the Carthaginian Generals. We ought not to approach a place beſieged, with a deſign to relieve it, but by ſome vigorous attempt. Relief of Doual. The attack of camps. The qualities neceſſary in a Commander in ſuch actions. Cuſtom of the antients to entrench their camp, better than the practice of the moderns The knowlege requiſite in the General. Secrecy. Precautions neceſſary. Obſervations and cautions on the march, and in the battle. Order of battle.

† Regulus is afraid that another ſhould, by making peace with the enemy, reap the fruits of his labour. A triumph was all he expected from his country. He was a Hero without avarice; a Hero that left to his ſoldiers that which moſt Heroes gather for themſelves. Antiquity affords us two or three examples of this diſintereſted ſpirit in great Generals; but from thoſe down to Marſhal Tallard, there is a void of, at leaſt, two thouſand years. FOLARD.

and cavalry, they ought ſtudiouſly to avoid the mountains. The Carthaginians gave him the command of their army, which he immediately conducted into the plains; where he engaged the Romans, of whom not above two thouſand eſcaped; the reſt were all either killed or taken priſoners. Regulus himſelf fell into the hands of the enemy.*

'How wide a field of reflection,' ſays Polybius, 'is opened to us by this event: and what admirable leſſons does it 'contain, for the good conduct of human life. In the fate 'of Regulus we may diſcern how little confidence ſhould be 'repoſed in Fortune, eſpecially when ſhe flatters with the 'faireſt hopes. For he, who a few days before beheld the 'miſerable ſtate to which the Carthaginians were reduced, 'without remorſe or pity, was now himſelf led captive by 'them; and forced to implore his ſafety of thoſe very ene'mies to whom he had ſhewn no mercy. We may alſo re'mark in this event, the truth of that ſaying of Euripides; "That one wiſe counſel is better than the ſtrength of many." 'For here, the wiſdom of one man defeated legions that were 'thought invincible; infuſed new life into a people, whoſe 'loſſes had even almoſt rendered them inſenſible of miſery; 'and ſaved their tottering State from ruin. Let the reader 'then take care to reap ſome profit from theſe examples; and 'apply them to the improvement of his life and manners. 'For ſince there are two ſources only, from whence any real 'benefit can be derived, our own misfortunes, and thoſe that 'have happened to other men; and ſince the firſt of theſe, 'though generally, perhaps, the moſt effectual, is far more 'dangerous and painful than the other, it will always be the

* Not two of the Roman Hiſtorians agree in their account of the death of Regulus. Appian tells us, that after his return from Rome, he was put into a tun driven full of nails, with the points inwards, which was rolled till he expired. Cicero informs us, that he died of hunger; but, in his oration againſt Piſo, he contradicts himſelf, by mentioning another kind of death. Horace ſuppoſes him to have ſuffered torture. *Sciebat quæ ſibi barbarus tortor pararet.* Florus ſays, he was crucified: *Crucis ſubpplicio deformata majeſtas.* But the opinion of Diodorus Siculus, which entirely contradicts all the former, ſeems the moſt probable: The Romans, ſays he, defeated the Carthaginians by ſea, and took Boſtar and Amilcar priſoners, who were afterwards delivered to the wife of Regulus, that ſhe might exchange them for her huſband: but Regulus dying in priſon, ſhe, in her rage, ordered them both to be killed, and to exculpate herſelf, ſpread a report that the Carthaginians had put her huſband to a cruel death.

'part of prudence to prefer the latter, which will alone en-
'able us, at all times, to diſcern whatever is fit and uſeful,
'without any hazard or diſquiet. And hence appears the ge-
'nuine excellence of Hiſtory; which, without expoſing us to
'the labour or the coſt of ſuffering, inſtructs us how to form our
'actions upon the trueſt models, and to direct our judgment
'right, in all the different circumſtances of life.'

In the beginning of the next ſummer the Romans put to ſea, with a fleet of three hundred and fifty ſhips: and having met with, and engaged, the Carthaginians, they defeated them in the firſt attack, and took a hundred and fourteen of their veſſels: but, on the Camarinean coaſt, the victors met with ſo horrible a tempeſt, that of four hundred and ſixty-four ſail, no more than eighty eſcaped the fury of the waves. This misfortune was owing to the obſtinacy of the Conſuls; for the pilots had warned them not to ſail along the exterior coaſt of Sicily.

The news of this diſaſter raiſed the ſpirits of the Carthaginians, who immediately ſent Aſdrubal to Sicily, with a conſiderable army, a hundred and forty elephants, and two hundred ſhips. The Romans alſo, in three months time, fitted out a fleet of two hundred and twenty ſail, under the command of A. Atilius and Cn. Cornelius; who having taken the city of Panormus, returned to Rome.

Nothing of conſequence was done on either ſide, till the year when Cecilius was left with part of the Roman army at Panormus in Sicily. Aſdrubal, being informed of his ſituation, marches his army to the neighbourhood of that city, in hopes of tempting him to engage. The Romans, ſince their defeat in Africa, had conceived ſo terrible an idea of the Carthaginian elephants, that Cecilius, not chuſing to venture a pitched battle, ſent out his light armed men, with orders to dart their javelins at thoſe huge animals, and to retire if too cloſely preſſed. This deſign was ſo happily executed, that the elephants turned and trampled upon their own army: and Cecilius, in the midſt of their confuſion, ſallying from the town, overthrew the enemy, and took all thoſe animals of which the Roman ſoldiers had conceived ſuch terrible apprehenſions.

It was now the fourteenth year of the war, when the Romans began the ſiege of Lilybæum. Except this city and Drepanum, they were already poſſeſſed of all the chief towns in Sicily. This ſiege was carried on with ſurpriſing intrepidity; and the beſieged continued their defence with no leſs courage and reſolution. 'All the methods,' ſays Polybius, 'both of art and violence, were practiſed in their turn by ei-

'ther party. And when they had exhauſted the whole varie-
'ty of attacks and combats, and been preſſed by every kind
'of diſtreſs and miſery, they did not at laſt decline the con-
'teſt thro' wearineſs or weakneſs, as Fabius has affirmed;
'but both ſides ſtill remained unyielding and unconquered,
'till the war was brought, by other means, to a concluſion,
'two years after.*

'If we ſtop now,' continues our Hiſtorian, 'to make re-
'flections upon the conduct and various efforts of theſe two
'Republics, we may properly enough compare them with
'thoſe generous and valiant birds, which, when they have
'fought ſo long together that they are quite diſabled from
'making any further uſe of their wings in the engagement,
'yet retaining ſtill their courage, and exchanging mutual
'wounds, they at laſt unite, by a kind of inſtinct, in a cloſer
'combat, and maintain the fight together with their beaks,
'till the one or the other of them falls beneath his adverſary's
'ſtroke.'

The Roman treaſury being now entirely exhauſted, ſome of the moſt opulent among the citizens, at their own expence,

* The ſiege of Lilybæum, ſays M. Folard, is, beyond doubt, the maſter-piece of the art and capacity of the Romans. All thoſe that are mentioned before the firſt Punic War, in compariſon with this, deſerve not the leaſt attention. In this ſiege, both Generals diſplayed their intrepidity and ſkill in the ſtrongeſt light. Here we ſee every thing put in execution, the invention of which the moderns have arrogated to themſelves, viz. intrenchments, grand parallels, ſubterraneous galleries, in ſhort, every thing that we, or rather our fathers, have practiſed; for within a century of the preſent time, we have ſeen nothing very extraordinary performed in the attack or defence of towns, except in the defence of Tortona, in 1706. The General who defended Lilybæum, after ſuſtaining various aſſaults, throws up an intrenchment in the interior part of the city, and maintains his poſt to the very laſt. Such kinds of defence were common among the antients. Our forefathers were alſo no ſtrangers to them. By forefathers I mean, all the nations in Europe about three hundred years ago. We cut our baſtions when the enemy begins to batter, in breach, the body of the place. Would not any one from this imagine, that we intended to ſuſtain an aſſault? yet that happens to be the fartheſt thing in our thoughts. The baſtioned towers of Vauban are excellent things: but hitherto not one of thoſe who have defended Landau, have made the leaſt uſe of them.

M. Folard's excellent Treatiſe on the attack and defence of fortified towns, which the reader will find in the ſecond volume of his Polybius, is chiefly founded on this important ſiege.

fit

fit out a fleet of two hundred Quinqueremes, with which they gain a ſignal victory, and oblige the Carthaginians to ſend Ambaſſadors to Rome, to treat of peace; which was concluded on the following terms. The Carthaginians were to relinquiſh Sicily, to reſtore the Roman priſoners without ranſom, and to pay a tribute of three thouſand two hundred talents of ſilver.

'Such,' ſays our Author, 'was the end of the war of Si-'cily, between the Carthaginians and the Romans; when it 'had continued for the courſe of twenty-four years, without 'any intermiſſion. A war, the longeſt in its duration, the 'leaſt interrupted in its progreſs, and, upon the whole, the 'moſt conſiderable of any that we find in hiſtory. For not 'to mention again the various combats, which have already 'been recounted, in one naval battle only, which happened 'in this war, five hundred Quinqueremes were engaged toge-'ther in action; and in a ſecond, ſcarce fewer than ſeven 'hundred. The Romans, in the courſe of the war, loſt ſe-'ven hundred Quinqueremes, if we reckon thoſe that were 'deſtroyed by tempeſts: the Carthaginians about five hun-'dred. And now let thoſe who have been accuſtomed to 'contemplate with ſurprize, the naval preparations and en-'gagements of Antigonus, Demetrius, and Ptolemy, let 'them, I ſay, conſider, whether the preſent war be not a 'ſubject far more worthy of their admiration and regard. 'For if we carefully reflect upon the difference between theſe 'Quinqueremes, and the Trireme veſſels that were made uſe 'of by the Perſians, in their expeditions againſt the Greeks, 'and afterwards by the Lacedemonians and Athenians, in all 'their naval combats, it will very clearly appear, that no State 'or People ever brought ſo great a force upon the ſea, as thoſe 'that were engaged in the war before us. From this view of 'things, we may alſo be convinced, that it was, by no means, 'an effect of chance or raſhneſs, as the Greeks fooliſhly ima-'gine, that the Romans had afterwards the boldneſs to at-'tempt, as well as the power to reach, the conqueſt of the 'whole known world; but, on the contrary, that having 'firſt been trained in a courſe of great and important actions, 'and diſciplined for ſuch an undertaking, they built their pro-'ject upon very ſolid grounds, and ſuch as gave the faireſt 'proſpect of ſucceſs.

'—— Soon after the concluſion of the peace, both nati-'ons were involved in the ſame misfortune; and forced to 'employ their arms to quiet ſome domeſtic troubles. Theſe 'were raiſed againſt the Romans by the Faliſci; who were

'reduced, however, in the courſe of a few days only, and 'their chief city taken. But the Carthaginians were engaged 'in a war of much greater moment, againſt their mercenaries, 'and againſt the Africans and Numidians, who joined in the 'revolt. A war, which in the progreſs of it, filled them 'with the greateſt terrors and alarms, and threatened even 'the entire ſubverſion of their State.'

This ſedition took its riſe from the inactivity of the Carthaginian troops. 'They were now fallen at once,' ſays Polybius, 'into a ſtate of eaſe and inactivity, from a courſe of 'long fatigue and hardſhip: a ſtate, which ought, by no 'means, ever to be permitted among mercenary ſoldiers; 'and which is often, of itſelf, the principal and only cauſe 'of ſedition.'

M. Folard's obſervations on this ſubject, we imagine, will be very acceptable to many of our readers; and, therefore, give the following tranſlation of the whole.

'The words of Polybius concerning the diſorders which happened at Sicca, during the time that the foreign troops remained there, deſerve attention; being of infinite importance to all Princes, Republics, Miniſters of State, and Generals, who neglect the diſcipline and exerciſe of their troops in the time of peace. They ought rather to redouble their care and attention. "War, ſays Thucydides, will aſ-"ſure us of repoſe; but repoſe is no ſecurity againſt war." The firſt is the buſineſs of our Generals, but the latter, that of our Prince and his Miniſters.

'The fatal conſequences of ſloth, and negligence of diſcipline, in the time of peace, never fail to ſhew themſelves in the very firſt campaign. Both officers and ſoldiers appear to be no longer the ſame men that were employed in the preceding war. Fatigue and hardſhip are now become inſupportable; every thing appears to them with a new face, and they are entirely ignorant in the practice of camps and armies. Nothing remains with them but the ſoft remembrance of paſt pleaſures. The ſoldiers, leſs culpable than their officers, whoſe example they followed, are ready to ſink under the unuſual burthen of their military duties. And where is the remedy? Can we always expect to find a Cæſar, a Pyrrhus, a Ziſcas, capable of metamorphoſing theſe effeminate gentlemen, into regular, intrepid, and obedient troops? Is there any one now living who hath ſeen a prodigy of this kind? If, indeed, the peace happens not to have continued ſo long, but that there are yet ſoldiers living who have not entirely forgotten their ancient diſcipline, then the revival of that diſcipline may be effected without

out much trouble; but if a conſiderable number of years have paſſed ſince the laſt war, then will thoſe brave veterans, who were the very ſoul of the regiments in which they grew old, be all dead, or diſcharged as uſeleſs, and left to curſe the day when they inliſted into the ſervice: perhaps obliged to beg through the country they have ſaved; for all nations do not provide for their invalids. Should there even chance to remain an old experienced officer or two, amongſt a number of young ignorant debauchees, they will be looked upon as troubleſome old dotards, and their advice will, conſequently, be diſregarded. If, perchance, there are ſome who have made a ſtudy of their profeſſion, yet, not having had the opportunity of practice, being few in number, without authority, and unknown at Court,—ſo ineffectual will be their endeavours, that all they muſt expect, is to be made the joke of thoſe whoſe conduct is ſo oppoſite to their own. I do not mention this as a thing that may happen, but from daily experience.

'Two thirds of the experienced Generals, depreſſed by age, will be incapable of action: the reſt, enervated by luxury and pleaſure, without experience, without application, and, perhaps, with no uncommon talents, enter the field, at the head of ſoldiers like themſelves, againſt an enemy that may poſſibly have been leſs neglected. What will be the conſequence, we may eaſily conclude.

'Tacitus informs us, that Caius, Governor of Syria, was ſo exact in the performance of his duty, that, tho' the Roman Empire enjoyed a profound peace, he did not neglect to keep his legions in conſtant exerciſe, and to maintain the ſpirit of their ancient diſcipline, with as much care as if they had been actually engaged in war. It is with peace and war as with life and death; the farther we advance in peace, the nearer we approach to a war. He deceives himſelf who, in the enjoyment of the preſent, neglects the neceſſary precautions which will put it out of the power of any future event to ſurpriſe him unawares.

'Does it require much time to corrupt and enervate an army? The delights of Capua are notorious in hiſtory: yet this was no more than an affair of five months; but thoſe five months were of worſe conſequence to the Carthaginians, than the battle of Cannæ to the Romans. They loſt in idleneſs and debauchery, all that they had acquired by their intrepidity and labour. Cæſar was ſo well convinced of the neceſſity of military diſcipline, that he did not ceaſe to exerciſe his troops even in the preſence of the enemy. Hirtius, in his African

War, tells us, that this great man, when he was encamped at Ruſſina, did not neglect to exerciſe one part of his army, whilſt the other was employed in the entrenchments.

'How happens it that we do not imitate the antients? I do not mean that we ſhould be always encamped: they were, indeed, in ſome meaſure obliged to it, as they had not a ſufficient number of ſtrong towns to keep the people in ſubjection; but what ſhould hinder us from frequently forming camps in the ſummer months, in which our General Officers themſelves might exerciſe their troops in the grand evolutions, which neither ſoldier nor officer can poſſibly learn, but by frequent practice. By this means we ſhould form an army fit for immediate execution. Theſe camps ſhould be frequently removed, that our ſoldiers may be made acquainted with the art of caſtrametation. By this means it is that they muſt arrive at the great and beautiful in the military art. Thus they will learn, from the firſt view, to judge of hazardous or diſadvantageous ſituations: but for want of this, the greateſt part of our officers, in the commencement of a war, know not where they are; they believe themſelves tranſported into another world: not having been accuſtomed to duty, diſcipline, and ſubordination, every part of the ſervice appears a hardſhip, and they become immediately diſſatisfied with their ſuperiors. This ought to convince us of the neceſſity of keeping our troops in continual exerciſe, not only with regard to the minute, but great and general, evolutions; but this cannot, by any means, be effected, except in open countries; and hence the abſolute neceſſity of forming annual camps.'—Thus far Mr. FOLARD. We intend a further view of the ingenious Mr. HAMPTON's accurate and elegant performance.

ART. LIV. *Maxims, Characters, and Reflections, Critical, Satyrical, and Moral* 8vo. 4s. Tonſon.

THE ingenious Author of this work, who, we are told, is a Gentleman of ſome rank and, fortune, ſeems carefully to have peruſed that *great Miſcellany*, (as he calls it) the *living world*. He diſcovers a very extenſive knowlege of mankind, and makes many curious, ſtriking, and fine reflections on men and manners. His Characters are, ſeveral of them, very entertaining; drawn in a maſterly manner, and with peculiar delicacy of ſentiment. The Maxims, indeed, are not ranged under general heads, or diſpoſed in ſuch a manner, unleſs in ſome few inſtances, as to throw light upon each other; but

but are, in a great meaſure, wholly unconnected, and, in many places, very obſcure; which, perhaps, may be often unavoidable in works of this nature, where Truth is contracted into a narrow compaſs. The Author makes frequent uſe of French words and phraſes, with which many readers will, no doubt, find great fault: of this he ſeems to have been ſenſible, and ſpeakes of it, in his preface, in the following manner.

'The reader will, here and there, detect me in the uſe of 'words and expreſſions that are wholly French; but before 'he cenſures me as guilty of either negligence or affectation, 'let him try to find an Engliſh word or expreſſion that in-'cludes, preciſely, the ſame idea; if he cannot, he muſt 'neceſſarily acquit me; and if he can, I ſhall envy him the 'diſcovery, and wiſh it had been mine.'

It may be proper to lay before our readers the account he gives of his own work: 'As to the ſenſe,' ſays he, 'which 'my maxims or characters contain, I offer it only, as *my* 'opinion, and would by no means be thought to impoſe it 'upon others. I neither expect, nor think I have reaſon to 'expect, that in every particular it will be univerſally receiv-'ed as true: men differ from men too much to ſee objects in 'the ſame light, or draw the ſame concluſions from the ſame 'principles. The reader will, however, I think, eaſily ſee 'that my thoughts are ſuch as naturally aroſe from the peruſal 'of that great Miſcellany the living World; and are not 'contrived to ſupport any favourite theory, which I had either 'formed or adopted in a Library or a College; and, there-'fore, before he concludes that I am miſtaken, I hope he will 'have recourſe to the ſame ſchool, and try me not by opinion 'but experience, not by logic but by life.

'But as I know ſome will charge me with error, I know 'alſo, that I cannot hope to pleaſe all who admit my notions 'to be true. I know that our neighbours the French, are 'pleaſed with a ſententious and unconnected manner of writ-'ing; and that, in general, we are not. The cauſe of this 'difference of taſte between the two nations, ſo eminent for 'genius and learning, I ſhall not here attempt to aſſign, tho', 'I think, that in ſome degree it might eaſily be done.

'But that I might, as much as poſſible, accommodate my-'ſelf to the taſte of my country, I have extended and ren-'dered more explicit many of my ſhort maxims, which, 'tho' they reflected my own ideas to myſelf, might have 'wanted explanation to others. I have alſo added characters, 'which, in many inſtances, have given me an opportunity,

'not

'not only of ſhewing the reader the concatenation of ideas 'that has either flowed from, or produced my original max- 'im, but alſo of attempting ſome nicer touches of ſentiment, 'ſatire, or humour. I have alſo added ſome ſhort pieces of 'poetry, that are not quite foreign to my general deſign, and 'ſome few criticiſms on received opinions, which did not ap- 'pear to me to be juſt.

'Sometimes the maxim is illuſtrated but in part, and ſome- 'times, indeed, the maxim and character have no connecti- 'on at all. The maxims themſelves are, in ſome few in- 'ſtances, ranged ſo as to throw a light upon each other, 'though in other inſtances they are wholly unconnected; and 'ſometimes though they have a common relation to the ſame 'ſubject, are ſeparated by deſign. It muſt be left to the in- 'telligent reader to diſtinguiſh theſe particulars, and to ſee the 'Author's different view in the various and very different parts 'of this work.

'I doubt not but that my book has now many defects, and it 'will every day have more; for ſuch parts as allude to faſhions 'and cuſtoms, muſt neceſſarily loſe, not only their force and 'propriety, but even their meaning, as thoſe faſhions and cuſ- 'toms change and are forgotten; nay, the finer is a ſtroke of 'ſatire or humour, particularly if the expreſſion be ironical, 'the ſooner is it liable to be loſt. The next winter may, 'perhaps, render me unintelligible in ſome parts, where I am 'now beſt underſtood; even while I am writing my ſubject 'eludes me, and my labour may, in that reſpect, perhaps, 'be compared to that of a painter who ſhould attempt to de- 'lineate the figure of a cloud, which is every moment chang- 'ing its ſhape, and will in a ſhort time totally diſappear.'

We now proceed to give ſome ſhort ſpecimens of the man- ner in which our Author has executed the different parts of his work, and ſhall begin with his Characters, which are generally ſuppoſed to be portraits of perſons well known in the world. Whether this be ſo or not, we cannot pretend to determine, nor is it a very material point: The following characters, whether copied from living originals or from *plea- ſant pictures in the fancy*, are exquiſitely touched.

'CAMILLA is really what writers have ſo often imagined, 'or rather ſhe poſſeſſes a combination of delicacies, which 'they have ſeldom had minuteneſs of virtue and taſte enough 'to conceive; to ſay ſhe is beautiful, ſhe is accompliſhed, 'ſhe is generous, ſhe is tender, is talking in general, and it 'is the particular I would deſcribe. In her perſon, ſhe is almoſt 'tall and almoſt thin; graceful, commanding, and inſpiring

'a kind

'a kind of tender reſpect; the tone of her voice is melodi-
'ous, and ſhe can neither look nor move without expreſſing
'ſomething to her advantage: poſſeſſed of almoſt every ex-
'cellence ſhe is unconſcious of any, and thus heightens them
'all: ſhe is modeſt and diffident of her own opinion, yet al-
'ways perfectly comprehends the ſubject on which ſhe gives
'it, and ſees the queſtion in its true light; ſhe has neither
'pride, prejudice, nor precipitancy, to miſguide her; ſhe is
'true, and therefore judges truly. If there are ſubjects too
'intricate, too complicated for the feminine ſimplicity of her
'ſoul, her ignorance of them ſerves only to diſplay a new
'beauty in her character, which reſults from her acknow-
'legeing, nay, perhaps, from her poſſeſſing that very igno-
'rance. The great characteriſtic of Camilla's underſtand-
'ing is taſte; but when ſhe ſays moſt upon a ſubject, ſhe ſtill
'ſhews that ſhe has much more to ſay, and by this unwilling-
'neſs to triumph ſhe perſuades the more. With the moſt re-
'fined ſentiment ſhe poſſeſſes the ſofteſt ſenſibility, and it lives
'and ſpeaks in every feature of her face. Is Camilla melan-
'choly? does ſhe ſigh? every body is affected. They en-
'quire whether any misfortune has happened to Camilla;
'they find that ſhe ſighed for the misfortune of another, and
'they are affected ſtill more. Young, lovely, and high born,
'Camilla graces every company, and heightens the brilliancy
'of courts; wherever ſhe appears, all others ſeem, by a na-
'tural impulſe, to feel her ſuperiority; and yet, when ſhe
'converſes, ſhe has the art of inſpiring others with an eaſe
'which they never knew before: She joins to the moſt ſcru-
'pulous politeneſs the moſt chearful gaity, free both from re-
'ſtraint and boldneſs; always gentle, yet never inferior; al-
'ways unaſſuming, yet never aſhamed or aukward; for ſhame
'and aukwardneſs are the effects of pride, which is too often
'miſcalled modeſty; nay, to the moſt critical diſcernment
'ſhe adds ſomething of a bluſhing timidity, which ſerves but
'to give a meaning and piquancy even to her looks, an ad-
'mirable effect of true ſuperiority! by this ſilent unaſſuming
'merit, ſhe over-awes the turbulent and the proud, and ſtops
'the torrent of that indecent, that over-bearing noiſe with
'which inferior natures in ſuperior ſtations, overwhelm the
'ſlaviſh and the mean. Yes, all admire, and love, and re-
'verence Camilla.

'You ſee a character that you admire, and you think it
'perfect; do you therefore conclude, that every different
'character is imperfect? what, will you allow a variety of
'beauty, almoſt equally ſtriking, in the art of a Corregio, a
'Guido,

'Guido, and a Raphael, and refuſe it to the infinity of na-
'ture! how different from the lovely Camilla, is the be-
'loved Flora! in Camilla, nature has diſplayed the beauty
'of exact regularity, and the elegant ſoftneſs of female pro-
'priety. In Flora, ſhe charms with a certain artleſs poig-
'nancy, a graceful negligence, and an uncontrouled yet
'blameleſs freedom. Flora has ſomething original and pecu-
'liar about her, a charm which is not eaſily defined; to know
'her and to love her is the ſame thing, but you cannot know
'her by deſcription. Her perſon is rather touching than ma-
'jeſtic, her features more expreſſive than regular, and her
'manner pleaſes rather becauſe it is reſtrained by no rule,
'than becauſe it is conformable to any that cuſtom has eſta-
'bliſhed. Camilla puts you in mind of the moſt perfect mu-
'ſic that can be compoſed; Flora of the wild ſweetneſs
'which is ſometimes produced by the irregular play of the
'breeze upon the Æolian harp. Camilla reminds you of a
'lovely young Queen; Flora, of her more lovely Maid of Ho-
'nour. In Camilla you admire the decency of the Graces;
'in Flora, the attractive ſweetneſs of the Loves. Artleſs
'ſenſibility, wild native feminine gaity, and the moſt touch-
'ing tenderneſs of ſoul, are the ſtrange characteriſtics of
'Flora. Her countenance glows with youthful beauty, which
'all art ſeems rather to diminiſh than increaſe, rather to hide
'than adorn: and while Camilla charms you with the choice
'of her dreſs, Flora enchants you by the neglect of hers.
'Thus different are the beauties which nature has manifeſted
'in Camilla and Flora! Yet while ſhe has in this contra-
'riety ſhewn the extent of her power to pleaſe, ſhe has alſo
'proved, that truth and virtue are always the ſame. Gene-
'roſity and tenderneſs are the firſt principles in the minds of
'both favourites, and were never poſſeſſed in a higher degree
'than they are poſſeſſed by Flora; ſhe is juſt as attentive to
'the intereſts of others as ſhe is negligent of her own, and
'though ſhe could ſubmit to any misfortune that could befal
'herſelf, yet ſhe hardly knows how to bear the misfortunes of
'another. Thus does Flora unite the ſtrongeſt ſenſibility
'and the moſt lively gaiety, and both are expreſſed with the
'moſt bewitching mixture in her countenance. While Ca-
'milla inſpires a reverence that keeps you at a reſpectful, yet
'admiring, diſtance, Flora excites the moſt ardent, yet ele-
'gant, deſire: Camilla reminds you of the dignity of Diana,
'Flora of the attractive ſenſibility of Caliſto: Camilla al-
'moſt elevates you to the ſenſibility of angels, Flora delights
'you with the loveliеſt idea of woman.'

Our

Our Author remarks, that virtue pleaſes more *as nature* than *as virtue*; and illuſtrates this obſervation by the following Characters.

'Phorbas,' ſays he, 'is poſſeſſed of almoſt every good quality; he is rational, impartial, and conſequential, even to ſelf-condemnation. It is a rule with Phorbas, to do always what is right; he is virtuous, he is ſo from principle, and is univerſally approved. Phormio is noble, is gentle, is generous; he poſſeſſes every amiable virtue, but he is ſo far from being conſcious of any, or reflecting upon them as virtues, that he practiſes them only as the means of happineſs, and they are ſo far from being the effect of labour or reſtraint, that he would ſuffer if he ever deviated from them; his virtues, therefore, have a certain freedom, a certain elegance, an inexpreſſible charm of nature about them, which to be admired needs only to be ſeen. He joins to the greateſt contempt of money, the greateſt contempt of profuſion, which often goes hand in hand with rapacity; nay what would be profuſion in another, is generoſity and propriety in Phormio; common rules are not the guides of uncommon natures: Phormio loves pleaſure, he underſtands it, he was formed for it, he enjoys it, and he inſpires it; coldneſs and inſenſibility, corrupt ſelfiſhneſs and licentious depravity, he compels at once to perceive, to taſte, and to approve, the pure, the exalted, the refined delight of which before they had neither reliſh nor conception. Vice on the one ſide, and vice on the other ſide, is aſhamed of its own deformity. How amiable is Phormio! in his perſon manly yet ſoft, and expreſſive; in his manners modeſt, yet full of taſte and fire; in his diſpoſition never weak, yet full of ſenſibility: underſtanding, enjoying, extracting the eſſence, the quinteſſence of pleaſure from every object of pleaſure, yet deriving ſtill more from the ſacrifice of it all to another. Is his friend in diſtreſs? he will with pleaſure give up his purſe to relieve him. In danger? he will with ſtill more pleaſure expoſe his perſon to defend him. How lovely! how ſtriking! and let me add, that Phormio is not only judicious and ſenſible, but judicious and ſenſible in the higheſt degree; the ſame principle that led his taſte to the preciſion of every pleaſure, ſeems to have directed his underſtanding to that of every truth and every elegance. Thus was Phormio happily formed, as if nature had for once infuſed a ſuperior ſpirit to ſhew man the amiableneſs and the felicity of that virtue which is her own gift. Phorbas looked up to Phormio, and ſaw that he was made to be virtuous, and could

'could not be otherwiſe; he ſaw this, and however upright 'his heart, he could not but feel its inferiority compared 'with that of Phormio: he was juſt, but he had never felt 'the tranſport of being more than juſt; he diſdained to do 'wrong, but he underſtood not the endearments of delicacy, 'the minute refinements of generoſity, of doing that which 'is ſublimely right. It is true, indeed, that he ſtudied, he 'anticipated the wiſhes of his friend, and gratified them to 'his own inconvenience, but he did not *enjoy* the virtue; his 'natural bent directed him not to it, he was not proportion-'ably happy, nor did others proportionably approve. Phorbas 'was virtuous from reaſon and reflection; Phormio from na-'ture and elevation of ſoul; the virtue of Phorbas was moſt 'meritorious, the virtue of Phormio moſt endearing.'

We ſhall preſent our readers with another character; it is that of a certain author, whoſe diſtinguiſhing features are ſo ſtrongly marked, that it requires no extraordinary diſcernment to diſcover who is meant.

'There is a certain author who produces perpetual para-'doxes in my mind; I am at a loſs to decide whether he 'charms or offends me moſt, whether to call him the *firſt* of 'writers or the *laſt*: and this one would think a difficulty like-'wiſe with other people, for he has written what has had 'merit enough to get into all hands, and defect enough to be 'flung out of all. It is his great praiſe, his honour, that he 'is condemned by ſenſible men, and applauded by weak wo-'men; for the firſt are often as ignorant of the powers of the 'heart, as the laſt are of thoſe of the underſtanding. He is, 'in many particulars, the moſt minute, fine, delicate obſerver 'of human nature I ever met with; the moſt refined and 'juſt in his ſentiments; but he often carries that refinement 'into puerility, and that juſtneſs into taſteleſſneſs; he not 'only enters upon thoſe beautiful and touching diſtinctions 'which the groſs conceptions of moſt men are incapable of 'diſcerning, but he falls alſo upon all the trivial ſilly circum-'ſtances of ſociety, which can have attractions only for a 'nurſery; this writer poſſeſſes infinite powers, both of deli-'cacy and reaſon, but he poſſeſſes not the judicious faculty 'of directing thoſe powers. He is deficient in TASTE: 'hence he is irregular and falſe in his notions of the manners 'he treats of: he plainly ſhews that he hath neither from na-'ture nor education the kind of intelligence which ſhould 'guide him in the purſuit he attempts: his underſtanding 'ſeems to be hampered and confined, it wants enlargement, 'freedom, or, to ſay all in one word TASTE; his men of

'the

'the world are ſtrange debauchées, his women ridiculous 'outrèes, both in good and bad qualities; parts there are, 'not only of the moſt refined, the moſt elevated, I had al- 'moſt ſaid the moſt celeſtial delicacy, but even of gaity, 'eaſe, and agreeableneſs: but you ſee plainly that the writer 'is not A MASTER: deficiencies, ſtiffneſs, improprieties, 'break in upon you at times, and ſhock you; and you grieve 'that he does not pleaſe you more—or leſs.'

Our Author's Reflections upon Learning, deſerve the reader's notice.

'Scholarſhip, or if you will, Learning, is perpetually 'rung in my ears as the *ſummum bonum*, the one thing ne- 'ceſſary to man; to ſay of a perſon that he is a good ſcholar, 'ſeems to imply every kind of ſuperiority; to ſay he is no 'ſcholar, juſt the contrary. But I confeſs, that after much 'reflection, and much enquiry, I am yet at a loſs to com- 'prehend this mighty advantage of ſcholarſhip; ſome advan- 'tage to be ſure it has, but, perhaps, not to minds of the 'firſt claſs; it ſometimes prevents the excurſions of a vigor- 'ous underſtanding, by keeping it in a beaten tract: it per- 'petuates error, by impoſing received opinions upon thoſe 'who, if they had begun the enquiry, would have diſcover- 'ed truth; it divides the attention, and ſometimes fixes it to 'ſubjects which are not ſuited to that particular genius and 'turn of mind which nature would have exerted upon ſome 'other, the object of her own choice, with infinite advan- 'tage: by loading the memory it reſtrains imagination, and 'by multiplying precepts it anticipates the judgment. Give 'me the man whoſe knowlege is derived from the copious 'ſource of his own reaſon, whoſe mind is filled with ideas 'that ſpring not from books but thought; whoſe principles 'are conſiſtent, becauſe deduced in a regular ſeries from each 'other, and not ſcraps of different ſyſtems gleaned from the 'works of others, and huddled together without examining 'their incongruity: where is the ſcholar whoſe opinion is en- 'tirely his own? and where is the genius whom we wiſh to 'have known the opinions of others? are we ſure that Shake- 'ſpear would have been the wonder he was, had he been *a* 'deep *ſcholar?*———'

Our Reflector has ſome Criticiſms upon Rochfaucault and Bruyere; whether juſt or not, we leave our readers to judge: hear what he ſays.

'I wonder La Rochfoucault never ſaid, that we loved ge- 'neroſity becauſe we got by it: it would have been, methinks, 'agreeable to the ſyſtem of that ingenious and pleaſing 'writer.

'writer. And let me, in the midſt of my admiration of his 'delicate diſcernment, cenſure that over-ſtraining keenneſs in 'him, which, in his diſquiſitions into nature, went ſome-'times to ſources to which ſhe does not ſeem to have 'aſcended herſelf. It appears to me, that he ſometimes 'gives us cauſes for things which are primary in themſelves, 'and that he really *did* what Leibnitz thought it unreaſonable 'to require, as appears by his pleaſant queſtion to ſome cu-'rious Queen, when he ſaid, *Vous voulez, Madame, que Je 'vous donne le pourquoi du pourquoi?*

'What fire and what eaſe in the language and painting of 'La Bruyere! how maſterly, how minute, and yet how ſpi-'rited! I admire theſe excellencies, I ſee alſo marks of good 'ſenſe and right thinking in his writings, and thus far I ap-'prove La Bruyere: but I ſuffer not his excellencies to dazzle 'my ſight, or diſguiſe his faults with a falſe luſtre: I never 'regulate my opinion by that of others, and I boldly declare, 'I ſee little penetration, little compaſs of thought in La Bru-'yere: I think he dwells upon trifles, and ſeems too much 'taken up with them to have contemplated ſuch objects as 'alone are worthy the attention of a genius; *Il ne penetre 'que l'ecorce des hommes*, is a remark upon him by a friend of 'mine, which pleaſes me much. What a difference between 'La Bruyere and La Rochfaucault! I ſee, methinks, ſometimes 'at leaſt I think I ſee in La Bruiere, a ſatyr produced by 'ſpleen; in Rochfaucault, a keenneſs ariſing from real curi-'oſity and truth; La Bruyere ſometimes adopts a dubious 'principle, merely becauſe it is diſadvantageous to mankind; 'La Rochfoucault, indeed, ſometimes does wrong to huma-'nity, but it always follows by juſt conſequence from his own 'principle, and is always the genuine branch of one radical 'miſtake. In my opinion La Rochfoucault is *general'y* ſearch-'ing, deep, intuitive, and great; La Bruyere *generally* half 'diſcerning, and little.'

We ſhall now lay before our readers ſome of our Author's Maxims; making no comment upon them, but leaving them to ſpeak for themſelves.

'As ſome poiſonous animals carry about them an antidote 'to their own venom, ſo do moſt people for the offence they 'give, by ſlight, hatred, and contempt.

'People ſeldom ſpeak ill of themſelves, but when they 'have a good chance of being contradicted.

'We confeſs our faults in the plural, and deny them in the 'ſingular.

We

'We laugh heartily too ſee a whole flock of ſheep jump' 'becauſe one did ſo; might not one imagine that ſuperior 'Beings do the ſame by us, and for exactly the ſame reaſon?

'It ſeems as if ſome men were allowed merit, as beggars 'are relieved with money, merely from having made people 'weary of refuſing.

'A thorough good Newmarket groom would have been a 'good miniſter of ſtate if he had been trained for it.

'Courage to think, is infinitely more rare than courage to 'act; and yet the danger in the firſt caſe is generally *imagi-* 'nary, in the laſt *real.*

'Every man will allow that a ſtander-by ſees better than a 'player; yet no man will prefer the opinion of another, a- 'bout himſelf, to his own.

'There ſometimes wants only a ſtroke of Fortune to diſ- 'cover numberleſs latent good or bad qualities, which would 'otherwiſe have been eternally concealed; as words written 'with certain liquor appear only when applied to the fire.

'A proud man never ſhews his pride ſo much as when he is 'civil.

'We ſhall be often deceived if we expect men to quit an 'opinion *as ſoon* as the cauſe which produced it is removed; 'as the turbulent ſea will by no means loſe its turbulence with 'the ſtorm that occaſioned it.

'The merrieſt people are not always thoſe whoſe hearts 'are moſt ſuſceptible of joy.

'The well-concerted project of a ſenſible man, *muſt* often 'depend for ſucceſs on the will of a fool.

'As we ſhould adopt the ſtile of our writing to the capacity 'of the perſon it is addreſſed to, ſo ſhould we our manner of 'acting; for as perſons of inferior *underſtandings* will miſ- 'conceive, and, perhaps, ſuſpect ſome ſophiſtry from an ele- 'gance of expreſſion which they cannot *comprehend*, ſo per- 'ſons of inferior *ſentiments* will probably miſtake the inten- 'tion, or even ſuſpect a fraud from a delicacy of acting, 'which they want capacity to *feel.*

'How many times in your life have you met with the *moſt* 'unreaſonable and extraordinary man you *ever* met with?

'You prove your generoſity much leſs *at the time* you give 'than *after it*; nay, rather it is after the gift only that you '*prove* it all; for certainly when Tibullus told Crato, he ought 'to remember that horſe he gave him, he at the ſame time 'told him, that it was not from generoſity that he gave him 'the horſe.

'It is the great men, the wiſe men, the good men, if you 'will, who corrupt mankind: for one that has been inſtruct-'ed by their ſenſe, millions have been ſeduced by their pre-'judice.

'There are qualities which are quite unobſerved in one ſi-'tuation, by the very people who would admire them in an-'other, where certain advantageous circumſtances ſerve, as 'glaſſes, to aſſiſt their ſight.

'The opinions of men of great abilities are reſpectable '*before* they have given their reaſons for them, but *after-'wards* they are upon a level with the opinions of other men; 'for they will *then* depend upon the reaſons for ſupport, not 'upon the authority of the character.

'How much ſurpriſed would ſome conſciencious people be 'to have it proved to them, how often they have told lies!

'It by by no means follows that we acted from reaſon, be-'cauſe good reaſons can be produced for what we did.

'To a delicate and generous mind, the merit of a preſent 'will be the freedom wherewith it is given; and yet there is 'one preſent that has merit only in the reluctance with which 'it is given: the perſon we moſt love.'

ART. LIX. *Remarks on the Second Part of the Biſhop of Clogher's Vindication of the Hiſtories of the Old and New Teſtament, chiefly with reſpect to his Lordſhip's Interpretation of the Moſaic Account of the Creation and Deluge. In two Parts. Part the firſt; wherein his Lordſhip's Explication of the Scripture Account of the Creation and Formation of this material World, is examined and refuted; and the true Explanation given.* By Alexander Catcott, A. B. *With two explanatory Copper-plates; one repreſenting the Cauſe and Manner of the Motion of the Earth on its Axis, and in its Orbit; the other, the State of the Earth and Air on the ſecond Day of the Creation.* 8vo. 2s. Withers.

THE beſt thing we can ſay of this performance is, that there is more candour and good manners in it, than we uſually find in the writings of Mr. Hutchinſon or his followers. It would be more engaging if they would always rather attempt to *draw us with* the *cords of a man*, than to ſay ſuch things as are found in a book (to mention only one of them) called *The Religion of Satan*. But to do juſtice to this Author, and his name-ſake, it muſt be owned, that there is more learning

learning and more temper in their writings, than in the writings of any other advocate for the late Mr. Hutchinſon. But then it is to be obſerved, that our Remarker ſeems to be as much an enemy to human Reaſon as the reſt of them are.—'It hath,' ſays he, 'no light in itſelf; but the light of revelation (and 'that only) is ſufficient to guide it into all truth—Revelation 'alone enlarges the ſphere of human knowlege; and when 'the mind preſumes to range without this guide, it may *ima-'gine*, but it cannot *reaſon*.'

Is not this confounding human *reaſon* with *imagination*? Are they indeed convertible terms? Is it to *imagination* then that we appeal when we *reaſon* with the Infidel concerning religious truths? How is he to be convinced of the truth of the Chriſtian religion? Surely we muſt reaſon with him; and, indeed, when the truth of revelation is admitted, we ſhould make wild work with the ſcriptures if we were not guided by human reaſon in the interpretation of them.

As Proteſtants we appeal to reaſon in all controverſies againſt the Romaniſts, and when they urge texts which, taken literally, imply what is contrary to human reaſon, we have recourſe to a ſpiritual meaning. And therefore refuſe to give adoration to a wafer-god, or to any images, whether of bread or ſtone, or braſs, or wood. But then it is not ſo clear from what has been ſaid by Mr. Hutchinſon and his followers, that they are as much averſe to Popery as other Proteſtants. They ſeem to be too fond of ſymbols and material repreſentations. Nor will any Proteſtants thank them for their late interpretations of the ſecond Commandment.

Reaſon is to convince us of the truth of revelation; is it not alſo to aſſiſt us in underſtanding it? Yes, ſurely, for ſhould you tell the Infidel, that tho' you appeal to his reaſon for the truth of the Chriſtian Religion, yet when he has once admitted revelation, you would not permit him to reaſon at all; he would certainly ſay, that he had rather hear you talk of Chriſtianity than become a Chriſtian, for whilſt you only talked of religion, he was allowed to be a rational Being, but on his converſion, muſt become *like the horſe or the mule who have no underſtanding*. Nothing can diſcredit religion more than the running down human reaſon, natural religion, and moral virtues, in the manner theſe writers have done.

If 'we can only *imagine*, and not *reaſon*,' without revelation, adieu to all mathematics and every art depending upon them. For, if we miſtake not, theſe Gentlemen, who know all things from revelation, do not pretend to be Mathematicians; and till we can find geometrical problems determined in the Bible,

they will not admit them to be proper objects of reaſon. And if we have recourſe to the Bible in aſtronomical or phyſical matters, what is it theſe ſelf-ſufficient dogmatiſts offer for revelation? Hebrew words, forced to an unnatural ſignification, or even bits of Hebrew roots, broken contrary to all laws of grammar and conſtruction of languages; which broken bits, and diſtorted words, when attempted to be put into Engliſh, turn out moſt unintelligible jargon. But even this would be tolerable, if they did not call out for perſecution of the Heteredox, when they themſelves, in the article of the eternal generation of the Son, and eternal proceſſion of the Holy Ghoſt, are as far from being orthodox as any Heretic of them all. And whatever they may fondly believe of their interpretation of the Cherubim (ſo fully and ſatisfactorily confuted by Dr. Sharp) others there are who think it little leſs than blaſphemy, to repreſent God the Father by the bull, which is the head or chief of the ſame beaſts.

Some moderation, ſome decency, would better become them than the outrageous language they too often make uſe of. In this, we flatter ourſelves, Mr. Catcott thinks as we do: and there can be no doubt, that the Hutchinſonians would have been better received, if they had addreſſed themſelves to the public with that temper which ſo eminently diſtinguiſhed our bleſſed Lord and his diſciples.

Page 8. Mr. Catcott reflects upon the Biſhop of Clogher for uſing (*it*) after the Holy Spirit, as deſignedly written, and 'his Lordſhip is univerſally ſuppoſed to be the author of a 'book in which the Holy Ghoſt is blaſphemouſly degraded 'into the low rank of a creature.' But is not this created Being a perſon or intelligent agent, and is not *it* as exceptionable after *perſon* in either caſe? but why, if we uſe the word ſpirit is not *it* as proper after it (ſpirit) as after theſe words in Mr. Catcott, p. 23. 'Jehovah HIMSELF, being ITSELF.' To be ſure *it* may be uſed after *ſpirit* as well as *being*; and it is but poor cavilling to diſpute it. But why did Mr. Catcott inſert the words *low* rank, &c.? does the *ſuppoſed author*, indeed, ſpeak of the *Holy Ghoſt* as a Being of a *low rank?* And how many ranks of Beings does Mr. Catcott find in his Hebrew, between the *Creator* and the *creature*, that he ſhould make uſe of this expreſſion, 'the *low* rank of a creature.'

Page 28. Our Author mentions, with ſome degree of approbation, the late Mr. Baxter's method for determining the Sun's parallax, which was diſapproved by the moſt judicious aſtronomers; and then follows a ſuppoſition that muſt ſurpriſe every one who has at all made aſtronomy his ſtudy; 'that

'that the earth turns round, as it goes forward, in the ſame 'manner as a coach-wheel, a bowl, or a ſurveying-wheel 'doth.' No, indeed, Mr. Catcott, it doth not; they move on a plane,—the earth moves in the air. 'Now the circum-'ference of the earth,' ſays Mr. C. 'being 23,910 miles, 'this multiplied by 365 (the number of revolutions the earth 'makes in a year) gives 8,727,150 miles, the circumference 'of the annual orbit; this divided by 6, gives for the ſemi-'diameter, or radius of the annual orbit, 1,454,525 miles, 'or in round numbers, one million and a half of miles, 'which *muſt be* the *diſtance of the earth from the ſun.*' The misfortune is, that the fact is otherwiſe; and that in this caſe, and upon this ſuppoſition, the parallactic angle would be ſo large, that aſtronomers could not be deceived in their obſervations: and it is the ſmallneſs of that angle which has occaſioned the very different accounts of the earth's diſtance from the ſun.

But much worſe than this is the very ſtrange aſtronomical fiction that occurs, p. 30, where we are told, 'it is not im-'probable, that the fixed ſtars are ſo many *ſpecula* placed at 'ſuch a diſtance in the heavens, where the motion of the light 'and air (the former iſſuing from the ſun; the latter ruſhing 'to it) begins to be languid, that by the light reflected from 'theſe *ſpecula*, a briſk circulation may be preſerved, and the 'expanſive power of the air kept up.' Where are the fixed ſtars now? wherever theſe gentlemen pleaſe to diſpoſe of them.—That they are not magnified by teleſcopes, is no proof to them of their vaſt diſtance, or that they ſhine with an original light of their own. 'For the difficulty is to be certain, 'that the glaſs cuts off no more than the diſperſed light, and 'that the obſervator ſees juſt that quantity which iſſues from 'the circumference of the orb of the ſtar; which, I will 'venture to affirm, no aſtronomer will be able to judge of, 'till he has once been upon a fixed ſtar, and can come back 'to this earth and review his object.' Lay down your teleſcopes, have done with experiments, and let theſe gentlemen from *ſuppoſitions*, *may be's*, and *Hebrew etymologies*, furniſh you with a ſyſtem of the univerſe without experiments, and without Geometry. Let hypotheſis return and be our guide again, and we ſhall have no want of new ſyſtems.

If the Biſhop of Clogher believed the fixed ſtars to be bits of glaſs hung (Mr. C. does not tell us how) in the ſky, we are ſure he would not be 'ſuch a narrow minded mortal (p. '24.) as to be content with one of the fixed ſtars for his ha-

'bitation after this life, or preſume to call them *the manſions of the Father.*'

Page 56, in the notes, this Author ſpeaks of the impulſe *on the evening edge* of the earth, and the impulſe on the morning, as accounting for the diurnal and annual motions of it: and then ſays, 'the Newtonian Mathematician will plainly 'ſee this, and *here* he may apply his rules to *real* not *imagi-* 'nary forces; and which act too in ſuch a *direction*, as will 'anſwer the end deſigned.' Not they, indeed. Newton's Mathematical Principles are of no uſe *here*. If theſe Gentlemen will not learn Mathematics themſelves, they muſt find out a *Carteſian*, and get him to apply infinite Vortices to theſe *real* forces, as they are pleaſed to call them. But before theſe forces are admitted to be *real*, they ſhould prove, 1. That darkneſs is the coagulation of grains of light; 2. Shew what can ſtop this darkneſs in its progreſs from the ſun; and 3. How it can return back to the ſun, in order to be melted down again. This is not to be done by the uncertain evidence of Etymologies, nor by *Suppoſitions*. It is not interpreting Beth-Shittah, by the houſe of *the Decliner*, ſee p. 58. or *Cauſer of the Declination of the Earth*, that will perſuade any man in his ſenſes to believe, that the *Canaanites* worſhipped the Heaven as producer of the oblique motion of the earth, in the manner attempted to be explained by theſe Gentlemen. What ſort of evidence is this? Does not the ſame word ſignify Cedar? Might it not be the Houſe of Cedar? It alſo ſignifies to be mad; and may it not, therefore, be interpreted, the mad-man's-houſe?

But if this ſort of evidence will not do, we muſt not expect any thing much more ſubſtantial from this Author, who is pleaſed, p. 75, to ſay—'After all the boaſted cry of Mathe- 'matics, and the certainty of the Demonſtrations therein, they 'are but the *lag-end* of Philoſophy—and can prove nothing, 'if the philoſophical Principles be falſe.'

ART. LXIX. *An Enquiry after Philoſophy and Theology, tending to ſhew when, and whence, Mankind came at the Knowlege of theſe two important Points.* Edinburgh printed, and ſold by Innys in London. 8vo. 5s.

THIS volume appears to have been written by one of thoſe Gentlemen who are not diſpleaſed at being diſtinguiſhed by the name of Hutchinſonians; who, it muſt be acknow-

acknowleged, are indefatigable in promoting, what they take to be, true Philoſophy, and true Theology. They think they have the authority of the Word of God for all they write upon theſe ſubjects, and this animates them with an uncommon zeal for their opinions. But then it muſt be conſidered, that every Enthuſiaſt is operated on in the ſame manner: and it is rather an unlucky circumſtance, that the Hutchinſonians exclaim ſo much as they do, againſt Human Reaſon, which alone can diſtinguiſh Enthuſiaſm from Rational Religion. Decry this Reaſon, ſet it aſide, and there is nothing too wild for the Imagination to admit. Proteſtants, of all men, ſhould be extremely cautious of offending againſt human Reaſon: without which we cannot reaſonably expect converts to the Chriſtian Faith, as profeſſed by Proteſtants. It may be called a faint light, and its enemies may ſpeak of it in as humiliating terms as they pleaſe; but it, nevertheleſs, is the chief glory of our nature, and the guide that is to lead us unto all knowlege: without which we might as well believe the *Vedam* of the *Bramins* as the Bible. It is ſuperiority of evidence that determines us to prefer the latter; and, as Chriſtians, we know we ought *to be ready always to give an anſwer to every man that aſketh us a reaſon of the hope that is in us, with meekneſs and fear.* But tho' the Hutchinſonians are charged with being enemies to human Reaſon, they are far from being enemies to human paſſions. Morality is no part of their ſyſtem; and as for natural Religion, it is called by them the very *province of the Devil.* In matters of Philoſophy too, their rude treatment of Sir Iſaac Newton is moſt aſtoniſhing. They call him a man of a *two-faced behaviour*; a *heathen*, whoſe God was *Jupiter*; a *bungler*, impoſed on by *wags*, &c. &c. as may be ſeen in Remarks upon the *Somnium Scipionis*, and in a *Treatiſe of Power*, in which laſt, p. 247, 248, it is ſaid "that C—— (Dr. Clarke) at the inſtigation of the ——, and by ſtudying *heathen* books, in the "year 1705, *renounced* the Chriſtian Faith, and choſe Jupiter, &c. for his God." And, in a book called the Religion of Satan, it is ſaid, p. 24, "Whoever has been guilty of "crimes for which there can be no pardon, as C——, or "&c." again, p. 50.—"Dr. ——— has infected ———, "and Dr. ——— Dr. &c. (with the Scurvy of the Soul) "when it is arrived to a height, ſcarce any thing cures it but "eternal brimſtone." And the Author of the Enquiry after Philoſophy and Theology, is for puniſhing infidelity as treaſon, p. 266. But if all men who are *infidels* in their ſenſe of

the word, were to be put to death, there would be very few Proteſtants left. As for the Church of Rome, Mr. Hutchinſon ſays, p. 60, *Religion of Satan*, "it kept up the *foundations* of Chriſtianity, and the face of it with CEREMONIES." P. 67, "the Romiſh Church *preſerved the chief articles* by "TRADITION, IMAGES, ACTIONS, &c. and *the authority* "of the Church; the *Reformed*, by following the Apoſtates, "*gave up the evidence* of Chriſtianity in the Hebrew Scriptures; and, at the ſame time, referred all their Articles "of Faith to be proved by the Scriptures, as thoſe Apoſtates have read and conſtrued them. We receive no books "or doctrines from the Romiſh Church, *becauſe* they have "an INQUISITION that hinders them at leaſt from publiſhing blaſphemy. We receive moſtly blaſphemy from the "Reformed, for the benefit of Liberty of Conſcience."—And p. 97, he is of opinion, that if the eaſtern Princes—"had politically, by ſuch a CIVIL Law as the INQUISITION, "burned ſuch of them, (the Jews) from time to time, as "*offered* to debauch their ſubjects in the point of allegiance, "and had deſtroyed all who attempted to move or aſſemble "upon the firſt ſtarting, Mahumet could not have been ſet "up."—O, mercileſs ſpirit of St. Dominique! how like is this zeal to thine! And if this be the holy temper of the firſt founders of theſe new and ſtrange doctrines, what may we not expect from the further advancement of them! Is this *beſeeching men by the mercies of God?*— Away with this new-fangled Popery.

The Author of the Enquiry after Philoſophy and Theology, ſpeaking of Sir Iſaac Newton in his firſt chapter, ſays, 'When he thinks he has drawn his readers into a good opinion of himſelf, his knowlege and love of truth, *craftily* takes the advantage to *impoſe upon* them, the Actions for the Agents, the Effects for the Cauſe. If, at the ſame time, he thereby *knowingly* contradicts the accounts given by men acknowleged to be inſpired by God, the Author of Nature, of the Creation, Formation, and Actions of Matter, without ever pretending to have examined or *underſtood* theſe accounts; and this in a country where the writings, which occaſioned theſe accounts, are received as holy, and a religion founded upon them; he acts neither the man, the philoſopher, nor the Chriſtian.' Poor Sir Iſaac! what was he after all? not having been a man, a philoſopher, or a Chriſtian!—Or rather, what are theſe outrageous calumniators of a man, who was ſo great a philoſopher, ſo good a Chriſtian, and, in one word, ſo great an honour to the human ſpecies?

But

But, may we not aſk, how it appears that Sir Iſaac *knowingly* contradicted what he did not pretend to *underſtand?* And why he is ſaid to have *craftily impoſed upon his readers*, by ſometimes making uſe of the Effects to ſignify the Cauſe? It is not to be denied, but that he has, to avoid circumlocution, ſometimes ſpoke of Gravitation as a cauſe; that is, as the immediate cauſe of an effect: without pretending to declare what was the cauſe of Gravitation itſelf. And has not Mr. Hutchinſon done the ſame, in his treatiſe on Glory or Gravity? But Sir Iſaac, if it be poſſible, is to be run down and diſgraced; and then, perhaps, another may be raiſed upon the ruins of him and his ſyſtem. It is well they put Morality out of the queſtion, for are not theſe ſuch things as a man, morally honeſt, would be aſhamed of?

To ſhew what interpreters theſe Gentlemen are of the Bible, and how their Philoſophy is to be deduced from their ſingular ſkill in managing the Hebrew text, let the reader compare their Tranſlation of Eccleſ. i.* with the common Tranſlation.

In common Uſe.	*Hutchinſonian.*
2. Vanity of vanities,—all is vanity.	
3. What profit hath a man of all his labour which he taketh under the ſun?	
4. One generation paſſeth away, and another generation cometh: but the earth abideth for ever.	4. Generation comes on, and generation goes off: but the earth to the end endures.
5. The ſun alſo ariſeth, and the ſun goeth down, and haſteth to his place where he aroſe.	5. For which purpoſe the ſolar light ſprings up, and the ſolar light goes off; and at (or into) its place (or ſtation) drawing in the ſpirit, ſpringing up thence, (or giving way to what is ſucked in, viz. to the ſpirit): coming on to the ſouth, and circuiting round to the north; circuiting in a circuit, (or going its round), the ſpirit is ſucceſſively coming on, and upon (or in) its (the lights) circuits the ſpirit reverts.
6. The wind goeth towards the ſouth, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.	
7. All the rivers run into the ſea, yet the ſea is not full: unto the place from whence the rivers come, thither they return again.	

* *Enquiry*, &c. p. 138.

Here

Here the Enquirer has at laſt found his Philoſophy and Theology together; but as we cannot part from our common tranſlation in this caſe, without departing from common ſenſe, we ſhall beg leave to diſpute the divinity of his Philoſophy, till he has proved his infallibility in tranſlating Hebrew; for nothing leſs can induce us to follow ſo perplexed and unintelligible a ſyſtem.

From what theſe Gentlemen have been pleaſed to object againſt a *Vacuum*, as uſed by Sir Iſaac Newton, it is not a little ſurpriſing to find ſo free a uſe of that term in this Enquiry. See p. 152. 'Projectiles are retarded and loſe their motion, 'in the open air, becauſe the ſpirit or groſs air at the ſides of 'the current made by their projective force, ruſhes into that 'thinned ſpace or channel, and ſoon fills up *the vacuum*, or 'makes the mixture equal. What I mean is, that a body 'projected drives away before it the groſſer parts or maſſes of 'air, and leaves a track behind it which is thinner and finer, 'which makes a comparative *vacuum* in relation to the adja-'cent parts, where the finer and groſſer parts of air are more 'equally mixed; and into this *vacuum*, or thinned ſpace, the 'ſpirit adjoining to the *vacuum* ruſhes in, as does alſo the air 'puſhed away by the projectile, and ſo moves the body. And 'while the *vacuum* continues, the body continues in motion; 'becauſe the ſpirit can ruſh into it with ſufficient force to im-'pel, or be the inſtrument of motion. But this motion be-'comes more and more languid, as the *vacuum* is filling up; 'and when it is filled up, and the ſpace becomes near an 'equal mixture of grains and atoms, then the body returns 'again to reſt.' Again, p. 158. 'The means, therefore, 'neceſſary to move a body in the firmament or airs, and to 'continue its motion, are a thinned ſpace, or place full of 'light; or a *vacuum* behind the body, for the ſpirit or groſs 'air in motion to ruſh into and impel, and a conſtant renewal 'of the *vacuum* to continue the impulſe and ſo motion.' But then the following apology is made for the uſe of this term, in a Note to page 153. 'I hope the reader will be ſo candid as to 'take the term *vacuum*, wherever I uſe it, in the ſenſe I intend 'it ſhould be taken, namely, for a ſpace filled with the finer 'and ſmaller parts of the air, the larger and groſſer being 'driven out by ſome means or other.—I make uſe of the 'word in compliance with cuſtom.—A *vacuum* then, in my 'ſenſe, is a place wherein is ſomewhat of leſs denſity and re-'ſiſtance than there is in the circumjacent places, and which 'will be ſqueezed out by, and give place to, the preſſure of 'the groſſer parts, until the place be all filled with the groſſer

'parts,

'parts, or become an equal mixture of the groſſer and the 'ſmaller.' And now let the candid reader determine, whether Newton, may not, as well as the Hutchinſonians, be allowed to make uſe of the ſame term, *vacuum*, altho' he ſhould ſuppoſe a fine ætherial medium, ſuch as that we call Electricity, to fill the ſpace from whence the groſſer particles may have been removed? Sir Iſaac never ſpeaks of an abſolute *vacuum*. The terms he makes uſe of, are *ſpatia libera*; *mediis non reſiſtentibus*, or ſpaces void of *reſiſting matter*; and this appears to be fact from the deſcent of a feather, and a piece of gold, in the ſame time, in an exhauſted receiver, or in *vacuo*; i. e. a ſpace void of groſſer or reſiſting matter. All that is intelligible of the Philoſophy of the Hutchinſonians, is borrowed from Newton; but then their *fine air*, or grains of light, muſt not be confounded with his *æther*. Their light and ſpirit, or darkneſs, is not ſuppoſed to pervade bodies, and therefore muſt act ſuperficially; whereas Newton's æther pervades bodies, and muſt act according to the ſolid contents of bodies, or the quantity of matter any body may contain. His æther, therefore, may account for Gravity or Gravitation, which their light cannot, becauſe it acts only on the ſuperficies of opaque bodies.

What authority they may derive from the Hebrew, for their opinions, appears, in ſome inſtances, not very difficult to determine, Dr. Sharp having very ſatisfactorily proved them miſtaken in their account of *Elohim*, *Berith*, and *Cherubim*. It is pretty remarkable, that after he had proved the three figures of the ox, the lion, and man, to form one cherub, we ſhould, by our Enquirer, be told, in a note to p. 386, that each of them are called a *Cherub*.

Theſe Gentlemen, in their oppoſition to the *principia*, do not ſeem to conſider, that they are not phyſical but mathematical principles. We have not yet heard that they have been able to convince one mathematician of the truth of their own, and of the falſity of Sir Iſaac Newton's Principles of Philoſophy; and the Author of this Enquiry after Philoſophy and Theology, not only acknowleges himſelf to be no mathematician, p. 178, but doubts whether any 'Newtonian reader 'will vouchſafe to become his reader.' P. 131.

Sir Iſaac Newton's own account of his *Principia* is this— "Our deſign not reſpecting arts but philoſophy, and our ſub- "ject not manual but natural powers, we conſider chiefly "thoſe things which relate to gravity, levity, elaſtic force, "the reſiſtance of fluids, and the like forces, whether attrac- "tive or *impulſive*. And therefore we offer this work as *Ma-*

"*thematical*

" *thematical Principles of Philoſophy.* For all the difficulty of " Philoſophy ſeems to conſiſt in this, from the phænomena of " motions to inveſtigate the forces of nature, and then from " theſe forces to demonſtrate the other phænomena. And to " this end, the general propoſitions in the firſt and ſecond " book are directed. In the third book we give an example " of this in the explication of the ſyſtem of the world. For " by the propoſitions *mathematically* demonſtrated in the firſt " books, we there derive from the celeſtial phænomena, the " *forces* of gravity with which bodies tend to the ſun and the " ſeveral planets. Then from theſe *forces*, by other propo- " ſitions, which are alſo *mathematical*, we deduce the moti- " ons of the planets, the comets, the moon, and the ſea."

If the followers of Mr. Hutchinſon would read only the ſecond word in the title-page of the Principia, they muſt know that they are *mathematical*, and therefore not to be controverted by people who are not *Mathematicians*. They may diſpute againſt Keil's *Introductio ad veram Philoſophiam*, againſt Rohault's Phyſicks, and other ſuch books of natural and metaphyſical Knowlege, but ſhould not meddle with the *Principia*, till they are qualified, by a due ſkill in the Mathematics, to read them.

They avail themſelves of many of Newton's diſcoveries, which they could not have inveſtigated, and know not how to prove; and therefore ſhould not ſwagger at the rate they do, with knowlege that is none of their own.

Sir Iſaac's geometrical demonſtrations, concerning centripetal and centrifugal forces are far out of the reach of theſe gentlemen; and as to the fact that there are ſuch forces, it is as certain as that a ſtone did ever fall to the ground, or fly out from a ſling: our ſenſes prove the fact; and whether the cauſe proceed from ſome quality in matter, or be the immediate operation of the Deity, or any inferior agent, the *Principia Mathematica* are ſtill the ſame. It is really ſurprizing, that, at this time of day, Sir Iſaac ſhould be charged with making Gravity a Cauſe, and having recourſe to occult Qualities. It is a ſtale objection, that has been anſwered over and over again. The deſcent of falling bodies is called Gravity, and this word expreſſes that Effect, but not the Cauſe of the Effect. Theſe gentlemen think their founder, Mr. Hutchinſon, firſt diſcovered the cauſe to be impulſe; but this is a miſtake, as will appear from a celebrated paper of the moſt ingenious Mr. Hooke, delivered in to the Royal Society, anno 1666. See Dr. Birch's Hiſtory of the Royal Society of London, vol. II. p. 91. Mr. Hooke ſuggeſts two different cauſes for the motion

motion of the planets in elliptical orbs. "The firſt may be "from an unequal denſity of the medium through which the "planetary body is to be moved; that is, if we ſuppoſe that "part of the medium, which is fartheſt from the center or "ſun, to be more denſe outward than that which is more near, "it will follow, that the direct motion will be always deflected "inwards, by the eaſier yielding of the inward, and the "greater reſiſtance of the outward part of that medium. "This hath ſome probabilities attending it; as, that if the "æther be ſomewhat of the nature of the air, it is rational "that that part which is nearer the ſun, the fountain of heat, "ſhould be moſt rarefied; and conſequently that thoſe which "are moſt remote ſhould be moſt denſe: But there are other "improbabilies that attend this ſuppoſition, which being no-"thing to my preſent purpoſe, I ſhall omit."

Mr. Hooke's *preſent purpoſe* was to ſhew, that circular motion is compounded of an endeavour by a direct motion by the tangent, and of another endeavour tending to the center. He foreſaw that theſe forces would ſolve the phænomena of the comets as well as of the planets: he could confirm and explain theſe powers by experiments, and he knew that ſuch ſolutions were not attended with any improbabilities; and therefore the former ſuppoſition is declared to be nothing to his purpoſe. He did not take the ſhadows of bodies to be bodies, darkneſs to be a body, and that very body to have been light, and like wax or metals by fuſion, to become light again. He was too good an Experimentaliſt, too great a Philoſopher, to give into theſe fancies, which are no better than *ægri ſomnia vana*.

ART. LXI. *The Univerſal Dictionary of Trade and Commerce, tranſlated from the French of the celebrated Monſieur Savary, Inſpector-General of the Manufactures for the King, at the Cuſtom-houſe of Paris: With large Additions and Improvements, incorporated throughout the whole Work; which more particularly accommodates the ſame to the Trade and Navigation of theſe Kingdoms, and the Laws, Cuſtoms, and Uſages, to which all Traders are ſubject. By* Malachy Poſtlethwayt, Eſq; Folio, Vol. IId. 1l. 18s. in Sheets.* Knapton.

IN our Review, vol. XII. p. 85, ſeq. we gave ſome account of the firſt volume of this extenſive work. To the ſecond, lately publiſhed, Mr. Poſtlethwayt has prefixed an ample preface, explaining the intention of this Dictionary, and enu-

* The Price of the two Volumes is 4l. 10s. bound.

merating

merating its various uſes. We ſhall therefore give an extract from this preliminary diſcourſe, and conclude with ſome obſervations on the work itſelf.

'Though trade and commerce have, for ſome centuries, 'been more or leſs the object of our public care, whereby we, 'for ſome time, got the ſtart of many other nations therein, 'yet as thoſe nations are labouring, by all the arts of wiſdom 'and policy, to overtake us, it is become neceſſary to give a 'freſh and an effectual ſpur to our future induſtry, leſt we ſhould 'loſe the commercial prize: and if it is once loſt, it may be 'irretrievable, or not regained without an immenſe profuſion 'of blood and treaſure.

'Books wrote upon trade have been numerous: but, like 'too many on religion, they have tended rather to perplex 'and miſlead, than to inform. Theſe writings have been of 'various kinds. Many have ſanguinely eſpouſed the cauſe 'of England, independantly of that of Scotland and Ireland; 'nor have fewer abetted the cauſe of the latter, in direct 'oppoſition to that of the former. Some have zealouſly defend-'ed the particular intereſt of the Britiſh Plantations, with-'out regard to that of their mother kingdom; and others 'have no leſs warmly conſidered her benefit and advantage, 'abſtractedly from thoſe of her colonies and plantations. At 'other times, we have been alarmed with the intereſt of this, 'or the other, peculiar branch of trade, not only in oppoſi-'tion to that of other dependent branches, but in oppoſition 'to that of the nation in general. There have been ſome 'too, who have attempted to ſhew, that we ſhould endea-'vour to carry on an *active* trade with certain foreign nations, 'and no degree of the *paſſive* kind, as if an intercourſe of 'commerce between nations could long ſubſiſt by ſelling all 'to them, and purchaſing nothing in return from them. 'Some, indeed, have appeared to be written upon national 'principles, but theſe are few.

'Such-like conſiderations induced me to think, that an ex-'tenſive work, compiled upon principles truly national and 'public-ſpirited, wherein the mutual intereſts of all the domi-'nions belonging to the crown of Great-Britain, were en-'deavoured to be conciliated, would prove generally accept-'able: and this I have attempted to do in the following per-'formance.

'To judge of the beſt meaſures for the advancement of 'our own trade, we muſt take into conſideration the com-'mercial policy of neighbouring States; for, without that, 'we ſhall be deſtitute of ſuch a degree of knowlege as may

'be

'be abſolutely requiſite to ground our judgment upon. 'Wherefore, in the courſe of this work, I have not been 'wanting to introduce the great lines of policy which are 'purſued by other the chief trading countries in Europe.

'The knowlege of commerce, conſidered as a national 'ſcience, has its fundamental axioms and principles, as well 'as others: and the promotion of our trade will ever depend 'upon the wiſe application of thoſe general principles to par-'ticular caſes, when favourable circumſtances concur to ad-'mit of the extenſion thereof in foreign countries. To an-'ſwer which end effectually, we cannot be too minutely in-'formed of the ſtate of the trade of other countries; for dealing 'in generals only, will not be ſufficient: our knowlege muſt 'be competently particular, as well as general: and the con-'junctive aid of both, will prove the beſt directory in our 'diſquiſitions of this kind. In this double light, the reader 'will meet with an extraordinary fund of matter for his in-'formation, and ſuch as may be depended upon: but the au-'thor is the laſt perſon who would preſume to make the leaſt 'pretenſion to infallibility, or to impoſe his private jdgument on 'any one whatſoever. He is too conſcious that ſo volumi-'nous a work may have its blemiſhes and imperfections; but 'thoſe he humbly apprehends, cannot greatly miſguide, and, 'therefore, can in no degree derogate from the merit and 'uſefulneſs of his labours in general.

'The advancement of our trade greatly depending upon 'the knowlege, ſkill, and addreſs of our Britiſh Merchants, 'I have taken no little pains to be as uſeful to that honour-'able body as my abilities would admit, and have formed a 'plan for the public inſtitution of a Mercantile College, in or-'der to breed up this important claſs of the community with 'far greater advantages, in point of requiſite erudition, than 'they are generally wont to be. Nor have I been leſs ſollicit-'ous in regard to the proſperity of Tradeſmen, Manufactur-'ers, and Artizans, of every diſtinction, conſiſtent with the 'intereſt of the nation.

'I have endeavoured likewiſe to ſhew, how far the know-'lege of trade, conſidered in thoſe various lights wherein it 'is done in this work, may conduce to the honour and emo-'lument of the Britiſh Conſul, Reſident, and Ambaſſador, 'and how importantly their commercial accompliſhments 'may tend to the intereſt and glory of their Country and So-'vereign.

'If the Country Gentleman ſhould think that he can meet 'with nothing in a Dictionary of Commerce of this kind,

'that

'that can lay claim to his attention, he will certainly find himself miſtaken; for he will not only here find how abſolutely dependent his landed eſtate is upon trade, but likewiſe much matter to furniſh him with ſuch hints and information, that may probably put him into the way of doubling or trebling his patrimony.

'Fortunes acquired by trade are boundleſs: thouſands are obtained by that means, to one that is otherwiſe. The dignity of the trader, therefore, we conceive is placed in ſuch a point of light, as to convince the beſt families in the kingdom, that commerce is not a leſs certain road to wealth, honour, and glory, than any other that the younger branches of their families may be thrown into. And if it ſhould become faſhionable in theſe kingdoms, for the Nobility and Gentry, to think it rather an happineſs and an honour, than any ſtain to their birth and family, to behold their ſons upon the Exchanges of London, Briſtol, or Liverpoole, &c. negociating buſineſs of far more concern in the year, than the amount of many Princes revenues: when perſons of diſtinction ſhall behold a younger ſon to enjoy ſuch a degree of honourable credit, that he can, at any hour of the day, be truſted, upon his perſonal ſecurity, with money's worth, to a greater ſum than, perhaps, a private Gentleman can raiſe by a mortgage on his land in ſome months: how greatly muſt the eſtates of the father be advanced, by the induſtry and honour of his progeny: and how highly happily muſt the latter, as well as the whole kingdom, be rendered, by having the greateſt, the wiſeſt, and the beſt men in it, making the knowlege of commerce an eſſential part of their ſtudy, and its protection and advancement their greateſt glory?

'The cloſe connection between the affairs of trade and money, naturally leading to the conſideration of the public revenue, I have been very ample upon that head: for the whole ſucceſs of a kingdom depends upon a wiſe regulation of its revenues. When taxes are not levied in the manner they ought to be, they are the ruin of the ſubject, a moth in the treaſury, the univerſal lamentation of a kingdom, and the intereſt and joy of foreigners. But a prudent diſpoſition of them, is the ſoul of a ſtate, the life of the people, glory to a Prince, grief and diſtreſs to foreigners, and a perpetual fountain of the richeſt bleſſings to human life.

'The principal branch of the national revenue conſiſting in the duties of cuſtoms, we have exhibited in the moſt natu-

'ral

'ral and familiar manner, by tabular inſpection, the various 'branches of which the total nett duties upon foreign mer-'chandizes are compoſed, and the divers peculiar circum-'ſtances of diſcount, &c. to which they are ſubject. By 'which method of diſpoſition, the nature of this revenue, 'which has hitherto appeared extremely complicated, per-'plexed, and myſterious, is rendered very eaſy and intelli-'gible. For now the merchant may ſpeedily know whether 'he has juſtice done him at the cuſtom-houſe, and the offi-'cer of the cuſtoms may, with little difficulty, prevent any 'injuſtice towards the crown.

'Nor are theſe tables leſs helpful to any gentleman, who 'ſhould deſire to make himſelf acquainted with the ſtate of 'the finances of the kingdom; for by conſulting the hori-'zontal columns of theſe tables, and the nature and quality 'of the merchandize whereon the ſeveral branches of duty 'are laid, he will diſcern the reaſon and foundation upon 'which the book of rates on merchandizes were originally 'conſtructed: which will enable him to make a right judg-'ment, when any kind of change or alteration in thoſe du-'ties may become neceſſary; when it may be wiſe and poli-'tic to enhance ſome, and to lower others; and what kind 'of encouragement may be requiſite, from time to time, by 'bounties, premiums, and drawbacks, for the promotion of 'certain branches of our commerce.

'When a gentleman becomes ſo far informed in the na-'ture and the methods of computing this great branch of the 'revenue, he will be induced to enquire next into the appro-'priations of the ſeveral branches thereof; whereby he will 'diſcern how the ſupport of the public credit depends upon 'foreign commerce, and what dependency the monied inte-'reſt has upon that of trade.

'A great ſhare of the buſineſs of our Courts of Law con-'ſiſting in litigations between traders, abſtracts of the eſſen-'tial laws relating to commercial affairs cannot be uſeleſs to 'the gentlemen, eſpecially to the leſs experienced of that ho-'nourable profeſſion. And throughout this work there is no 'little variety of matter upon this ſubject; which not only 'relates to domeſtic, but to foreign and maritime commerce, 'as founded on the civil law, and the laws of nations.

'Herein alſo are comprehended ſome of the principal Laws 'and regulations made by the chief trading States in Eu-'rope, for the convenience and promotion of their traffic and 'navigation: and alſo the material treaties of commerce and

'marine affairs that have ſubſiſted for above this century, be-
'tween the ſeveral European Potentates.

'In order to render the ſyſtem of commercial Geography
'that runs throughout this work the more compleat, we have
'added, gratis, to this performance, a ſet of Maps, executed
'by the beſt hands, according to the moſt modern diſcoveries
'made throughout the world. Nor, indeed, has any ex-
'pence or pains been wanting to render the work intereſting
'to individuals, as well as to the kingdom in general.——

'Throughout the whole of this performance I have endea-
'voured to be underſtood; it is therefore my language is plain
'and ſimple, as that of a Dictionary ought to be; yet I hope
'it will not be found leſs nervous than eaſy and intelligible.
'To avoid a diſagreeable monotony, the ſtile is frequently
'diverſified: ſometimes the argumentative part is ſtated by a
'ſeries of plain propoſitions; at other times, by a chain of
'interrogatories; when the importance of the ſubject has
'required it, the language is heightened, with intent to rouſe
'the reader, and fix his attention the more effectually upon
'the topic; but I no where make application to the paſſions,
'my appeal is always to the cool and diſpaſſionate under-
'ſtanding, having no view to deceive.

'This work contains no little variety of important particu-
'lars, humbly ſuggeſted for the benefit and advantage of the
'trade and navigation of theſe kingdoms; and the one ſeems
'frequently to confirm, the neceſſity of others to which we re-
'fer. Monſieur Colbert, who was Prime-Miniſter to Lewis
'the XIVth of France, uſed to declare, That he thought his
'time well ſpent in peruſing an hundred propoſals for advan-
'cing the wealth, the commerce, and the glory of France, tho'
'but one of them deſerved to be encouraged.'

Such is Mr. Poſtlethwayt's account of his own performance, and its various uſes; and nothing farther is neceſſary to be added with regard to theſe particulars. But a work of this bulk cannot be ſuppoſed free from errors and defects: one or two imperfections we have obſerved, and beg leave to mention.

1. The firſt that occurred to us, is the number of falſe references inſerted throughout the whole. Mr. Poſtlethwayt has, indeed, made ſome apology for theſe references, and alſo propoſed a method to ſupply the deficiency which they ſo often occaſion, in peruſing his Dictionary. 'In the carrying of this work (ſays our Author) into execu-
'tion, I found it neceſſary here and there to make ſome va-
'riation in the references, from what was at firſt intended:

'yet

'yet the matter propoſed to be introduced, when it has been 'eſſential, hath not been omitted, but placed under another 'article ſomething ſynonymous, or equally ſignificant. The 'reaſon of this is, the neceſſity under which I found myſelf, 'to refer to certain articles ſooner and oftener than, at the 'commencement of the work, I could diſcern. Moreover, 'certain occurrences in the public affairs falling out during the 'compiling of this performance, which could not be paſſed 'over in ſilence at ſuch a criſis, conſiſtent with the ſcope and 'tenor of this deſign, made ſuch alteration, in point of re-'ferences, ſtill more abſolutely neceſſary, as tending to ren-'der the whole far more ſeaſonable, and, therefore, more 'uſeful than it could otherwiſe have been. However, that 'the reader might not be at a loſs to conſult the contents of 'this work with no leſs eaſe than advantage, I have not only 'added a kind of illuſtrative Indexes to both volumes, but 'have ſo analized the whole in the general preface, that, I 'humbly apprehend, it will be thought by the candid, to 'compenſate very amply for thoſe defects and imperfections, 'in regard to ſome leſs material references.' But notwithſtanding Mr. Poſtlethwayt has, in the preface and indexes referred to, rendered the whole more uſeful, yet we are far from thinking he has atoned for all the falſe references in his work. Thus, to inſtance only a few that occur under the letter A, from the articles ABROHANI, and ADATAIS, the reader is referred to MUSLIN; from AGATE to GOLD WIRE-DRAWERS; from AGE, with reſpect to Trees, to WOOD; from ALIEN to NATURALIZATION; from ARSENIC to STEEL-MELTING; from ASSOCIATION to PARTNERSHIP, &c. But not one of the articles referred to are inſerted: and theſe omiſſions are the more remarkable, as ſome of them are of the utmoſt importance in commercial affairs; nor can the *preſent Criſis* in the leaſt affect them. 2. The great variety of matter, bearing ſcarce any relation to trade, inſerted under different articles, may, we think, with juſtice be objected to, as tending only to ſwell the work: among which may be reckoned the chemical proceſſes on Arſenic, and other minerals of that kind; the algebraical proceſſes inſerted under Annuities, &c. the Diſſertations concerning literary property; the narrative relating to Mr. Richardſon's Grandiſon, &c. &c. &c. Under the article Navigation, after giving an extract of the principal rules of that art, from Mr. Robertſon's Treatiſe, Mr. Poſtlethwayt has added an abſtract of the Preface to that work. It may be aſked why this particular favour was ſhewn to Mr. Robertſon's Treatiſe? And why, for in-

ſtance, after giving the principal parts of the articles *Aſſaying*, *Diſtillation*, *Flux*, *Metallurgy*, *Mineralogy*, &c. &c. &c. from Shaw's Chemical Lectures, it was not alſo neceſſary to give an abſtract of his Dedication? It will, perhaps, be anſwered, that when the *whole* Treatiſe is taken, the *borrower* may be forgiven if the Dedication be left.

We would not, however, be underſtood to inſinuate, that it is any defect in a work of this kind, that the articles, in general, are extracted from proper authors; but, ſurely, the writers, or rather compilers, of Dictionaries, ſhould be the laſt perſons in the world to complain of the invaſion of literary property, as Mr. Poſtlethwayt has taken frequent opportunities to do. In fact, the work before us is, like all other Dictionaries, what it ought to be, a *Collection*. Nor is this any diminution of the merit of the *Dictionary of Trade and Commerce*: For, as Mr. Chambers very juſtly obſerves, "If any man "will undertake to write a Dictionary, even of ſome particu-"lar art, from his own fund alone, a man may ſafely ven-"ture to foretel, that it will not be good for much."

Pref. to Chambers's Dictionary.

ART. LXII. *The Memoirs of the Counteſs of Berci. Taken from the French. By the Author of the Female Quixote. In two Volumes.* 12mo. 6s. Millar.

AS we are unacquainted with the original of theſe Memoirs, we know not whether, from the words *taken from the French*, we ſhould regard them as a mere tranſlation; but be this as it may, the work bears a ſtrong reſemblance to the *romantic Romances* of the laſt century. The language, however, is very paſſable; and, it muſt be confeſſed, that the Lady to whom it owes its preſent appearance, is a much better writer than moſt of her cotemporary Noveliſts. The Story is as follows.

In the reign of Henry IV. of France, lived the noble Count Berci, who married the fair daughter of the Marquis de Saint Sauveur. They paſſed the early years of their union in the greateſt felicity. But, unfortunately for all parties, the valiant Chevalier des Eſſars becomes enamoured of the Counteſs, and to gain admittance to her, commences acquaintance with the Huſband; who carries him to Beauplan, his country ſeat. The Chevalier, with the timidity of a true lover, wants reſolution to diſcloſe his paſſion; but the Lady accidentally

diſcovers

diſcovers the ſecret, by overhearing him complain to the liſtening groves and purling ſtreams. She writes him an anonymous letter, repreſenting to him the danger as well as impropriety of his paſſion. He ſuſpecting who the letter came from, takes his leave of Beauplan, under pretence of being called to court. Paſſing through the foreſt of Fontainebleau he is ſurpriſed by the report of piſtols fired at a little diſtance; and haſtening forward, finds an old Gentleman defending himſelf againſt a band of robbers. Two of them the Chevalier kills, wounds a third, and diſperſes the reſt: like an honeſt and valiant Chevalier as he was. The Gentleman whom he had reſcued, proves to be the Marquis de Saint Sauveur above-mentioned. They continue their journey to Fontainebleau, where the Court then reſided.

During his ſtay at court, the Chevalier had an opportunity of conferring another obligation on this family; for being ſecond to the young Marquis de Saint Sauveur, he interpoſed, and made friends of two antagoniſts, who had determined that death only ſhould end their quarrel.

At the expiration of a few weeks, the Chevalier, unable longer to ſupport his ſelf-baniſhment from the object of his paſſion, writes to her, requeſting the favour of an interview, as the only means of preſerving his life. She conſents, and admits him into her apartment. Whilſt ſhe is endeavouring to diſſuade him from indulging his unlawful paſſion, who ſhould knock at the door but the officious huſband? having dreamt that a dragon was devouring his wife; he, good ſoul! was come to enquire after her health. The poor Chevalier retires behind the hangings, where he would have run no riſk of being diſcovered, but for a little dog, who having a better noſe than his maſter, ſmelt a ſtranger in his miſtreſs's apartment: but Marianne, the waiting-woman, who was in the ſecret, prevents miſchief, by conveying the impertinent animal out of the room. The Count, ſatisfied of his Lady's ſafety, withdraws; and the Chevalier, having behaved with leſs decency than the Lady expected, was obliged to retire; but in his way down ſtairs, he unluckily ſtumbles, and drops a piſtol, which goes off, and alarms the whole houſe. Yet, by his ſurpriſing agility, he gets clear of the ſervants, mounts his palfrey, and makes the beſt of his way to Paris: leaving the family at Beauplan to conclude that they had been diſturbed by thieves; the Counteſs not caring to undeceive them.

Chap. II. The Chevalier had not been long in Paris ere he received a preſſing invitation from the Count to return to Beauplan. He complies; but his cruel fair will not give him

an opportunity of a moment's private converſation. Unable to ſupport this treatment, he reſolves to ſeek honourable death in the field of battle. The Count and his younger brother determine to accompany him to Flanders; and, in the courſe of the campaign, the valiant Chevalier ſaves the lives of both his companions.

The Counteſs, hearing that her Lord was ſhortly expected at Paris, removes to that city. Tilting being the grand amuſement of thoſe times, our three Heroes, who were now returned from Flanders, deſire to break a lance with the Cavaliers of Henry's court; and the Chevalier diſtinguiſhes himſelf by overthrowing Count Polan, the King's favourite. This courtier is ſo enraged at his defeat, that whilſt the Chevalier is in the midſt of his friends, and happy in the preſence of the Counteſs, he ſends a page to decoy him out of the room, employs a number of aſſaſſins to murder him, and he is brought back to the company covered with wounds. What a horrid ſpectacle was this for the Counteſs of Berci! for tho' a virtuous woman, ſhe felt ſomething more than mere gratitude for the Chevalier.

Being informed who was the author of his intended murder, the Chevalier was no ſooner recovered, than he ſends a challenge to the Count Polan, fights, and kills him: but the King being incenſed at the death of his favourite, the Chevalier is forced to abſcond. Soon after, Count de Berci, and the young Marquis de Saint Sauveur, in a voyage between Leghorn and Marſeilles, are taken by a corſair, and carried into Algiers. This ill news no ſooner reaches France, than the Chevalier embarks for Africa, pays their ranſom, and redeems his friends from ſlavery.

Chap. III. Marianne, the Counteſs's woman, had, for ſome time, indulged a licentious paſſion for a fellow named Verague. It happened one night, her Lord and Lady returning home ſooner than ſhe expected, that her paramour was hindered from retiring with his uſual ſafety; there being no way into the maid's chamber except thro' that of her miſtreſs.* He was therefore obliged to remain with Marianne till he ſuppoſed the Count and Counteſs to be aſleep. At laſt Verague ventures forth; but the Count hearing him, ſprings from his bed, and ſeizes Verague in the dark; who ſtabs him in the breaſt, and the unfortunate Count expires. The aſſaſſin eſcapes. Poor Counteſs! Marianne being examined as to the

* A very inconvenient houſe, for ſo great a man as the Count de Berci!

murder

murder of her maſter, declares all, and much more, than ſhe knew, concerning the Chevalier and the Counteſs; inſinuating that they were mutually concerned in the murder. On this the innocent Counteſs is dragged to priſon; and after continuing there ſome weeks, ſhe is condemned to ſuffer the torture. The reader may eaſily paint to himſelf the deplorable ſituation of her lover, who, at all events, determines to releaſe her. A bribe wins over the goaler; the priſoner is ſuffered to eſcape; and her deliverer reſtores her to her parents in Burgundy.

It being improper that the man ſuſpected of having murdered her huſband ſhould continue with the Counteſs, the Chevalier pays a viſit to his uncle in Gaſcony. During his ſtay in that province, a Lady, called the Fair Amazon, from her great affection for manly exerciſes, falls in love with him: and, in the mean time, Count Polan, brother to the late Count of that name, becomes enamoured of the Counteſs de Berci. This young Count ſuſpecting Lady Berci's affection for the Chevalier, accuſes him of having baſely murdered his brother: upon which the King iſſues a declaration ſummoning the Chevalier to appear in the ſpace of three weeks, or ſome one for him, to anſwer the challenge. Meantime the Counteſs is falſly informed, that the Chevalier is in love with the Fair Amazon: and, on this occaſion, ſhe firſt perceives the real ſituation of her own heart. In a fit of jealous deſpair ſhe dreſſes herſelf in her brother's apparel, and mounts his horſe, with a (Lady-like) reſolution to revenge herſelf of her rival: but ſhe had not rode above half a league, before ſhe is informed, that the Chevalier, to avoid the Amazon, is gone over to England: ſhe therefore now reſolves, rather than baulk the fighting humour, to enter the liſts, in vindication of her Knight's honour, againſt Polan: the fair Amazon alſo comes to Paris with the ſame intention.

During theſe tranſactions the Chevalier ſignalizes himſelf at a famous tournament in England; after which he embarks for France, and narrowly eſcapes ſhipwreck. Before his arrival, the Fair Amazon enters the liſts, as his champion, and is wounded by Count Polan; and the Counteſs of Berci, being thus prevented in her deſign of defending the Chevalier's cauſe, retires to a convent. The place of her retreat being, however, diſcovered, ſhe is ordered by the King to return to court; where, upon the Chevalier's firſt appearance (after Verague's confeſſion of the murder of the Count de Berci) from ſome civilities ſhewn by him to the Fair Amazon, ſhe imprudently gives him a cold reception; which he attributes

to her affection for Count Polan, who was known to be her admirer. This miſunderſtanding is the cauſe of mutual unhappineſs to both, at a time when every objection to their union was removed. She falls violently ill, and he reſolves to end his days in ſolitude; but the approaching winter breaks his reſolution, and brings him once more to Paris; where at length all doubts being happily removed, the King joins their hands; and thus ſeals their mutual felicity. Theſe are the out-lines of the piece; for the colouring and drapery, we refer thoſe to the artiſt, *herſelf*, who have curioſity enough to enquire further about this performance.

ART. LXIII. *The Charge of Cyrus the Great. A Poetical Eſſay. By the Rev. Mr.* Richard Onely, *B. A. late of Chriſt-College, Cambridge.* 4to. 1s. Whiſton.

MR. Onely ſays, in his preface, 'the learned reader will be pleaſed to obſerve, that the following Eſſay had its riſe from the laſt famous oration that is recorded of Cyrus by Xenophon;' and he concludes his preface, which is, indeed, a very ſhort one, with this remark, that 'the heathen hiſtorians ſo exactly agreeing with the ſacred writers, in their relation of the moſt important inſtances of Cyrus's life, is a great confirmation of the authority of the Holy Scriptures, and of weighty ſervice to religion in general.'

It will be neceſſary, therefore, in order to place the merit of this Eſſay in a juſt light, to compare it with what it 'had its riſe from.'

Xenophon informs us, that Cyrus, when very old, went into Perſia, for the ſeventh time from the commencement of his reign; and that having, agreeably to the rites of his country, offered the legal ſacrifices, acted as leader in the ſacred proceſſion, or holy dance, and beſtowed the uſual preſents, he dreamed, as he lay aſleep in his palace, that a perſon, ſeemingly of a nobler ſpecies than the human, addreſſed him in this manner. "Prepare yourſelf, O Cyrus, for you are now "to go to the gods." Upon this he awaked; and apprehending that his life drew towards a period, he offered ſacrifices to the Perſian Jupiter, to the Sun, and to the other gods, upon a riſing ground or ſummit, as is the cuſtom among the Perſians. He prayed to theſe gods; Xenophon preſents us with the prayer at length. On the ſecond day enſuing, or third inclu-

ſive

ſive of that on which he had thus ſacrificed and prayed, he ſent for his ſons, his friends, and the principal men among the Perſians, and took his leave of them in a very affecting and inſtructive diſcourſe.

Mr. Onely, without confining himſelf to Xenophon's narrative, changes the dream into a viſion, and makes Cyrus appeal to the ſenſes of his ſons and courtiers, for the truth of what he ſaw in his extacy.

What means this awful ſight? why round me ſhine
Thoſe radiant glories, and that form divine?
See! where, commiſſion'd with ſome dread command,
How ſternly waves yon' viſionary hand!
Near and more near it beckons, 'Cyrus, riſe;
'The Gods remand thee to thy native ſkies.'
Since thus the pleaſure of Imperial Jove,
And ſolemn omens warn me from above;
Come then, ye fathers, venerable grown,
Whoſe ſteady counſels prop the Perſian throne!
Ye friends, long wedded to fair Virtue's cauſe,
And ye, my ſons, whom filial duty awes!
Attentive hear, amidſt th' aſſembled throng,
The dying accents of a Monarch's tongue.

Cyrus, according to Xenophon's account, began his farewel addreſs to his ſons, and nobles, in this manner.

"My ſons, and ye my friends who are preſent, my "life draws towards an end. Many things aſſure me of "it. But when I am dead, it becomes you, in all your "words and actions, to behave in a manner ſuitable to the "happineſs of my condition. In every ſtage of life I have "ſucceſſively flouriſhed, in all that can adorn the child, the "youth, and the man. I have known my ſtrength increaſe "with my years, and felt a vigour in old age not inferior to "that of my youth; nor have I, that I know of, failed in "any attempt, or been diſappointed in any deſire. I have "had the pleaſure of beholding my friends made happy by "me, and my enemies ſerving under me: and I leave my "country, which formerly was but an inconſiderable realm "in Aſia, the moſt reſpected ſovereignty in it."

Mr. Onely's verſion of this part of the diſcourſe, is comprized in the following lines.

I ceaſe to live! yet, ah! forbear to ſhew
The mad expreſſions of unmanly woe.
To die, is to be bleſt: This underſtood,
'Twere needleſs mourning for the wiſe and good.

What

What virtues charm us, or what arts engage
In childhood, youth, in manhood, or in age,
In theſe I ſpent each well diſtinguiſh'd day,
And ſtill purſu'd where honour led the way:
Mine was each gift kind Fortune could afford,
The Stateſman's counſel, or the Heroe's ſword.
See, Aſia, ſee thy once ignoble race,
What glory heightens, and what worthies grace!
See Peace thy realms with ſmiling train adorn,
And Plenty pour the treaſures of her horn.

Here the apoſtrophe to Aſia is ſeemingly improper, as Cyrus had principally in view, not Aſia, but Perſia; and it would have been an indecency in Cyrus, to have called his own countrymen, an ignoble race. This miſtake of Mr. Onely's proceeds, we preſume, from forgetfulneſs; which may alſo be the caſe with reſpect to the following lines, ſo far as the Medes, who (were Cyrus's good friends and allies, and whoſe battles he fought) are introduced: unleſs, indeed, they are introduced for the rhyme's ſake.

Call my dear Perſians round the ſolemn bier,
And you, my fellow-ſoldiers, you be there!
With me who brav'd Arabia's pathleſs lands,
Bleak Scythia's coaſts, and India's burning ſands;
Whilſt ſtrew'd on heaps around the foaming ſteed,
Or groan'd th' Aſſyrian, or expir'd the Mede.

But to return to Xenophon. He repreſents Cyrus as thus inſtructing his eldeſt ſon.

"You know, O Cambyſes, that it is not this ſceptre of "gold, which can render your government ſecure; but that "faithful friends are the ſceptre on which Monarchs may with "the moſt certainty and ſafety rely. Yet do not imagine "that men are under any phyſical neceſſity to be faithful. "Were that the caſe indeed, every man would prove faith-"ful to every other man; juſt as things, under a phyſical di-"rection, always act in the ſame manner towards all. But "it is the part and duty of a man, to render thoſe about him "faithful to him: this, however, is an effect to be pro-"duced, and a poſſeſſion to be obtained, not by mere force "and power, but by goodneſs and beneficence."

The above paſſage of Xenophon, Mr. Onely tranſlates, or imitates, thus.

And weak, Cambyſes, will thy kingdom prove,
Without the ſceptre of thy people's love.
But yet it aſks thy caution, all thy care,
Thy ſubjects when to court, and when beware:

Not

Not true by nature, Man, whate'er he boaſt,
Moſt faithful ſeeming, may deceive the moſt.

Again, Xenophon relates, that Cyrus reaſoned thus with his ſons.

" As for my own part, my ſons, I never could admit the " notion, that a ſoul, whilſt united to a mortal body, might " continue alive; and yet, when ſeparated from it, was to " periſh: For I plainly diſcern, that it is the ſoul which in- " livens theſe mortal bodies, and that our bodies remain no " longer alive, than whilſt a ſoul reſides within them. Nor " have I ever admitted, that the ſoul becomes incapable of " perception, when diſengaged from the ſenſeleſs body; on " the contrary, the probability lies here, that the mind, when " diſentangled, will be complete and pure, and conſequently " intelligent in the higheſt degree. Upon the diſſolution of the " man, it is evident, that the elementary parts ſever from one " another, and return each to its kind; all but the ſoul, " which neither whilſt preſent, nor when it retires, is an ob- " ject of ſight. Conſider alſo," added he, " that nothing " more nearly approaches to the caſe of human mortality, " than the condition we are in whilſt aſleep; and yet the hu- " man ſoul, at that very time, diſplays, in a moſt diſtinguiſhed " manner, its divinity, by its foreſight of future events; for " then, in all likelihood, it is moſt at liberty. If this is the " real ſtate of things, as, indeed, I think it is, and that the " ſoul retreats from the body, then, paying a regard to my " departed ſpirit, perform what I deſire."

This argumentative part of Cyrus's diſcourſe, appears thus in Mr. Onely's poem.

———What reas'ner can believe,
That ſouls, when freed from bodies, ceaſe to live?
Let age the weak corporeal frame deſtroy,
The ſoul ſurvives—This, this, can never die:
Whilſt that inactive moulders in the tomb,
This ſtill ſhall flouriſh in immortal bloom,
Purg'd from all earthly droſs, for ever rove
Thro' all th' unbounded tracts of happineſs above.
When drowſy ſlumbers o'er the ſpirits creep,
Reflect, what death is, from its image, ſleep!
In airy dreams the ſoul then wings its way,
Freed from the dull impediments of clay,
Holds converſe ſweet with every kindred pow'r,
In myrtle grove, or amaranthin bow'r;
Thro' worlds unknown quick darts the vital flame,
And traverſes all heav'n, from whence it came:

Another

Another part of Cyrus's diſcourſe to his ſons, as in Xenophon, is as follows.

" When I am dead, my children, place not my body in a " coffin of gold, or ſilver, or any thing elſe; but repoſe it in " the earth itſelf, as ſoon as poſſible: For what can be more " honourable, than to be blended with the earth, which pro- " duces and ſuſtains every thing fair and excellent? I, who " have, on all other occaſions, been a lover of mankind, " look upon it now as delightful, to intermingle with what of " itſelf does good to man."

And thus Mr. Onely.

And when my ſoul, fair tenant, flies away
From this frail manſion, mould'ring to decay,
No coſtly pile with fun'ral grandeur burn,
Nor cull my aſhes for the pompous urn;
Far other honours let theſe relics have,
The low-delv'd chamber of ſome ſilent grave:
Where, when our gloomy long abode we fix,
The human particles with earthly mix,
Whilſt beyond Fate, and Fortune's fartheſt line,
For ever lives the particle divine.

For a ſpecimen of what Mr. Onely has introduced of *his own* into the Charge of Cyrus, take the following lines. The Perſian Monarch is repreſented as ſaying, what Xenophon no where, in the leaſt degree, takes notice of, or puts into the mouth of Cyrus.

By me releas'd, O! how the Jewiſh choir
To Sion's ſongs retun'd the ſacred lyre,
Which by the ſtreams of Babylon unſtrung,
In late ſad ſilence on the willows hung!
Diſmiſs'd with preſents to their old abode,
To build the Temple of their much-lov'd God,
Each mouth was full of laughter, long unknown;
The joy that fill'd their hearts, o'erflow'd my own.

Another inſtance of the ſame kind, and under the very ſame circumſtances, is obſervable in the following lines, wherein Cyrus is made to addreſs his ſon thus.

Be thine the well-try'd ſtateſman, prudent, juſt,
Unſway'd by lucre, unenſlav'd by luſt:
Who public good prefers to private ends,
Whoſe truth directs you, and whoſe zeal defends.

This once, O Daniel, was thy god like part,
Thy head as learn'd, as was ſincere thy heart.
Tho' ſullen jealouſy oft curs'd thy name,
And envy plann'd the ruins of thy fame,

Thy

Thy ſpotleſs honour could the mouth defy
Of deadly lions, or the deadlier ſpy.
Chiefs, ſuch as thou, beſt guard each Prince's cauſe,
Whom conſcience binds, and whom religion awes.

The Poet, indeed, refers to Scripture, and not to Xenophon, in the firſt inſtance above given, of his manner of introducing foreign materials; and it is very true, that the Scriptures authorize theſe particular facts;—that the Jews, when weeping by the rivers of Babylon, hanged their harps upon the willows; that Cyrus permitted them to return to their own country, and rebuild their Temple; and that when the Lord turned again the captivity of Sion, the mouths of the Jews were filled with laughter, &c. But the Scriptures no where affirm, or in the leaſt inſinuate, that Cyrus had ever taken notice, or been informed, of the hanging of theſe harps upon the willows; or that he made mention of this, or the other particulars, on any occaſion, or in the diſcourſe which he made to his ſons a little before his death. So that the introduction of theſe matters into this poem, is as little favoured by Scripture, as it is by Xenophon.

Mr. Onely, in ſupport of the ſecond inſtance above given, of his manner of improving Xenophon, has this marginal note, that 'the prophet Daniel was Prime Miniſter 'about ſeventy years to the Princes of Babylon, of whom Cy-'rus was the laſt, who engaged him in his ſervice; in which 'he, very probably, died.' But this, however well it may be authorized, affords no reaſon for introducing any mention of Daniel in Cyrus's laſt diſcourſe to his ſons; when Xenophon, who relates the diſcourſe, makes not the leaſt mention of Daniel, there, or any where elſe.

Upon the whole, there are ſome poetical lines, juſt expreſſions, and good ſentiments, in Mr. Onely's Eſſay: ſo many, and ſo entirely his own, that we may reaſonably expect from him ſomething ſuperior to this performance, on any future occaſion.

ART. LXIV. *A Critical Examination of the Notes of Dr. Sykes upon the Epiſtle to the Hebrews. By* Alethophilus. 4to. 1s. 6d. Vaillant, &c.

THIS is a ſmall pamplet, conſiſting of thirty-ſix pages; in which there are frequent and large quotations from Dr. Sykes's book.

If

If the Author had poſtponed the publication of his work a little longer, he would have found it neceſſary either to have entirely ſuppreſſed, or greatly enlarged it: For in Dr. Sykes's Scripture Doctrine of Redemption, he will find an Anſwer to all that this Examiner has ſaid in favour of his own notions of ſubſtitute, ſatisfaction, and expiatory ſacrifice.

'The Deliverer was,' ſays our Examiner, 'to make ſatisfaction to the divine juſtice for men; that is, to undergo, in his own perſon, the puniſhment which was due to them, and perfectly in their ſtead obſerve the law of God; conditions without which they could not avoid condemnation, nor obtain ſupreme happineſs.—God inflicts on him who ſubſtitutes himſelf in the room of ſinners, the puniſhment denounced againſt the ſinners, that is, eternal and infinite puniſhments.'—p. 19—21, 22. 'And yet it was not neceſſary that Chriſt ſhould ſuffer eternal puniſhments, tho' they had been condemned to ſuch. For the excellence of his perſon compenſated the ſhort duration of his ſufferings.—p. 23. It is eaſy to conclude, that Chriſt, whoſe underſtanding is infinite, could diſtinctly repreſent to himſelf all the immenſe imperfection cauſed in the world by the innumerable number of ſins—the repreſentation we here ſpeak of could not be produced by his human nature, conſidered ſeparately from his divine; though that nature could, in virtue of that union, have repreſented to itſelf incomparably many more things than any other human underſtanding: but that repreſentation being made in the divine nature of Chriſt, his human nature muſt needs feel an immenſe anguiſh, inſupportable to any other but his, in virtue of its intimate union with the divine.—For the ſame reaſon we may ſay, that he has expiated our ſins, having made ſatisfaction for them: For expiation is nothing but the annihilation or moral abolition of ſins.'—p. 26. Surely this Author does not mean by his *repreſentation*, as he calls it, a conſciouſneſs of guilt? Is it poſſible that conſcience ſhould accuſe any Being of crimes that Being did not commit? Guilt is perſonal, and cannot, therefore, be transferred or imputed to the innocent. And to puniſh the innocent for the guilty, is as incompatible with juſtice as with mercy or goodneſs. The innocent perſon may be willing to ſuffer for the guilty, but is it therefore juſt to puniſh him? *Volenti nulla fit injuria*—true; he has no right to complain: but have you a right to puniſh him becauſe he will not complain? 'A mere creature, innocent, pure, and holy, could not (ſays our critical Examiner)

'devote himſelf to ſuch puniſhments, without being guilty 'of an heinous crime againſt itſelf: and the Judge who 'would inflict them, could not without extreme cruelty.'—p. 20. And, we are told, angels could not be ſubſtituted in the room of ſinners—'For how could the faults of a certain 'order of creatures be, without injuſtice, imputed to creatures 'of a different order?'—p. 18.

In his obſervations upon texts of ſcripture, our Critic generally 'oppoſes to Dr. Sykes, an authority no leſs worthy of 'regard (ſee p. 1.) than his on this ſubject.' But of what uſe is the authority of names on either ſide? If Dr. Sykes had aſſerted things on his own authority, without attempting to prove them, this Critic might have oppoſed the name of *Stapfer*, *Wytenbach*, or *Suicerus*, or any other name, to that of the author of the Commentary on the Epiſtle to the Hebrews. But the Doctor is remarkable for not having recourſe to authorities, nor has he once quoted thoſe authors called the Socinians, which the Critic ſays were his *Maſters*. Leſs of his authorities, and no calling of names, would have better become Mr. Alethophilus: One of whoſe authorities is too remarkable to be paſſed over, and the more ſo as it is in a note to the ſecond page of his book. 'According to Mr. *Wetſtein*, '*Nov. Teſt. Græc. cum Comment.* T. II. folio, *Amſt.* 1752, 'p. 386. The expreſſion τὰς αἰῶνας is found in no other 'Epiſtle of St. Paul, nor in Luke's Goſpel, nor in the Acts.' And yet it is found in the very firſt chapter of Luke, and in almoſt every one of St. Paul's Epiſtles. See Luke i. 33. Rom. i. 25. 2 Cor. xi. 31. Gal. i. 4. Philip. iv. 20. Tim. i. 17. and in the Epiſtle to the Hebrews, again and again. In the Acts there is ἀπὸ αἰῶνος, but not εἰς τὰς αἰῶνας, as in all the above cited places.

But ſuch miſtakes as theſe are much more tolerable than calling names, which is unmanly.

By the following lines from the introduction to this Critical Examination, one would almoſt imagine the Author believed, that Servetus had perſecuted Calvin.—'Times there have 'been in which religion in general, and the Chriſtian in par-'ticular, have ſeen themſelves expoſed to the rage and rude 'attacks of implacable and inſolent oppoſers; theſe were the 'ages of a *Spinoſa*, a *Vanini*, a *Servetus*.'—Of theſe Vanini had his tongue firſt torn out, and was then burnt, in France; —tho' the beſt writers think it would have been better to have confined him as a madman. Servetus was *burnt at Geneva*; —and we cannot but think the burning him was itſelf a mon-

monſtrous attack upon Chriſtianity; it ſuppoſing Chriſtianity to require ſuch dreadful perſecution and deſtruction of its profeſſors, for difference of opinions.

ART. LXV. *An Eſſay on the Writings and Genius of Pope.* 8vo. 5s. Cooper.

CRITICISM is the reſult of Judgment, and the perfection of Taſte. It neither extenuates beauties, nor aggravates errors; but, placing both in a proper point of light, teaches when to applaud, and when to cenſure, with reaſon. But though this is genuine Criticiſm, there is a baſtard kind of it, begot by Malice, and nurtured by Folly, which too frequently paſſes on the world for the legitimate. What man of eminence has not had his indiſcriminating Cenſurer, as well as his indiſcriminating Panegyriſt? But if the latter is the more pleaſing to the object of his praiſe, yet is he equally dangerous in ſociety with the ſnarler, as being equally apt to miſlead our judgment.

Of all eminent men, none have been ſo much the butt of cenſure, and the ſubject of praiſe, as the poets; and among theſe none, perhaps, ever ſuffered more from either, than POPE; with this felicity, however, that if he has had a Zoilus in Gildon, he has had an Ariſtarchus in Spence, and in the Author of the preſent Eſſay.

But though we think very highly of the critical and literary abilities of our unknown Eſſayiſt, and have peruſed his work with no leſs profit than pleaſure, yet can we not implicitly ſubſcribe to all his deciſions, and illuſtrations. As he has ventured, in ſome things, to differ from the received opinion, ſo ſhall we be the leſs ſcrupulous in diſſenting from him. He has, indeed, like a true Critic, given, in general, his reaſons; ſo ſhall we: how far either of us are in the right, the impartial public muſt determine.

In his Dedication, to Dr. Young, he ſays, 'No love of 'ſingularity, no affectation of paradoxical opinions, gave 'riſe to the following work. I revere the memory of Pope, 'I reſpect and honour his abilities; but I do not think him at 'the head of his profeſſion.—In that ſpecies of poetry wherein 'Pope excelled, he is ſuperior to all mankind; and I only 'ſay, that this ſpecies of poetry is not the moſt excellent one 'of the art. We do not, it ſhould ſeem, ſufficiently attend 'to the difference that there is, betwixt a *man of wit*, a *man*

'*of ſenſe*, and a *true poet*. Donne and Swift were, undoubt-
'edly, men of wit and men of ſenſe: but what traces have
'they left of *pure poetry?* Fontenelle and La Motte are in-
'titled to the former character, but what can they urge to
'gain the latter? Which of theſe characters is the moſt va-
'luable—is entirely out of the queſtion; all I plead for, is to
'have their ſeveral provinces kept diſtinct from each other,
'and *to impreſs on the reader, that a clear head and acute un-*
'*derſtanding are not ſufficient, alone, to make a poet; that the*
'*moſt ſolid obſervations on human life, expreſſed with the utmoſt*
'*elegance and brevity, are* (*a*) *Morality, and not Poetry; that*
'*the Epiſtles of Boileau in rhyme, are no more poetical than the*
'*Characters of Bruyere in proſe; and that it is a creative and*
'*glowing imagination, the* Acer Spiritus et vis, *and that alone,*
'*that can ſtamp a writer with this exalted and very uncom-*
'*mon character, which ſo few poſſeſs, and of which ſo few*
'*can properly judge.*—

'It is amazing,' continues he, 'this matter ſhould ever
'have been miſtaken, when Horace has taken particular and
'repeated pains to adjuſt the opinion in queſtion. He has
'more than once diſclaimed all right to the name of *poet*, on
'the ſcore of his (*b*) Ethic and Satyric pieces;—nothing can
'be more judicious than the method he preſcribes of trying
'whether any compoſition be eſſentially poetical or not; which
'is to drop entirely the meaſure,—and invert the order of the
'words: and in this unadorned manner to peruſe the paſſage;
'if there be really in it a true poetical ſpirit, all your tranſ-
'poſitions will not diſguiſe it, but, like a diamond unſet, and
'thrown back into the rubbiſh of the mine, it will retain its
'luſtre. Let us make an experiment on the following well

(*a*) If a moral ſentiment is couched in poetical language, and adapted to numbers, is it not poetry? We readily grant, that verſification is not all, *non ſatis eſt puris verſum perſcribere verbis*, but certainly it is ſomething more than our Author is willing to allow. Ogilby, Chapman, Hobbs, and Pope, tranſlated Homer; it is not doubted, but they all underſtood him; what then makes Pope's verſion ſo greatly preferable to thoſe of the others? His verſification. Burnet of the Charter-houſe had a ſublime imagination, but he was no poet; he wanted numbers.

(*b*) This is not ſtrictly true; Horace, indeed, often diſclaims all title to the appellation of poet, on account of his epiſtolary and ſatyric writings, which are, indeed, in general, but meaſured proſe, *Sermoni pedeſtri propiora*; but this obſervation ought not to be extended to his Ethic Odes, in many of which a noble vein of poetry appears.

'known lines; Yes (*c*) you deſpiſe the man that is confined 'to books, who rails at human kind from his ſtudy; tho' 'what he learns he ſpeaks, and may, perhaps, advance ſome 'general maxims, or may be right by chance. The cox-'comb bird ſo grave and ſo talkative, that cries whore, 'knave, and cuckold from his cage, tho' he rightly call many 'a paſſenger, you hold him no philoſopher, &c.—What 'ſhall we ſay of this paſſage?—why, that it is moſt ex-'cellent ſenſe, but juſt as poetical as the *Qui ſit Mæcenas* of 'the author, who recommends this method of trial.'

To this we readily aſſent, but cannot join iſſue with him in what follows.

'Take any ten lines of the Iliad, of the Paradiſe Loſt, 'or even of the Georgics of Virgil, and ſee whether, by 'any proceſs of critical chemiſtry, you can lower them to 'the tameneſs of proſe. You will find that they will appear 'like Ulyſſes in his diſguiſe of rags, ſtill a Hero, tho' lodged 'in the cottage of the herdſman Eumæus.'

We have as great a veneration for theſe Poets as our Author has; yet can we not ſuffer that veneration to blind us. The true Critic ſteers equally clear of the extremes of Eulogy, or Cenſure. We apprehend that there are not only many times ten lines in all thoſe great authors, which have nothing but harmony of numbers to recommend them, but which, when ſubjected to the Horatian teſt, are proſe, indeed!

To begin with the Grecian bard.

Ατρειδη, νυ αμμε παλιμπλαγχθειλας ουω
Αψ αποιχεσθαι, ει κεν θανατον γε φυγοιμεν·
Ει δη ομως πολεμος τε δαμα κ' λοιμος Αχαιους.
Αλλ' αγι δη τια μαντιν ερειομεν, η ιερηα,

(*c*) Yes, you deſpiſe the man to books confin'd,
Who from his ſtudy rails at human kind;
Though what he learns, he ſpeaks, and may advance
Some gen'ral maxims, or be right by chance.
The coxcomb bird, ſo talkative and grave,
That from his cage, cries cuckold, whore, and knave,
Though many a paſſenger he rightly call,
You hold him no philoſopher at all.
And yet the fate of all extremes is ſuch,
Men may be read as well as books too much.
To obſervations, which ourſelves we make,
We grow more partial for th' obſerver's ſake.
To written wiſdom, as another's, leſs
Maxims are drawn from notions, thoſe from gueſs.
Epiſt. to Lord Cobham.

Ἡ ϗ ὀνειροπολοι, (ϗ γαρ τ' ὀναρ ϗ Διος ἐστιν·)
Ος κ' ειποι, ὁ, τι τοσσον ἐχωσατο Φοιβος Απολλων·
Ει τ' αρ ὀγ' ευχωλης ἐπιμεμφεται, εἰθ' ἑκαλομβης·
Αἰ κεν ἑως ἀρνων κνισσης αιγων τε τελειων
Βουλεται' αντιασας, ἡμιν απο λοιγον ἀμυναι.
Ητοι ὀγ' ὡς ειπων, κατ' αρ ἱζετο·

And again,

Μαντι κακων, ϗ σαωσαι μοι το χρηγυον ειπας·
Αιει τοι τα κακ' ἐστι φιλα φρεσι μαντευεσθαι·
Εσθλον δ' ουδε τι πω ἐιπας ἑως, ουδ' ἐτελεσσας·
Και νυν ἐν Δαναοισι θεοπροπιων αγορευεις,
Ως δη τω δ' ἑηκα σφιν Ἑκηβολος· αλγια τευχων,
Ουνεκ' ἐγω κουρης Χρυσηιδος αγλα' ἀποινα
Ουκ ἐθελον δεξασθαι, ἐπει πολυ βουλομαι αυτην
Οικοι ἐχειν· και γαρ ῥα Κλυταιμνηστρης προβεβουλα,
Κουριδης αλοχου ἐπει ὁ ἑθεν ἐστι χερειων,
Ου δημας, ουδε φυην, ουτ' ἀρ φρενας, ουτε τι ἐργα·

Nor is the Mantuan Poet leſs fertile, in inſtances, which, by proceſs of *critical chemiſtry*, may be reduced to the tameneſs of proſe. We ſhall go no further than the firſt Georgic. What are the following lines, when thrown out of their metrical order?

Navita tum ſtellis numeros et nomina fecit,
Pleïadas, Hyadas, claramque Lycaonis Arcton.
Tum laqueis captare feras, et fallere viſco
Inventum; et magnos canibus circumdare ſaltus.
Atque alius latum funda jam verberat amnem
Alta petens, pelagoque alius trahit humida lina.
Tum ferri rigor, atque argutæ lamina ſerræ:
(Nam primi cuneis ſcindebant fiſſile lignum.)
Tum variæ venere artes. Labor omnia vincit
Improbus, et duris urgens in rebus egeſtas.(*d*)

Again, L. 261.

——— Durum procudit arator
Vomeris obtuſi dentem, cavat arbore lintres:

(*d*) Thus tranſlated by Warton.

Sailors firſt nam'd and counted every ſtar,
The Pleiads, Hyads, and the northern Car.
Now ſnares for beaſts and birds, fell hunters place,
And wide ſurround with dogs the ecchoing chace.
One for the finny prey broad rivers beats,
One from the ſea drags ſlow his loaded nets.
Erſt did the woods the force of wedges feel,
Now ſaws were tooth'd, and temper'd was the ſteel.
Then all thoſe arts that poliſh life ſucceed;
What cannot ceaſeleſs toil, and preſſing need!

Aut pecori ſignum, aut numeros impreſſit acervis.
Exacuunt alii vallos, furcaſque bicornes,
Atque amerina parant lentæ retinacula viti.
Nunc facilis Rubea texatur fiſcina virga:
Nunc torrete igni fruges, nunc frangite ſaxo:
Quippe etiam feſtis quædam exercere diebus
Fas et jura ſinunt; rivos diducere nulla
Relligio vetuit, ſegeti prætendere ſepem,
Inſidias avibus moliri, incendere vepres,
Balantumque gregem fluvio merſare ſalubri.
Sæpe oleo tardi coſtas agitator aſelli
Vilibus aut onerat pomis; lapidemque revertens
Incuſum, aut atræ maſſam picis urbe reportat.(*e*)

But if thoſe paſſages diſcover very little poetical ſpirit, the following likewiſe, from the firſt book of Milton, are not leſs proſaic. L. 157.

Fall'n cherub, to be weak, is miſerable,
Doing or ſuffering, but of this be ſure,
To do ought good never will be our taſk,
But ever to do ill our ſole delight,
As being the contrary to his high will
Whom we reſiſt. If then his providence
Out of our evil ſeek to bring forth good,
Our labour muſt be to pervert that end,
And out of good ſtill to find means of evil.
Which oft times may ſucceed, ſo as perhaps

(*e*) Thus tranſlated by the ſame Gentleman.

Now to a point the blunted ſhare may beat,
Scoop troughs from trees, mark flocks, or ſacks of wheat.
Long ſpars and forks may ſharpen, or ſupply
Amerian twigs, the creeping vine to tie;
With Rubean rods now baſkets may be wove,
Now grain be ground with ſtones, now parch'd upon the ſtove.
Nor do the laws of man, or Gods above,
On ſacred days ſome labours diſapprove.
No ſolemn rite ſhould e'er forbid the ſwain
The mead, with ſudden ſtreams o'erflow'd, to drain:
To raiſe ſtrong fences for the ſpringing corn,
To lay the ſnare for birds, to burn the thorn.
Nor to forbear to waſh the bleating flock,
And ſoundly plunge them in the healthy brook.
Oft the ſlow aſs's ſides the driver loads,
With oil, or apples, or domeſtic goods.
And for the mill brings an indented ſtone;
Or with black lumps of pitch returns from town.

Shall grieve him, if I fail not, and diſturb
His inmoſt counſels from their deſtin'd aim.

Again, line 210.

——— Nor ever thence
Had ris'n or heav'd his head, but that the will
And high permiſſion of all-ruling Heaven
Left him at large to his own dark deſigns,
That with reiterated crimes he might
Heap on himſelf damnation, while he ſought
Evil to others, and enrag'd might ſee
How all his malice ſerv'd but to bring forth
Infinite goodneſs, grace and mercy ſhewn
On man by him ſeduc'd, but on himſelf
Treble confuſion, wrath, and vengeance pour'd.

Our readers may alſo try if they can find *the Hero in Rags*, in the other paſſages, of the ſame book here referred to—vide from line 364 to 375, line 631 to 649, line 690, to 700, line 738 to 751.—Theſe inſtances, we apprehend, ſhew how very cautious even men of the moſt learning, and trueſt taſte, ſhould be, of dogmatically aſſerting, in the groſs, on literary ſubjects. We ſhall now proceed to examine the remainder of his Dedication.

'The *ſublime* and the *pathetic* (ſays he p. 10) are the two 'chief nerves of all genuine poeſy. *What is there very ſu-* 'blime or very pathetic in Pope?* In his works there is, in- 'deed, *nihil inane nihil arceſſitum—puro tamen fonti quam mag-* 'no flumini propior, as the excellent Quintilian remarks of 'Lyſias. And becauſe I am, perhaps, aſhamed or afraid to 'ſpeak out in plain Engliſh, I will adopt the following paſ- 'ſage of Voltaire, which, in my opinion, as exactly cha- 'racteriſes Pope, as it does his model Boileau, for whom it 'was originally deſigned.

"Incapable peutetre du ſublime que eleve l'ame, et du "ſentiment qui l' attendrit, mais fait pour eclairer ceux a qui "la nature accorda l' un et l' autre, laborieux, ſevere, precis, "pur, harmonieux, il devint enfin le poete de la raiſon."

How far this character is juſt, may be examined in the courſe of theſe remarks, where its diſcuſſion will more naturally take place.

'Our Engliſh Poets (continues our Author) may, I think, 'be diſpoſed in four different claſſes and degrees.' In the firſt claſs he would place Spencer, Shakeſpear, and Milton; and then, at proper intervals, Otway and Lee.

In the ſecond claſs he places ſuch as poſſeſſed the *true poetical genius*, 'in a more moderate degree,' but had noble talents for *ethical poetry*. At the head of theſe is Dryden.

That this great poet ſhould be ranked after Otway, and Lee, will, we doubt not, ſurpriſe moſt readers, as much as it ſurpriſed us. Let us then examine the foundation of this pre-eminence. Previouſly, however, it ſhould be remarked, that as Lee and Otway have only left us ſome dramatic pieces, and Dryden has compoſed, with ſucceſs too, in every ſpecies of poetry, they cannot be compared with him in extent of genius. But waving this claim, we ſhall only conſider him in his theatrical capacity, altho' he himſelf thought his genius leſs adapted to the drama, than to epic poetry. The buſineſs of the tragic muſe, is to melt the audience into pity, or fill them with terror. Lee has frequently effected the latter, but it is a fear often blended with horror. Otway was ſucceſsful in exciting the tender paſſions. This power he, in a great meaſure, gained from his ſubjects, which, though ſeldom regularly conducted, yet, from their domeſtic nature, have a ſtrong influence on the ſpectator. But does Dryden never thaw the ſoul into commiſeration, nor freeze it with terror?—We ſhall not mention the noble flights of poetry, which are ſcattered ſo profuſely through all his plays, and which ſhew more of the *fervidum ingenium*, and *os magna ſonaturum*, than any thing in Otway.—We ſhall not inſtance his many beautiful deſcriptions which are ſo pleaſing to the fancy; nor his high and finiſhed colouring, which, whatever the Eſſayiſt may aver, is eſſential to poetry; but ſhall only obſerve, that Dryden raiſes the dramatic paſſions in his Conqueſt of Mexico, Don Sebaſtian, and All for Love, more than moſt Critics are willing to allow.

But is not the Drama too much circumſcribed in its province? Let us hazard an opinion: our Critic ſets us the example. Is not man a compound of reaſon as well as of paſſion, and may not one weep and ſtart at a tragedy, without being either the wiſer or the better? But at a repreſentation of a play of Dryden's, beſides being *properly moved*, there are ſentences, every where, which improve, and on which the mind may ruminate with ſatisfaction in the cloſet. And is not that dramatic compoſition the moſt excellent, which equally impreſſes the mental œconomy? There is certainly more diſtreſs in Banks's Q. Mary, than in Johnſon's Irene; but will any one preſume to ſay, that Banks is as good a poet as Johnſon? Were there no other monument of Dryden's poetical talents, than his deſcription of a ſhip in the Conqueſt of Mexico, and of Cleopatra on the Cydnus, in All for Love, we ſhould not heſitate

ſtate one moment to prefer him to Otway and Lee, and to ſtation him after Milton, *longo ſed proximus intervallo.*

In the ſecond claſs after Dryden, the Critic places Donne, as poſſeſſing the *true poetical genius, with noble talents for moral poeſy.* And yet, but two pages before, he characterizes this author, as a man of wit, and a man of ſenſe, but aſks what traces he had left of pure poetry? We readily agree that he has left none; for as an (*f*) elegant genius of the north has expreſſed it, we ſhall never be induced to regard that as poetry, which Homer and Virgil, if alive, would not have underſtood. Did any man with a poetical ear, ever yet read ten lines of Donne without diſguſt? or are there ten lines of poetry in all his works? No. How then comes this Adjuſter of literary rank to poſt him before Denham, Waller, Cowley, &c. In truth, Daniel, Drayton, Randolph, or almoſt any other of his cotemporary poets, the tranſlator of Du Bartas not excepted, deſerve the place better than he,

After Donne marches Denham.

Indeed Denham is more intitled to his ſtation than the former. Yet are there ſome, we apprehend, in the third claſs who deſerve that place better than Sir John: what is there, for inſtance, ſo moral in Denham, as the Eccleſiaſtes of Prior? what ſo poetical, as Fenton's Ode to Lord Gower?

" Cowley."

There can be no exception to the rank aſſigned that excellent genius, whoſe works are a valuable mine of literary and poetic jewels.

" Congreve."

Why this gentleman ſhould bring up the rear of the ſecond degree, we are at ſome loſs to determine. His Miſcellanies in verſe diſplay but little of the *true poetic genius*; and his tragedy of The Mourning Bride, according to our Author himſelf, ' is ' a deſpicable performance, the plot being unnaturally intri- ' cate, and over-charged with incidents; the ſentiments trite, ' and the language bombaſt.' Altho' we cannot wholly agree with him in his opinion of that piece, yet has Congreve no legal right to the poetical ſtation aſſigned him. Congreve knew himſelf, when he told Mr. Voltaire,(*g*) that he did not chuſe to be viſited on the footing of a poet. If the Critic in the *Adventurer* judges truly, Mr. Congreve has as little title to reputation in comedy as in tragedy.

' In the third claſs,' continues our Author, ' may be placed ' men of wit, of elegant taſte, and of ſome fancy in deſcribing

(*f*) Drummond of Hawthornden.
(*g*) Letters on the Engliſh Nation.

'familiar life. Here may be numbered, Prior, Waller, Par-
'nel, Swift, Fenton.'

Swift and Waller ſeem properly enough poſted; but ſurely the author of Emma, Eccleſiaſtes, and the Secular Ode; the author of the Hermit, and the Riſe of Woman; and the author of Mariamne; ought to have had places aſſigned them in the ſecond claſs; while ſome others whom we could name, and whom the Author knows, might have *taken up their ground.*

In the laſt claſs, the meer verſifiers, 'however ſmooth and mel-
'liſluous ſome of them may be thought, ſhould be ranked, ſuch
'as Pitt, Sandys, Fairfax, Broom, Buckingham, Lanſdown.'

We readily allow that moſt of theſe authors are meer verſifiers; but from Mr. Pitt's being in the front, we ſhould be apt to infer, that the tranſlator * of the Eclogues and Georgics of Virgil is not the author of this Eſſay; for, in the Dedication of his Virgil, he ſays that Mr. Pitt has executed his verſion of the Æneid 'with *great ſpirit*; that he has a fine
'flow of harmonious verſification, and has rendered his au-
'thor's ſenſe with faithfulneſs and perſpicuity;' unleſs he thought that underſtanding the original, and a power of verſifying were the only qualities of a tranſlator.

'In which of theſe claſſes,' concludes he, 'Pope deſerves
'to be placed, the following work is intended to determine.'
After all, we are of opinion, that the Author is not only unfortunate in his arrangement of the Poets, but has forgot ſome who deſerve to be mentioned as much, at leaſt, as many of thoſe to whom he has aſſigned a literary rank. For inſtance, Davenant, Garth, Addiſon, Tickel, John Philips, and Gay.

So much for the Dedication. We ſhall now conſider the book itſelf, and with that freedom which the Eſſayiſt has aſſumed, ſhall intermix our obſervations. It is divided into ſix ſections, and follows Mr. Pope's works in the order in which they are printed in Dr. Warburton's edition.

In the firſt ſection he conſiders the Paſtorals, and the Meſſiah; and in the ſecond, the Windſor-Foreſt, and the Lyric pieces; the third is wholly employed on the Eſſay on Criticiſm, and contains upwards of a hundred pages; in the fourth we have remarks on the Rape of the Lock: the Elegy to the Memory of an unfortunate Lady, the Prologue to Cato, and the Epilogue to Jane Shore, are the ſubject of the fifth ſection; as the laſt treats of the Epiſtle of Sappho to Phaon, and of Eloiſa to Abelard.

Princes and Authors (ſays the Critic) are ſeldom ſpoken of, during their lives, with juſtice and impartiality. Admi-

* Warton.

ration

ration and envy, their conſtant attendants, like two unſkilful artiſts, are apt to overcharge their pieces with too great a quantity of light and ſhade, and are diſqualified happily to hit upon that *middle colour* (*b*), that mixture of error and excellence, which alone renders every repreſentation of man juſt and natural. This, he adds, may, perhaps, be one reaſon, among others, why we have never yet ſeen a candid criticiſm on the character and merits of our laſt great poet Mr. Pope. And therefore our Author thought that it would be no unpleaſing amuſement, or uninſtructive employment, to examine at large, without blind panegyric, or petulant invective, the writings of this Engliſh Claſſic. As he is, he ſays, neither to cenſure nor commend, without alleging the reaſon on which his opinion is founded, he ſhall be entirely unmoved at the imputation of malignity, or the clamour of popular prejudice.

'It is ſomewhat ſtrange,' ſays he, 'that in the Paſtorals of a 'young poet, there ſhould not be found a ſingle rural image 'that is new; but this, I am afraid, is the caſe of Pope's Paſto-'rals. The ideas of Theocritus, Virgil, and Spencer, are, in-'deed, here exhibited in language equally mellifluous and 'pure, but the deſcriptions and ſentiments are trite and com-'mon.'

It muſt be granted, that the new rural images in Pope are few; yet we preſume the following are neither to be found in the great Sicilian Poet, nor in Virgil.

Once I was ſkill'd in every plant that grew,
And every herb that drinks the morning dew:
Ah, wretched ſhepherd, what avails thy art,
To cure thy lambs, but not to heal thy heart? SUMMER.

Again in his WINTER.

Behold the groves that ſhine with ſilver froſt,
Their beauty wither'd, and their verdure loſt!

No grateful dews deſcend from evening ſkies,
No morning odours from the flowers ariſe;
No rich perfumes refreſh the fruitful field,
No fragrant herbs their native incenſe yield!
The balmy Zephyrs, ſilent ſince her death,
Lament the ceaſing of a ſweeter breath!

'A mixture of Britiſh and Grecian ideas may juſtly be 'deemed a blemiſh in the Paſtorals of Pope, and propriety

(*b*) Is there not ſome inaccuracy here? Can there be any middle colour between light and ſhade, neither of which are colours?

'is

' is certainly violated when he couples Pactolus with Thames, ' and Windſor with Hybla. (*i*) Complaints of immoderate ' heat, and wiſhes to be conveyed to cooling caverns, when ut- ' tered by the inhabitants of Greece, have a decorum and con- ' ſiſtency which they totally loſe in the character of a Britiſh ' Shepherd: and Theocritus, during the ardors of Sirius, muſt ' have heard the murmurings of a brook, and the whiſpers of ' a pine, with more home-felt pleaſure than (*k*) Pope could ' poſſible experience upon the ſame occaſion.' This he concludes with a ſenſible obſervation. ' We can never complete- ' ly reliſh, nor adequately underſtand any author, eſpecially ' any ancient; except we conſtantly keep in our eye his cli- ' mate, his country, and his age.'

Pope himſelf ſaw the abſurdity of Spenſer's introducing wolves into England, and in tranſlating

Audiit Eurotas, juſſitque ediſcere lauros:

he dextrouſly omitted the laurels appropriated to Eurotas, as he is ſpeaking of the Thames, and rendered it

Thames heard the numbers as he flow'd along,
And bad his willows hear the moving ſong.

Upon this principle, which has a foundation in nature, ' the ' (*l*) ſacrifice of lambs, and the thanking (*m*) Ceres for a plen- ' tiful harveſt,' cannot be juſtified: Yet do we think the grateful cluſters of grapes, the ſultry Sirius, which our Critic condemns, as the ſcene lies in Windſor-Foreſt, may be ſupport- ed: as the (*n*) pipe of reeds, which he finds fault with, on the ſcore likewiſe of impropriety, ſignifies no more than a genius for paſtoral poetry.

' In the paſſages which Pope,' continues our Author, ' has ' imitated from Theocritus, and from his Latin tranſlator ' Virgil, he has merited but little applauſe.—It may not be ' unentertaining to ſee how coldly and unpoetically Pope ' has copied the appeal to the Nymphs on the death of

(*i*) It may be aſked, why a Britiſh Shepherd may not join Pactolus with Hybla, as well as the Sicilian Thyrſis joins Peneus and Pindus, the one a river of Theſſaly, and the other a mountain of Arcadia. Theocrit. Idyl. 1. Perhaps, however, the Critic is right.

(*k*) That may be, but ſtill there is no impropriety in a Britiſh Shepherd's complaining of heat in the Dog-days! Beſides, in the firſt Idyllium of Theocritus, whence this compariſon is drawn, there is no mention of Sirius; the Goatherd only obſerves that it was mid-day. Ib. l. 15

(*l*) Fourth Paſt. v 81. (*m*) Second Paſt. v. 65.

(*n*) Second Paſt. v. 41.

' Daphnis,

'Daphnis, in comparison of Milton on Lycidas, one of his 'juvenile pieces.'(*o*)

We are not certain that the first proof he has given of this assertion can be sustained; for though we may allow that Milton, in his Lycidas, has surpassed (*p*) Pope in the imitation of (*q*) Theocritus, we do not think the Sicilian, in that passage, has much the advantage of our young bard; as Virgil,(*r*) from whom he probably took the sentiment, certainly has not: perhaps too, there is more propriety in Pope's addressing the Muses, than in the other's appealing to the Nymphs and Naids, as the places mentioned by them were consecrated to poetry.

But tho' the inferiority of 'Where stray ye Muses,' &c. should be yielded to our Critic, we cannot give the palm to Theocritus in his second instance.

A Shepherd, in the Sicilian Poet,(*s*) wishes to become a Bee, that he might fly into his mistress's grotto, and be permitted to creep among the leaves that composed her chaplet: Pope's enamoured Swain (*t*) longs to be transformed into the captive Bird that sings in his fair one's bower, that she might listen to his songs, and reward them with her kisses. The Critic prefers the image of Theocritus as more pastorally wild, more delicate, and more uncommon.

It is natural for a lover to wish to be metamorphosed into any thing that may approach his mistress. Anacreon, many ages ago, wrote an Ode on that subject. But as a lover would rather wish to be changed into what his fair one caresses, than into that which she shuns, we cannot help thinking, that the Bird is both more pastoral and delicate than the Bee. Which of the two images was least common in the days of Theocritus, (for upon that the merit of novelty alone depends) no Critic now can determine.

But if these two instances (and he brings no more) are not proofs of our Critic's assertion, we shall present the reader

(*o*) Where were ye Nymphs, when the remorseless deep, &c.

(*p*) Past. ii. v. 23d.

(*q*) Idyll. i. v. 66.

(*r*) Quæ nemora, aut qui vos saltus habuere, puellæ
Naiades, indigno cum Gallus amore periret?
Nam neque Parnassi vobis juga, nam neque Pindi
Ulla moram fecere, neque Aonia Aganippe.

(*s*) Idyll. iii. v. 12.

(*t*) Oh were I made by some transforming pow'r,
The captive bird that sings within thy bow'r;
Then might my voice thy list'ning ear employ,
And I those kisses he receives, enjoy.

with

with ſome, which, in our opinion, overturn it. We ſhall begin with Pope's firſt Paſtoral, although it is the moſt exceptionable of the four.

Menalcas ſays in Theocritus,

(*s*) Παῖλα ἐαρ, παῖλα δι νομοι, παῖλα δι γαλακτος
Ουθατα πληθουσιν, κ᾽, τα πα τρεφεῖαι
Ενθ᾽ ἀ καλ᾽ α παις επινησσεῖαι· αι δ᾽ αν αφερπη
Χω ποιμαι ξηρος τ᾽ηνοθι χαι Ϭόλαναι.

Which Virgil thus imitates.

Stant et Juniperi et Caſtaneæ hirſutæ:
Strata jacent paſſim ſua quæque ſub arbore poma:
Omnia nunc rident; at ſi formoſus Alexis
Montibus his abeat, videas et flumina ſicca.(*t*) Ecl. vii.

And Pope thus expreſſes in his Spring.

All Nature laughs, the Groves are freſh and fair,
The ſun's mild luſtre warms the vital air;
If Sylvia ſmiles, new glories gild the ſhore,
And vanquiſh'd Nature ſeems to charm no more.

This is ſenſe as well as poetry; can the ſame be ſaid for the other two images?

Again, Daphnis ſays in Theocritus.

Ενθ᾽ οἰς, ενθ᾽ αιγες διδυμαλοχοι, ειθα μελισσαι
Σμαναια φυλασσοισιν, κ᾽ δρυες ηψίλεραι·
Ενθ᾽ ὁ καλος Μιλων βαινει ποσιν· αι δ᾽ αν αφερπη
Χω᾽ τας Ϭως Ϭοσκων, χαι Ϭως αυϭλεραι.(*u*)

Thus imitated by Virgil.

Aret ager, vitio moriens ſitit aeris herba:
Liber pampineas invidit collibus umbras.
Phillidis adventu noſtræ nemus omne virebit.
Jupiter et læto deſcendet plurimus imbri.(*w*)

This, from its contraſt to what went before, is ſuperior to Theocritus. Has not Pope improved upon both, and eſpecially on the Mantuan, by the repetition?

(*s*) Idyll. viii. v. 41.
(*t*) Here Junipers and prickly Cheſnuts ſee;
Lo! ſcattered fruits lie under every tree.
All Nature ſmiles; but ſhould Alexis go
From theſe bleſt hills ev'n ſtreams would ceaſe to flow. WAR.
(*u*) Idyll. viii. l. 45.
(*w*) Parch'd are the plains, the wither'd herbage dies,
Bacchus to hills their viny ſhade denies.
Let Phillis come, freſh greens will deck the Grove,
In joyful ſhowers deſcend prolific Jove. Ecl. vii. WARTON.

All

All Nature mourns, the ſkies relent in ſhowers,
Huſh'd are the birds, and clos'd the drooping flow'rs:
If Delia ſmile, the birds begin to ſing,
The ſkies to brighten, and the flow'rs to ſpring. Paſt. i.

In the firſt idyllum of Theocritus, the ſhepherd thus repreſents the brute creation lamenting the fate of Daphnis.

Τηνον μαν θωες, τηνον λυκοι ωρυσαντο
Τηνον χω 'κ δρημοιο λεων απεκλαυσε θανοντα.
Πολλαι δι παρ ποσσι βοες, πολλοι δε τε ταυροι
Πολλαι δ' αν δαμαλαι κ) πορτιες ωδυραντο.

Which Virgil thus imitates in his laſt eclogue:

Illum etiam lauri, illum etiam flevere myricæ,
Pinifer illum etiam ſola ſub rupe jacentem
Mænalus, et gelidi fleverunt ſaxa Lycæi;
Stant et Oves circum.—(x)

But Pope, by joining together both the animate and inanimate parts of the ſurrounding objects, and by laying the ſcene on the banks of the Thames, the ſeaſon ſummer, and the time noon,

Where dancing ſun-beams on the waters play'd,
And verdant alders formed a quiv'ring ſhade,

has rendered the imitation not only more extenſive, but, from the contraſt, wonderfully beautiful:

Soft as he mourn'd the ſtream forgot to flow,
The flocks around a dumb compaſſion ſhow,
The Naiads wept in ev'ry wat'ry bow'r,
And Jove conſented in a ſilent ſhow'r. Paſt. II.

Theocritus ſays,

Αδυ τι το γομα τοι, κ) εφιμερος ω Δαφνι φωνα.
Κρισσον μελπομενω τευ ακουεμεν η μαλι λειχιν. Idyl. 8. l. 82.

Which Virgil thus improves,

Tale tuum carmen nobis, divine poeta,
Quale (y) ſopor feſſis in gramine, quale per æſtum
Dulcis aquæ ſalienti ſitim reſtinguere rivo (z). Ecl. v. l. 45.

(x) For him lamented ev'ry laurel grove,
The very tamariſks wept his hapleſs love.
His woes e'en pine-topp'd Mænelaus bemoan'd,
Through all his caverns the dark mountain groan'd,
And cold Lycæum's rocks bewail'd his fate.
As ſad beneath a lonely clift he ſat,
Around him ſtood his flock.— WARTON.

(y) This image is borrowed from the 78th line of the eighth Idyl.

(z) O Bard divine, as ſweet thy tuneful lay,
As ſlumber to tir'd ſwains on new-mown hay.
Or as in ſummer's ſultry drought to taſte
Cool ſtreams, that bubbling o'er the meadows haſte. WART.

And

And Pope imitates as follows,

Not bubbling fountains to the thirſty ſwain,
Not balmy ſleep, to labourers faint with pain,
Not ſhow'rs to larks, nor ſun-ſhine to the bee,
Are half ſo charming as thy ſight to me. Autumn.

Theſe lines, from the additional images, and eſpecially from the ſeaſon in which they are introduced, are preferable to his originals. The Cyclops thus addreſſes Galatea in Theocritus,

Αλλ' αφικευ τυ πο̃' αρμε, κ᾽ ἐξεις ωδω ολαςεα·
Ἀδιον εν τωντρω πας' ἡμιν τας νυκτα διαξεις
Εντι δαφναι τηνι, εντι ςαδιναι κυπαριςοι·
Εντι μελας κισσος, εντ' αμπελος ἁ γλυκυκαρπος·
Εντι ψυχρον υδωρ, το μοι ἁ πολυδενδριος Αιτνα
Λευκας εκ χιονος ποτον αμβροσιον προϊπτι.

This very beautiful paſſage Virgil imitates thus,

O tantum libeat mecum tibi ſordida rura
Atque humiles habitare caſas, et figere cervos,
Hædorumque gregem viridi compellere hibiſco.
Mecum una in ſylvis imitabere Pana canendo.* Ecl. ii. l. 28.

This invitation, it muſt be confeſſed, is not ſo gallant as that of Polyphemus; for he, far from telling what employment Galatea is to be engaged in, if ſhe will deign to viſit him, employs his poetical talent in deſcribing the beauties of his cave, and the plenty of it. Let us now ſee how our young Bard has expreſſed theſe ſentiments.

Ah! deign to viſit our forſaken ſeats,
The moſſy fountains, and the green retreats;
Where'er you walk, cool gales ſhall fan the glade,
Trees where you ſit ſhall crowd into a ſhade.
Where'er you tread, the bluſhing flow'rs ſhall riſe,
And all things flouriſh where you turn your eyes.
Oh how I long with you to paſs my days,
Invoke the muſes, and reſound your praiſe:
Your praiſe the birds ſhall chant in ev'ry grove,
And winds ſhall waft it to the powers above.
But would you ſing, and rival Orpheus' ſtrain,
The wondering foreſts ſoon ſhould dance again,
The moving mountains hear the pow'rful call,
And headlong ſtreams hang liſt'ning as they fall. Summ.

Is not the poetry of theſe lines ſuperior to any thing in either the paſtorals of Theocritus, or the eclogues of Virgil?

But it would greatly exceed the bounds allowed us, to point out every other paſſage in Pope, where he has ſurpaſſed the Sicilian and the Mantuan; we ſhall therefore only obſerve,

* There is a cloſer imitation of this in Virgil's 9th Eclog. l. 39.
Huc ades o Galatea, &c.
It, however, by no means excels the Greek poet.

that the Engliſh poet, by appropriating a paſtoral to every ſeaſon of the year, and aſcertaining the ſcene and time of the day in each of them, has improved on his two maſters, and particularly on Virgil, whom he ſeems chiefly to have imitated: as both Theocritus and the Roman often neglect to ſpecify the ſeaſon, ſcene, and time of day.

Nothing is more natural than for a perſon under the influence of any ſtrong paſſion, particularly of love, to compare his ſituation of mind with every thing around him. We do not, however, remember that this is done often by Theocritus, and only two or three inſtances of this occur in Virgil.

> Aſpice; aratra jugo referunt ſuſpenſa juvenci,
> Et ſol creſcentes decedens duplicat umbras;
> Me tamen urit amor: quis enim modus adſit amori? (*a*)
> Ecl. ii. l. 66.

Which Pope thus improves in his *Summer*,

> But ſee the Shepherds ſhun the noon-day heat,
> The lowing herds to murmuring brooks retreat,
> To cloſer ſhades the panting flocks remove,
> Ye Gods, and is there no retreat for love?
> But ſoon the ſun with milder rays deſcends
> To the cool ocean, where his journey ends.
> On me love's fiercer flames for ever prey,
> By night he ſcorches, as he burns by day.

Indeed this is one of Pope's great excellencies, for, by adapting the paſſion to the ſeaſon, he has been enabled to make many beautiful compariſons; and we will venture to affirm, that from this circumſtance, his *Alexis* is every way ſuperior to Virgil's *Alexis*, (which is but a tranſcript from Theocritus) and that it is no ways inferior to either the Eraſtes or the Cyclops of the Sicilian (*b*). Sure we are, that Pope's Thyrſis greatly ſurpaſſes Virgil's Elegy on Daphnis. And we are much miſtaken, if, for the reaſons alleged above, the complaint of Ægon, in Pope's *Autumn*, is not preferable to that of Damon in Virgil (*c*). And if the Alphæſibeus of the latter (*d*) excels Pope's Hylas on account of the magical ſuperſtition, it ought to be remembered, that Maro's ſhepherd bor-

(*a*) Lo! lab'ring oxen, ſpent with toil and heat,
In looſen'd traces from the plough retreat;
The ſun is ſcarce above the mountain ſeen,
Length'ning the ſhadows o'er the duſky green:
But ſtill my boſom feels not ev'ning cool,
Love reigns uncheck'd by time, or bounds, or rule. WARTON.
See Ecl. iii. l. 100. Ecl. x. l. 52.
(*b*) Idyll. 3. and 8. (*c*) Ecl. 8. (*d*) Idem.

rows

rows moſt of the rites from the ſecond Idyllium of Theocritus, and that the object of Hylas's love is much more natural.

For theſe reaſons, then, we cannot agree with our Critic, when he ſays, that Pope, in his paſtorals, is more barren than Virgil in his eclogues.—And if there are more of manners, and of the *rus verum*, in Theocritus, it muſt be allowed, that there is more tenderneſs, more delicacy, and finer ſudden tranſitions, in Pope. It ought alſo to be conſidered, that the Engliſh poet compleated his paſtorals before he was ſixteen; whereas Virgil was twenty-five years old when he compoſed his firſt Bucolic, which, critics conjecture, was his Alexis; and he took three years in compleating his ten.

To conclude, on this head, does not the Critic pronounce too raſhly, when he makes the principal merit of Pope's paſtorals to conſiſt in their correct and muſical verſification; and in giving the firſt ſpecimen of that harmony in Engliſh verſe, which has rendered, ſays he, every moderate rhymer melodious:—we wiſh we could have ſaid, it had produced that effect on certain modern tranſlators.

As the critic takes every opportunity of digreſſing, is it not aſtoniſhing, that he paſſes over, in ſilence, thoſe diſtinguiſhed paſtoral writers, Philips and Gay?

From the paſtorals, our Author proceeds to conſider the Meſſiah. This divine poem he, with juſtice, prefers to the Pollio of Virgil, and as he mentions (*e*) ſome few paſſages where he thinks the dignity, energy, and ſimplicity of the original are weakened and diſpirited by florid epithets, and uſeleſs circumlocutions, ſo does he quote one (*f*) paſſage, which he allows to be a happy addition to it. Yet had he been as deſirous to find beauties, as he ſeems willing to diſcover imperfections, he might likewiſe have inſtanced the eleventh, twelfth, fifteenth and ſixteenth lines, not to mention ſome others. The digreſſion that follows on Dr. Lowth's (*g*) interpretation of Iſaiah, tho' a piece of manly criticiſm, has too little connection with the main ſubject, for its length (*h*). And we are of opinion, that if that excellent ſcholar had not given other ſpecimens of his talents for poeſy, than the ſimile (*i*) our Author quotes, he would not have been numbered among the firſt of our Latin poets.

(*e*) V. 70. v. 91. (*f*) V. 70. (*g*) Vid. Præl. 13. (*h*) From p. 14. to p. 20.

(*i*) ———Ille patris vires indutus et iram,
Dira rubens graditur, per ſtragem et fracta potentum
Agmina, prona ſolo; &c. Præl. 7.

Sect.

Sect. 2. Having conſidered the Paſtorals and the Meſſiah, the Critic proceeds, in this ſection, to examine the Windſor-Foreſt.

Altho' a deſcription of the external beauties of nature is uſually the firſt effort of a young genius, yet was not deſcriptive poetry (ſays the Author) the moſt ſhining talent of Pope. 'He was of opinion, it ſeems, that poetry of that ſpecies, was 'a compoſition as abſurd as a feaſt made up of ſauces.—We 'are therefore not to be ſurprized, that Pope has introduced 'ſo few images into his Windſor-Foreſt, which are not equally 'applicable to any place whatſoever. Rural beauty in general, 'and not the peculiar beauties of the foreſt, are here deſcribed.'

But it ought firſt to be enquired, whether Windſor-Foreſt has in reality any peculiar beauties, and whether Pope has omitted theſe.

'Tis allowed that the ſports of ſetting, ſhooting, and fiſhing, are common to many other places, as well as Windſor; but if the ſtag-chace 'is not ſo full, ſo animated, and ſo circum-'ſtantiated as that of Somerville,' he ought to have conſidered the ſtag-chace was that gentleman's main ſubject, whereas in Pope it was only incidental. Yet perhaps the lines which Denham has employed on this ſubject, in his Cooper's Hill, are not ſurpaſſed by Somerville in his chace.

The digreſſion, which deſcribes the demolition of thirty villages by William the Conqueror, however hiſtorically falſe, he allows to be well imaged, particularly

Round broken columns, claſping ivy twin'd;
O'er heaps of ruin ſtalked the ſtately hind;
The fox obſcene to gaping tombs retires,
And ſavage howlings fill the ſacred quires.

To this he ſubjoins ſome lines from a poem on the ruins of Godſtow-nunnery (*ii*), which tho' 'worthy the hand of a 'Paul Brill,' we cannot think equal to many deſcriptions of deſolation in the prophets, nor indeed ſuperior to the following deſcription from that excellent poem, The Ruins of Rome.

Fall'n, fall'n, a ſilent heap, her heroes all
Sunk in their urns; behold the pride of pomp,
The throne of nations fall'n; obſcur'd in duſt;
E'en yet majeſtical: the ſolemn ſcene
Elates the ſoul, while now the riſing ſun
Flames on the ruins in the purer air,
Tow'ring aloft upon the glittering plain,
Like broken rocks, a vaſt circumference;

(*ii*) Carmina Quadrages. 1748.

Rent palaces, cruſh'd columns, rifted moles,
Fanes roll'd on fanes, and tombs on buried tombs.

And again,

——— the rough relics of Carinæ's ſtreet,
Where now the ſhepherd, to his nibbling ſheep,
Sits piping with his oaten reed; as erſt,
There pip'd the ſhepherd to his nibbling ſheep,
When th' humble roof Anchiſes' ſon explor'd
Of good Evander, wealth-deſpiſing King,
Amid the thickets: ſo revolves the ſcene.
So time ordains, who rolls the things of pride
From duſt again to duſt. Behold that heap
Of mould'ring urns, (their aſhes blown away,
Duſt of the mighty) the ſame ſtory tell;
And at its baſe, *from whence the ſerpent glides,*
Down the green deſart ſtreet, yon hoary Monk
Laments the ſame.———

And a little lower.

How muſical! when all-*devouring Time,*
Here *ſitting on his throne of ruins hoar,*
While *winds and tempeſts ſweep his various lyre* *
How ſweet thy diapaſon, Melancholy!——

'The ſtory of Lodona,' ſays our critic, 'is prettily Ovidian, but there is ſcarcely a ſingle incident in it, which is 'not borrowed from ſome transformation in Ovid.'

'The picture of a virtuous and learned retirement is highly finiſhed: it flowed from the ſoul of the poet, who was 'here in his proper element, recommending integrity and 'ſcience.'

Since our Critic is fond of tracing imitations, we wonder he did not call to mind the

O fortunatos nimium bona ſi ſua norint, &c.

in the ſecond Georgic of Virgil, or the deſcription which his copier, Philips, in his Cyder, has left us of a philoſophical retreat.

'Pope has no where diſcovered more poetic enthuſiaſm, than 'where ſpeaking of the poets who lived and died near this 'ſpot, he breaks out,

I ſeem through conſecrated walks to rove;
I hear ſoft muſic die along the grove:
Led by the ſound, I roam from ſhade to ſhade,
By godlike poets venerable made.

* Might not the imagery in theſe lines give the hint for the invention of the *Æolian harp?*

May

May we not, however, venture to affirm, that he had the following verſes of Addiſon in his eye, when he wrote the laſt-quoted lines.

For whereſoe'er I turn my raviſh'd eyes,
Gay gilded ſcenes, and ſhining proſpects riſe!
Poetic fields encompaſs me around,
And ſtill I ſeem to tread on claſſic ground.
For here the muſe ſo oft her harp has ſtrung,
That not a mountain rears his head unſung;
Renown'd in verſe each ſhady thicket grows,
And ev'ry ſtream in heav'nly murmurs flows.

We agree with the Critic in the character he gives of Cooper's Hill, Grongar-Hill, and of Milton's Ode on the nativity; and are particularly pleaſed with the digreſſion which cloſes his account of deſcriptive poetry, on the character and writings of Thomſon: but it may be obſerved, that he imputes more to Mr. Spence's recommendation of Thomſon's Winter, than probably it produced. For tho' the character which Mr. Spence gave of that poem (*k*) may have increaſed its popularity, it is certain, that other gentlemen gave earlier teſtimonies of their applauſe, and effectually recommend it to the public; and we have ſeen a ſecond edition of the Winter, with complimentary poems prefixed, by Mr. Mallet, and the late Mr. Hill, printed in the ſame year in which the obſervations on the Odyſſey were publiſhed.

The critic next examines Pope's lyric compoſitions, and dwells chiefly on his ode on St. Cecilia. He obſerves that it was a common thing, laſt century, for the ſmatterers in poetry to write muſic-odes. Moſt of theſe are now deſervedly forgotten. But from the rubbiſh of the miſcellanies he has picked out an old ode, on that ſubject, by Dryden (*l*); which, tho' inferior to his Alexander's feaſt, the firſt modern lyric compoſition, yet does it exhibit a very ſtriking picture of the power of muſic. But next to Alexander's feaſt, the critic places Mr. Pope's ode on St. Cecilia, "*propior tamen primo quam tertio*," perhaps unjuſtly.

The firſt ſtanza, he remarks, is almoſt a perfect concert. The beginning of the ſecond ſtanza he thinks ſomewhat flat, and greatly inferior to its ending. The animating ſong which Orpheus ſung to the Argonauts, is the happily choſen ſubject of the third; on hearing which, altho' men grew heroes, and

Each chief his ſeven-fold ſhield diſplay'd,
And half unſheath'd the ſhining blade (*m*).

(*k*) P. 154 of the Eſſay on Pope's Odyſſey.
(*l*) It was ſet to muſic in 1687, by J. Bapt. Draghi.
(*m*) A thought imitated from Milton. B. I. P. L.

yet does he juſtly think it inferior to what the Grecian muſic effected, when he impelled Alexander to revenge; for in that ſtanza the whole train of imagery is alive, ſublime, and animated to an unparalleled degree; and the poet had ſo ſtrongly poſſeſſed himſelf of the action deſcribed, that he places it fully before the eyes of the reader.

'The deſcent of Orpheus into Hell, in the fourth ſtanza, 'is gracefully introduced, as it naturally flowed from the ſub-'ject of the preceding one; the deſcription of the infernal re-'gions is well imagined, and the effects of the muſician's lyre 'on the inhabitants of Hell, are elegantly tranſlated from the 'fourth Georgic of (*n*) Virgil, and happily adapted to the 'ſubject in queſtion. The ſupplicating ſong which concludes 'the fifth ſtanza, is highly pathetic and poetical, eſpecially 'where he conjures the powers below,

> By the hero's armed ſhades,
> Glitt'ring through the gloomy glades;
> By the youths that dy'd for love,
> Wand'ring in the myrtle grove.

'the images being picturesque and appropriated.

'But the numbers,' adds he, 'which conclude this ſtanza 'have ſo much the air of a Hudibraſtic ſong at a country elec-'tion, that one is amazed and concerned to find them in a 'ſerious ode.'

This was taken notice of formerly by Mr. Smart; and our critic, to enforce its ludicrouſneſs, obſerves, that this is the very meaſure which Mr. Addiſon uſed in the comic character of Sir Truſty (*nn*). Yet it ought to be conſidered, that as both Addiſon and Pope meant to expreſs an airy kind of hilarity, as another writer words it; and though triumph and merriment are, indeed, widely different, yet as both are modes of joy, and meaſures have not been ſo far refined, in any language, as to provide for every ſubdiviſion of paſſion, the ſentiment muſt expreſs the minuter proprieties. Thus in Shenſtone's fine paſtoral ballad, abſence, hope, ſolicitude, and diſappointment, tho' vaſtly leſs ſimilar than merriment and exultation, are yet all expreſſed in the ſame meaſure.

'Virgil is again imitated through the ſixth ſtanza, which 'deſcribes the behaviour of Orpheus on the ſecond loſs of 'Eurydice;' and we wiſh Pope had made uſe of the images ſelected by the critic from this tender and paſſionate poet, as they are ſome of the moſt ſtriking in that beautiful epiſode.

(*n*) Might not Pope alſo have had Boethius in his eye? Vid. laſt metre of the third book De Conſolatione Philoſophiæ.

(*nn*) Opera of Roſamond.

We

The Author alſo juſtly remarks, that the places in which Orpheus, according to Pope, made his ſweet lamentation, are not ſo wild, ſo ſavage, and ſo diſmal, as thoſe mentioned by Virgil (*o*), and that the ſong (*p*) in the end of the ſtanza, is neither ſo natural nor ſo tender as the *vocabat* of Virgil, who adds a very moving epithet,

> Ah! *miſeram* Euridicen! anima fugienti, vocabat:
> Euridicen toto referebant flumine ripæ.

The beginning of the laſt ſtanza on the power of muſic, is both inferior to the ſix laſt lines of the ſecond ſtanza, and a blameable tautology.

He concludes his obſervations on this poem with a juſt cenſure (*q*) of both Dryden and Pope, for ending their ode with an epigram; as it is a ſpecies of writing as unſuitable to the dignity, and foreign to the nature, of the lyric, as it is of the epic muſe (*r*).

This leads the Eſſayiſt into a digreſſion on the nature of odes. He obſerves, that the moderns have practiſed no ſpecies of poetry with ſo little ſucceſs, and ſuch indiſputable inferiority to the antients, as the ode. This, ſays he, ſeems owing to the untuneableneſs of modern languages, eſpecially the Engliſh, which abounds in monoſyllables, and is crowded with conſonants.

'Tis granted, that this may be one reaſon why the antients have ſurpaſſed us in lyric compoſition; but is not their mythology the principal cauſe of their ſuperiority?

We alſo agree with him, that all the other languages muſt yield to the Greek in ſweetneſs; and think the line quoted

(*o*) V. 507, 508, 517, 518, Georg. 4.

(*p*) Hark! Hæmus reſounds with the bacchanals cries,
——— Ah ſee, he dies, he dies!
Yet even in death Eurydice he ſung,
Eurydice ſtill trembled on his tongue.
Eurydice the woods,
Eurydice the floods,
Eurydice the rocks and hollow mountains rung.

(*q*) We wonder he did not notice an inaccuracy in Dryden. How can Thais, with a torch in her hand, be called another Helen firing another Troy? Thais did not fire Perſopolis in the ſame manner in which Helen fired Troy.

(*r*) It is to be regretted, ſays the Critic, that Mr. Handel has not ſet to muſic Pope's ode, as well as Dryden's. But ſhould it not be obſerved, that that excellent poet, as well as judge of muſic, Mr. Hughes, was the firſt who alter'd Alexander's feaſt for muſic?

from Homer (*s*), and the other from Bion (*t*), more melliſluous than any thing in Italian poetry; but as the Critic was treating of ode-writing, ſhould he not have brought his inſtances from the lyric poets? but this he might not have found ſo very eaſy, for tho' Anacreon's verſe

Is ſofter far,
Than the downy feathers are, COWLEY.

yet are his odes not more numerous than the elegy put by Cowley *tqo* into the mouth of the God of love. Pindar, in ſpite of the ſtrophe, antiſtrophe, and epode, is harſhneſs itſelf. The remains of Alceus are no way remarkable for their ſmoothneſs. If the ſtanzas of Sappho are melliſluous, does not their ſameneſs ſoon diſguſt the ear; and indeed no verſes can be quoted from her, which, in point of delicate ſoftneſs, may not be equalled by inſtances from modern odes.

The characters of Petrarch and of Metaſtaſio, (whom he juſtly prefers, as a lyric poet, to Petrarch) are, we think, true: but he takes no notice of Romagneſi, who ſurpaſſes them both in that ſpecies of writing. 'The French have produced little good in this way, if we except Rouſſeau's ode 'to Fortune, and one or two of Voltaire's. In Boileau's ode 'on the taking of Namur, are inſtances of the *bombaſtic*, of 'the *proſaic*, and of the *puerile*.' But when our Author was giving a detail of the French lyric compoſitions, ſhould he not have quoted a beautiful ode written by Racine, when he was but twenty; in which he introduces the Seine congratulating the Queen of France, (on her firſt public entry into Paris) in a manner equally polite and poetical?

Altho' perhaps we may not think the (*u*) Engliſh odes the critic has inſtanced, ſuperior to any that Pope has left us, yet might ſome others be mentioned, which, in our opinion at leaſt, merit that encomium.

From the two chorus's for the Duke of Buckingham's Brutus, which the Eſſayiſt (*x*) unjuſtly cenſures as not ſufficiently appropriated

(*s*) Αλλ' αιει ξεφυροις λογυρνιφιγας επεας, HOMER.
(*t*) Αιαζω τον Αδωνιν απωλετο καλος Αδωνις. BION.
There is an ode on the ſame ſubject with Bion's elegy, and in the ſame language, by Menage, which, for ſweetneſs and numbers, is ſurpaſſed by nothing of antiquity.

(*u*) Akenſide's ode on lyric poetry, and another to Lord Huntingdon, and a chorus of Britiſh Bards, by Weſt.

(*x*) For as the ſcene is at Athens, nothing could be introduced with ſo much propriety as the influence of war on arts and learning, in the firſt chorus; and of the univerſal power of love in the ſecond; ſince, not only Brutus, a Stoic, but the Gods, felt its influence,

The

priated to the ſubject of that drama, he falls into a digreſſion on the chorus's of Sophocles and Euripides. The latter, he, with Ariſtotle, blames for impropriety in this reſpect; and concludes with an excellent paſſage from Pere Brumoy, on the advantages and diſadvantages of the chorus.

The ode on Solitude, written by Pope at twelve years of age, recalls our critic from his literary ramble. This little piece he conſiders as a ſtrong inſtance of the contemplative and moral turn, which he calls the diſtinguiſhing characteriſtic of Pope's mind. His poem on Silence, compoſed two years after, would have afforded the critic a better proof, as it certainly ſurpaſſes the other in elegance of language, harmony of numbers, and power of thought.

From ſolitude he makes a ſhort digreſſion on *early genius*, and mentions the tradition of Lopez de Vega, and of Taſſo's having recited poems before their eighth year (*y*). This leads him to talk of Pope's more early productions: his account of theſe will afford the reader ample entertainment; but we refer to the book.

He cloſes his curious biographical anecdotes with an obſervation from Quintilian (*z*); in which that excellent critic prefers, in a maſculine metaphorical ſtile, an inventive inaccuracy in youth, to a phlegmatic preciſion. But whether, adds he, 'theſe early productions of Pope would not have appeared to 'Quintilian, to have been rather too finiſhed, correct, and pure, 'and what he would have inferred concerning them, is too de'licate a ſubject for me to enlarge upon. When Guido and 'Domenichino had each of them painted a picture in the church 'of St. Andrew, Annibal Carrache, their maſter, was preſſed 'to declare which of his two pupils had excelled. The picture 'of Guido repreſented the ſaint on his knees before the croſs, 'that of Domenichino repreſented the flagellation of that 'apoſtle. Both of them in their different kinds were capital 'pieces, painted in freſco, oppoſite each other, to eternize, as 'it were, their rivalſhip. Guido, ſaid Carrache, has performed 'as a maſter, and Domenichino as a ſcholar; but, adds he, 'the worth of the ſcholar is more valuable than that of the ma-

'The Gods and Brutus bend to love.'

And ſhould it even be granted, that they might be inſerted with equal fitneſs in twenty other tragedies, which, however, is not to be granted, yet ought he to have conſidered, that the tragic paſſions are but very few in number. See Voltaire's Siecle de Louis XIV.

(*y*) Poetic Biographers might have furniſhed him with ſome authentic accounts of infant excellence.

(*z*) Lib. ii. cap. 4.

'ſter. In truth, one may perceive faults in the pictures of 'Domenichino that Guido has avoided; but then there are 'noble ſtrokes not to be found in that of his rival. It was 'eaſy to diſcern a genius that promiſed to produce beauties, to 'which the ſweet, the gentle, and the graceful Guido would 'never aſpire.'

The laſt piece conſidered in this ſection, is the dying Chriſtian to his ſoul. It was compoſed at the deſire of Sir Richard Steele; and Pope informs that very ingenious gentleman, that he had in his head not only the verſes of (*a*) Adrian, but the fine fragment of Sappho, when he wrote it.

But the critic ſhews, that Pope was leſs indebted to theſe pieces, than to an ode of Flatman's (*b*), an obſcure and juſtly forgotten rhymer, of the age of Charles the Second; for not only the thoughts, but the words are copied, and the images, eſpecially the laſt, are not ſuch as are impreſſed by viſible objects; and which therefore, on account of their ſingularity, did not lie in common for every poet to ſeize. Perhaps, however, adds the critic, (probably with much juſtice) the poet having formerly read Flatman, had inſenſibly adopted the paſſage, without knowing he had borrowed it. Of the poſſibility of this, he gives ſome ſtriking inſtances; and then ſlides into a pleaſing enumeration of ſome paſſages from Pope, which the Rambler, Adventurer, and Obſervator on Spencer, think our Engliſh poet hath borrowed. He concludes the ſection with applying to Pope what Dryden ſaid of another, *That he invaded Authors like a monarch, and what would be theft in other poets, was only victory in him:* and with what Donatus puts into the mouth of Virgil, when accuſed of borrowing all that was valuable in the Æneid from Homer, *Cur non et illi quoque eadem furta tentarent? Verum intellecturos, facilius eſſe Herculi clavum, quam Homero verſum furripere.*

The third ſection contains obſervations on the Eſſay on Criticiſm. They are comprized in fifty-one articles, and make up the longeſt chapter in the book. This eſſay he ſightly ſtiles a 'maſter-piece in its kind, as the precepts and

(*a*) When it is conſidered, that Adrian travelled through the Roman empire, that is, through every part of the then known world, does it not throw a new light on his addreſs to his ſoul?

(*b*) When on my ſick bed I languiſh,
Full of ſorrow, full of anguiſh,
Fainting, gaſping, trembling, crying,
Panting, groaning, ſpeechleſs, dying,
Methinks I hear ſome gentle ſpirit ſay,
Be not fearful, come away. FLATMAN.

're-

'remarks introduce the succeeding ones, so as to form an entire whole. Nor is the essay only remarkable for the *nervous style*: altho' it treats of a barren subject, it abounds in many new remarks, and original rules, as well as in many happy illustrations and applications of old ones.' We are, indeed, surprized to find such a maturity of judgment, and such a penetration into human nature, as are here displayed in a youth not twenty years old.

'Correctness and a just taste,' says our Author, 'are 'usually not attained but by long practice and experience in 'any art; but a *clear head and strong sense were the characteristical qualities of our Author*, and every man soonest displays 'his radical excellencies.'

To a quotation from Du Bos, which follows the preceding observation, and in which that elegant judge shews, that Virgil, Horace, Racine, Corneile, and Raphael, were past thirty when they produced those pieces on which their reputation with posterity is founded; the critic adds, that when Shakespear wrote his Lear, Milton his Paradise Lost, Spencer his Fairy Queen, and Dryden his music-ode, they had all of them seen the meridian of life. From this short review it appears, that few poets ripened so early as Pope; who seems literally to have fulfilled the injunctions prescribed by Horace to his poetical pupil,

> Multa tulit, fecitque PUER, sudavit et alsit,
> Abstinuit venere et vino.'

Then detailing the other felicities of condition (*c*), to which, he imagines, Pope owed his astonishing prematurity of mind, he tells us, he is well informed, this essay was first written in prose. Tradition seldom lies so much, as when she talks of men of genius; and daily experience must teach every one how much we ought to be upon our guard against her informations. Our Author does not seem to be sufficiently aware of this, when he says a person of rank told him, Mr. Addison felt an inexpressible chagrin, both as a poet and politician, at the conclusion of the Windsor Forest. That

(*c*) Is there not an incongruity in the following particulars? Pope's father retired to Binfield, in Berkshire, at the revolution, with near 20,000*l*. But as he was a papist, and adhered to the interests of King James, he would not lend his money to the new government, but lived on the principal; so that when Pope came to the succession, *it was* ALMOST ALL *fairly spent. There was, however,* ENOUGH LEFT *to supply the occasions of our author, and to keep him from the two destructive enemies to genius,* WANT *and* DEPENDENCE.

great

great man ought not to have been attacked in this (give us leave to call it) illiberal way.—But of this, more hereafter.—It is, however, not improbable, that the plan of the eſſay on criticiſm was ſketched out in proſe; but that the whole was firſt compoſed in that dreſs, is not ſo probable: for this reaſon, among others, that Pope himſelf tells us, in his advertiſement prefixed to the eſſay on man, he could expreſs precepts with more conciſeneſs in rhyme than in proſe.

To be concluded next month.

MONTHLY CATALOGUE
For JUNE, 1756.

POETICAL.

I. *ON the Goodneſs of the Supreme Being.* A Poetical Eſſay. By C. Smart, M. A. of Pembroke-Hall, Cambridge. 4to. 6d. Newberry.

This is the fifth time that Mr. Smart has gained the prize bequeathed by Mr. Seaton. See Review, vol. IV. p. 508. What Maſter of Arts entered the liſts with him, or whether he had any poetical antagoniſt, we cannot ſay.

The Goodneſs of the Supreme Being is a moſt noble and extenſive theme, and capable of the utmoſt poetic ornament; but what our poet has given us, on this fine ſubject, is certainly inferior to his former productions. We moſt willingly allow, that the verſes, upon the whole, are happily flowing, and that ſome of them bear the marks of real genius; yet muſt we alſo be permitted to ſay, that the poet now and then nods; and that though this eſſay conſiſts of but one hundred and forty lines, the thoughts are not always ſtrictly applicable to the ſubject. For inſtance, what has the practice of cathedral worſhip to do with the goodneſs of the Deity? However poetical it may be, (and that praiſe we muſt allow it) *non erat huic locus*; we muſt therefore conſider it like the

———*Lucus et ara Dianæ,*
Et properantis aquæ per amœnos ambitus agros

of his *own* Horace.

Nor are we much delighted with his deſcription of, and addreſs to, the four grand diviſions of the globe; for tho' the thoughts are, in general, poetical, yet are they not painted with their moſt ſtriking proprieties: his deſcription, however, of theſe, takes up near one fourth of the poem. It was to have been hoped, therefore, that the remainder of the piece would not only have been

been leſs excurſive, but ſtrictly adapted to the ſubject. Yet, this we apprehend, the reader will find, is not the caſe.

After invoking David, (whom he, with Dr. Delany, believes to have been the Orpheus of paganiſm) Mr. Smart thus breaks out;

Immenſe Creator! whoſe all-pow'rful hand
Fram'd univerſal Being, and whoſe eye
Saw like thy ſelf, that all things form'd were good;
Where ſhall the tim'rous bard thy praiſe begin,
Where end the pureſt ſacrifice of ſong,
And juſt thankſgiving?——

But he is not long bewildered in his choice. Light challenges his firſt regard.

The * thought-kindling light,
Thy prime production, darts upon my *mind*
Its vivifying beams, my *heart* illumes,
And fills my *ſoul* with gratitude and Thee ‡.
Hail to the chearful rays of ruddy morn,

——— ——— ———

Hail to the freſhneſs of the early breeze,
And Iris dancing on the new-fallen dew!
Without the aid of yonder golden globe
Loſt were the § garnet's luſtre, loſt the lilly,
The tulip and auricula's ſpotted pride;
Loſt were the peacock's plumage——

He goes on with the advantages of light.

O, thrice illuſtrious! were it not for thee,
Thoſe panſies, that reclining from the bank,
View thro' th' immaculate, † pellucid ſtream
Their portraiture in the inverted heaven,
Might as well change their triple boaſt, the white,
The purple, and the gold, that far out-vye
The Eaſtern Monarch's garb, ev'n with the dock
Ev'n with the baneful hemlock's irkſome green ‖.
Without thy aid, without thy gladſome beams
The tribes of woodland warblers would remain
Mute on the bending branches ¶, nor recite

* Dr. Young would not give it that epithet.

‡ Is there no pleonaſm in the above lines?

§ *Garnet's luſtre*—After the preceding pompous line, might we not have expected ſome nobler inſtance of the ſun's influence?

† What is the difference?

‖ There are at leaſt as many lines on the panſy as it deſerves; which, however, blows more beautifully in the poet's bank than it does in the bed of nature.

¶ The little favourite of the poets, the nightingale,

Smoothing the rugged brow of night,

is here forgotten.

The

The praiſe of him, who, e'er he form'd their Lord,
Their voices tun'd to tranſport.——

Is the above panegyric of Light and the Sun, ſuited to the dignity of the ſubject? Why did not the Poet deſcribe the effect of the former on female beauty, &c? Why not ſhew the goodneſs of God, in placing the latter neither too near, nor too remote, from the earth? not to mention many other grand particulars, which a Milton, a Cowley, or a Thomſon, would have elected; at whoſe ſacred fires, if our bard had condeſcended to light his taper, or had taken the trouble to think a little more, he would have done more juſtice to his ſubject. From his encomium on light and the ſun, Mr. Smart proceeds to enumerate other inſtances of the Divine goodneſs.

O, He is good, he is immenſely good!
Who all things form'd, and form'd them all for man.
Who mark'd the climates, varied every zone,
Diſpenſing all his bleſſings for the beſt,
In order and in beauty.

Very low and trifling is the expreſſion in the laſt extract.—He now addreſſes the four quarters of the world, beginning with Aſia.

——— Riſe, attend,
Atteſt his praiſe, ye quarters of the world!
Bow down ye elephants, ſubmiſſive bow,
To him who made the mite *. Tho', Aſia's pride,
Ye carry armies on your tow'r-crown'd backs,
And grace the turban'd tyrants, bow to him
Who is as great, as perfect, and as good
In his leſs-ſtriking wonders, till at length
The *eye's at fault* and ſeeks th' aſſiſting glaſs.
Approach, and bring from Araby the bleſt
The fragrant caſſia, frankincenſe, and myrrh,
And meekly kneeling † at the altar's foot,
Lay all the tributary incenſe down.

Africa and America are next addreſſed, and ſummoned to bring their choiceſt products to adorn the temples of the Deity. The thoughts here are poetical: Europe is laſt invoked, but not ſo well deſcribed as the reſt. The poem ends with a prayer, in which are ſome elliples ſcarce pardonable in blank verſe. For inſtance,

* This puts us in mind of two lines in a modern poem;

"Thou alſo mad'ſt the high celeſtial ſoul;
"Maker omnipotent, and thou the owl."

BENEVOLENCE, an Epiſtle.

† Elephants cannot kneel.

Thoſe,

Thou, who reſign'd humility *upheld*,
But *gue* / tyrannic pride.

To make grammar of this, we ſhould need *upholdſt*, and *gueſt*.

To conclude, we cannot help repeating, that the poet has not done juſtice to his ſubject. Should he not have praiſed God for the admirable ſtructure and faculties of man; for the animal creation; for his inſpiring us with a love of ſociety, and making our greateſt happineſs conſiſt in the exertion of benevolence? Should he not have ſhewn the Divine goodneſs in ſubjecting us to pain; in creating us imperfect, yet capable of eternal improvement? Should he not have diſplayed this attribute in the return of the day and night; of the variety of the ſeaſons; and even in the diſpenſation of plagues, earthquakes, &c. &c.

XXII. *The Faker*. A Tale. 4to. 6d. Dodſley.

The plan of this ſhort poem, is taken, as the Author ingenuouſly owns, from Mr. Voltaire, who evidently had the hint of it from Le Comte's Hiſtory of China.

Superſtition is by no means confined to Europe; every other quarter of the world abounds with it. The Eaſt in particular has its mendicants, with this material difference, that the diſciples of Fohi are infinitely more rigorous in their penances than the ſhirtleſs children of St. Francis. A Capuchin may carry a twiſted cord tied round his middle, but if ever he applies it to his ſkin, (which, by the way, cannot, from his clothing, be *tremblingly alive all o'er*) it is only to tickle it, and increaſe perſpiration; but the Faker will either draw after him a chain, thirty feet long, and as big as one's wriſt, or with a brick ſoundly beat his head till it is fairly covered with blood. Nay, if we can credit authors, ſome of them will keep fires burning on their heads, while others tying their heels to a tree, will lean downward, and ſupply fuel to a fire under them, that its flames may reach their boſom.

The reader may either believe in theſe penances or not, as he pleaſes; but Le Comte ſays, that he once having met one of theſe Fanatics in a ſort of ſedan, cloſe ſhut, the inſide of which was like a harrow with nails, their points ſticking up towards the man in the chair, who could not ſtir without wounding himſelf. Two fellows carried him from houſe to houſe; and he told the people, that he was ſhut up in that chair for the good of their ſouls, and was reſolved never to go out from thence, till they had bought all the nails, of which there were above two thouſand, at the rate of ſix pence a-piece. If you buy (added he) you will do an action of heroic virtue, for the money thus collected is to be laid out in building a temple to the god Fo. The French Miſſionary adviſed him to come out of his prickly priſon, and go to the temple of the living God, to be inſtructed in heavenly truths, and ſubmit to penances leſs ſevere, but more ſalutary. The ſelf-tormentor thanked him courteouſly for his advice, but told him he ſhould be more obliged to him if he would buy a dozen of his nails,

IV. *Virginia*, a *Tragedy*, with *Odes*, *Paſtorals*, and *Tranſlations*. By Mrs. Brooke. 8vo. 2s. 6d. Millar.

To the number of learned and ingenious Ladies whom we have had the honour of celebrating, ſince the commencement of our Review, we have now the pleaſure to add the name of Mrs. Frances Brooke; of whoſe poetical accompliſhments take the following ſpecimen.

ODE to the MUSE.

Beneath this cloſe embow'ring ſhade
My languid limbs ſupinely laid,
Thy ſoft, thy gentle influence, brings
A bliſs unknown to Courts and Kings.

Nor fordid Care's intruſive power,
Nor bleak Misfortune's cruel hour,
Can reach the rapt'rous Poet's breaſt
Or move the mind by thee poſſeſt.

By thee oppreſſive want beguil'd,
Immortal Homer careleſs ſmil'd;
And much wrong'd Sappho could defy
The keener ſtings of Calumny.

While Care the Miſer's pillow haunts,
With ſpectres of imagin'd wants,
Thy lenient power my ſoul inſpires
With ſlumbers calm as my deſires.

Yet ah! while thus ſupremely bleſt,
Poetic pleaſure fills my breaſt,
Permit, O Muſe! one anxious ſigh,
For Britain's drooping Liberty.

As for this Lady's Tragedy of Virginia, which has never been acted, tho' it has been in the hands of *Mr.* Garrick, we were inclined to have offered a remark or two upon it; but have been deterred by the following paſſage in her preface. — 'She is ſenſible of the danger of appearing in print, and of the many imperfections in theſe pieces; but hopes her ſex, and the early time of life at which moſt of them were wrote, will plead her excuſe.' — Next to her preface appears this advertiſement. — 'By this Author, ſpeedily will be publiſhed, Propoſals for printing by ſubſcription, a poetical Tranſlation, with Notes, of *Il Paſtor Fido*, and other Poems. From the original Italian of Signor Battiſta Guarini.'

N. B. The remainder of this Catalogue, containing the major part of the articles, will be inſerted in our Appendix; which will be publiſhed next month.

Erratum in our laſt.

P. 433. l. 4, of the *Note*, for *the* lime-water, read *that* lime water.

AN APPENDIX TO THE MONTHLY REVIEW.

ART. LXVI. *Memoirs of* Maximilian *de* Bethune, *Duke of* Sully, *Prime Miniſter to Henry the Great. Containing the hiſtory of the life and reign of that Monarch, and his own adminiſtration under him. Tranſlated from the French. To which is added, the Trial of Ravaillac, for the murder of Henry the Great.* 4to. three volumes. 2l. 2s. bound, Millar, &c.

THE original of this celebrated work is ſo well known, and ſo univerſally eſteemed, that it would be ridiculous in us to think of either adding to, or detracting from, the public ſuffrage, long ſince given in its favour. We ſhall therefore content ourſelves with declaring our opinion, that the preſent tranſlation is judiciouſly executed; that the language is eaſy, and proper for the ſubject, and ſuch as may well become the fair hand to which the public is obliged for the *Female Quixote*, and *Shakeſpear illuſtrated*. Mrs. Lennox's juſt opinion of her Author, appears in her dedication, to the Duke of Newcaſtle, in the following words.

'Tho' my ſex and manner of life make me a ſtranger to 'public affairs, I yet diſcover of myſelf, that the hiſtory I have 'tranſlated, is not only intereſting, but important; and that 'the original Author of it was not only well verſed in all the 'prime operations of government, but that he ſaved a nation 'by bringing method and order into every branch of her reve-

milian de Bethune, ſecond ſon of Francis de Bethune, Baron de Roſne, had entered into his eleventh year, and was bred by his parents in the reformed religion; to the profeſſion of which he conſtantly adhered, notwithſtanding the change even of the King his protector.—Henry, then King of Navarre, was in his eighteenth year at the ſame juncture of time. 'A countenance noble, open, and inſinuating; free, eaſy, and lively manners; with an uncommon dexterity in performing all the exerciſes ſuitable to his age, drew the eſteem and admiration of all that knew him. He began early to diſcover thoſe great talents for war, which have ſo highly diſtinguiſhed him among other princes. Vigorous and indefatigable, by the education of his infancy, he breathed nothing but labour, and ſeemed to wait with impatience for occaſions of acquiring glory. The crown of France not being yet the object of his aſpiring wiſhes, he indulged himſelf in forming ſchemes for the recovering that of Navarre, which Spain had unjuſtly uſurped from his family.'

This great prince, tho' head of the proteſtant family party, ſubmitted, for certain political reaſons, to marry the Princeſs Margaret, ſiſter to Charles IX. King of France; notwithſtanding which, he, with difficulty, eſcaped death at the dreadful maſſacre of St. Bartholomew, which followed in a few days after that marriage. The account given by Sully of that horrid event, may probably be acceptable to moſt of our readers, and is as follows.—

'If I was inclined to increaſe the general horror, inſpired by an action ſo barbarous as that perpetrated on the 24th of Auguſt, 1572, and too well known by the name of the maſſacre of St. Bartholomew, I ſhould in this place enlarge upon the number, the quality, the virtues, and great talents, of thoſe who were inhumanly murdered on this horrible day, as well in Paris, as in every part of the kingdom: I ſhould mention at leaſt the ignominious treatment, the fiendlike cruelty, and ſavage inſults, theſe miſerable victims ſuffered from their butchers, and which in death were a thouſand times more terrible than death itſelf. I have writings ſtill in my hands, which would confirm the report of the court of France having made the moſt preſſing inſtances to the neighbouring courts, to follow its example with regard to the proteſtants, or at leaſt to refuſe an aſylum to theſe unfortunate people; but I prefer the honour of the nation to the ſatisfying a malignant pleaſure, which many perſons would take in lengthening out a recital, wherein might be found the names of thoſe who were ſo loſt to humanity,

'manity, as to dip their hands in the blood of their fellow-'citizens, and even their own relations. I would, were it 'in my power, for ever obliterate the memory of a day that 'Divine vengeance made France groan for, by a continued 'ſucceſſion of miſeries, blood, and horror, during ſix and 'twenty years; for it is not poſſible to judge otherwiſe, if 'one reflects on all that paſſed from that fatal moment till 'the peace of 1598. It is with regret, that I cannot paſs 'over what happened upon this occaſion to the prince, who 'is the ſubject of theſe Memoirs, and to myſelf.—I was in 'bed, and awaked from ſleep about three hours after mid-'night, by the ſound of all the bells, and the confuſed cries 'of the populace. My governor, St. Julian, with my valet 'de chambre, went haſtily out to know the cauſe; and I 'never afterwards heard more of theſe men, who without 'doubt were amongſt the firſt that were ſacrificed to the 'public fury. I continued alone in my chamber, dreſſing 'myſelf, when in a few moments I ſaw my landlord enter, 'pale, and in the utmoſt conſternation: he was of the re-'formed religion, and having learned what the matter was, 'had offered to go to maſs, to ſave his life, and preſerve his 'houſe from being pillaged. He came to perſuade me to do 'the ſame, and to take me with him. I did not think pro-'per to follow him, but reſolved to try if I could gain the 'college of Burgundy, where I had ſtudied: tho' the great 'diſtance between the houſe where I then was, and the col-'lege, made the attempt very dangerous. Having diſguiſed 'myſelf in a ſcholar's gown, I put a large prayer-book under 'my arm, and went into the ſtreet. I was ſeized with hor-'ror inexpreſſible, at the ſight of the furious murderers; who 'running from all parts, forced open the houſes, and cried 'aloud, *Kill, kill, maſſacre the Huguenots:* the blood which 'I ſaw ſhed under my eyes, redoubled my terror. I fell into 'the midſt of a body of guards; they ſtopped me, interro-'gated me, and were beginning to uſe me ill, when, happily 'for me, the book that I carried was perceived, and ſerved 'me for a paſſport. Twice after this I fell into the ſame dan-'ger, from which I extricated myſelf with the ſame good 'fortune. At laſt I arrived at the college of Burgundy, 'where a danger ſtill greater than any I had met with, await-'ed me. The porter having twice refuſed me entrance, I con-'tinued ſtanding in the midſt of the ſtreet, at the mercy of the 'furious murderers, whoſe numbers encreaſed every moment, 'and who were evidently ſeeking for their prey, when it 'came into my mind to aſk for La Faye, the Principal of this

'college, a good man, by whom I was tenderly beloved, 'The porter, prevailed upon by ſome ſmall pieces of money 'put into his hand, admitted me; and my friend carried me 'to his apartment, where two inhuman prieſts, whom I heard 'mention *Sicilian veſpers*, wanted to force me from him, that 'they might cut me in pieces, ſaying the order was, not to 'ſpare even infants at the breaſt. All the good man could 'do, was to conduct me privately to a diſtant chamber, where 'he locked me up. Here I was confined three days, uncer-'tain of my deſtiny; and ſaw no one but a ſervant of my 'friend's, who came from time to time to bring me proviſions. '—At the end of theſe three days, the prohibition for mur-'dering and pillaging any more of the proteſtants being pub-'bliſhed, I was ſuffered to leave my cell; and immediately 'after I ſaw Ferrieſe and La Vieville, two ſoldiers of the 'guard, who were my father's creatures, enter the college. 'They were armed, and came, without doubt, to reſcue me 'by force, wherever they ſhould find me. They gave my fa-'ther a relation of what had happened to me; and eight days 'afterwards I received a letter from him, in which he expreſſed 'the fears he had ſuffered on my account, and adviſed me 'to continue in Paris, ſince the Prince I ſerved was not at 'liberty to quit it. He added, that to avoid expoſing myſelf 'to an evident danger, it was neceſſary I ſhould reſolve to 'follow that Prince's example, and go to maſs. In effect, 'the King of Navarre had found no other means of ſaving 'his life. He was awaked, with the Prince of Conde, two 'hours before day, by a great number of ſoldiers, who ruſhed 'boldly into a chambre in the Louvre, where they lay, and 'inſolently commanded them to dreſs themſelves, and attend 'the King. They would not ſuffer the two Princes to take 'their ſwords with them, who, as they paſſed, beheld ſeve-'ral of their gentlemen maſſacred before their eyes. The 'King waited for them, and received them with a counte-'nance and eyes, in which fury was viſibly painted: he or-'dered them, with oaths and blaſphemies, which were fami-'liar with him, to quit a religion that had only been taken 'up, he told them, to ſerve for a cloak to their rebellion. 'The condition to which theſe Princes were reduced, could 'not hinder them from diſcovering the regret they ſhould find 'in obeying him. The King, tranſported with anger, told 'them in a fierce and haughty tone, *That he would no longer 'be contradicted in his opinions by his ſubjects; that they, by 'their example, ſhould teach others to revere him as the image of 'God, and ceaſe to be enemies to the images of his mother.* He

'ended

'ended by declaring, that if they did not go to maſs, he 'would treat them as criminals guilty of treaſon againſt di-'vine and human majeſty. The manner in which theſe words 'were pronounced, not ſuffering the Princes to doubt if they 'were ſincere, they yielded to neceſſity, and performed what 'was required of them. Henry was even obliged to ſend an 'edict into his dominions, by which the exerciſe of any other 'religion, but the Romiſh, was forbid. Tho' this ſubmiſ-'ſion preſerved his life, yet in other things he was not better 'treated; and he ſuffered a thouſand capricious inſults from the 'court; free by intervals, but more often cloſely confined, 'and treated as a criminal; his domeſtics ſometimes permit-'ted to attend him, then all on a ſudden not ſuffered to ap-'pear.'

Here we may ſee a true picture of the genuine ſpirit of popery, in this ſudden alteration of behaviour in the court towards a proteſtant Prince, for whom the King had but a few days before carried his ſeeming reſpect ſo far, upon his marriage to the Princeſs Margaret the 18th of the ſame month, as to diſpenſe with his going into the church of Notre-dame, and even with obſerving any of the Romiſh ceremonies. But as popery frequently makes its deluded votaries act contrary to the dictates of humanity implanted originally in moſt men, ſo we have reaſon to believe it did in the caſe before us: for we are ſoon after told, that—'It was not long before Charles 'felt the moſt violent remorſe for the barbarous action to 'which they had forced him to give the ſanction of his name 'and authority. From the evening of the 24th of Auguſt, 'he was obſerved to groan involuntarily at the recital of a 'thouſand ſtrokes of cruelty, which every one boaſted of in 'his preſence. Of all thoſe who were about the perſon of 'this Prince, none poſſeſſed ſo great a ſhare of his confidence 'as Ambroſe Paré, his ſurgeon. This man, tho' a Huguenot, 'lived with him in ſo great a degree of familiarity, that, on 'the day of the maſſacre, Charles telling him, the time was 'now come when the whole kingdom would be Catholics; 'he replied, without being alarmed, *By the light of God, Sire,* '*I cannot believe that you have forgot your promiſe never to com-*'*mand me to do four things; namely, to enter into my mother's* '*womb, to be preſent in the day of battle, to quit your ſervice,* '*or to go to maſs.* The King ſoon after took him aſide, and 'diſcloſed to him freely the trouble of his ſoul: *Ambroſe,* 'ſaid he, *I know not what has happened to me theſe two or three* '*days paſt, but I feel my mind and body as much at enmity with* '*each other, as if I was ſeized with a fever: ſleeping or wak-*

'*ing, the murdered Huguenots seem ever present to my eyes,* '*with ghastly faces, and weltering in blood. I wish the inno-*'*cent and helpless had been spared.* The order which was pub-'lished the following day, forbidding the continuance of the 'massacre, was in consequence of this conversation.'—Indeed it was high time, that a stop should be put to such a horrid butchery; in which, we are told, 'the number of Protes-'tants massacred, during eight days, over all the kingdom, 'amounted to seventy thousand.'—Charles did not long survive this disgrace of his reign, but died on Pentecost-day, in the year 1574, at the castle of Vincennes, in the most exquisite torments. The cruel massacre of St. Bartholomew's day was always in his mind; and he continued to the last, by his tears and agonies, to shew the grief and remorse he felt for it.—He was succeeded by his brother, Henry III. who soon declared war against the Huguenots; and tho' something like a peace was concluded in 1577, yet military expeditions were soon after set on foot betwixt the Catholics and them, in which our Memorialist, and his master Henry, then King of Navarre, bore no inconsiderable share. Nor does he forget, in the relation he gives of his master's bravery, to add at the same time, a little sketch of his own. As a proof of this, take the following account of the attack and conquest of the city of Cahors, in 1580; which was, indeed, as related by Sully, a very remarkable action.

'The news of the Catholics having taken the city of Fi-'geac by surprize, and holding the castle besieged, determin-'ed them [the Huguenots] to take arms immediately.—The 'Catholics, surprised at our diligence, abandoned Figeac; 'and the war being now begun by the Huguenots, they made 'above forty attempts on different places, of which three only 'succeeded. These were, Fere in Picardy, Montagn in 'Poitou, and Cahors. At this last *I was present, for which* '*reason,* as well as that of all the cities attacked by petard 'and undermining, this was the most remarkable, I shall 'give some account of it.

'Cahors is a large and populous city, surrounded on three 'sides by water. Vesins, who was Governor of it, had above 'two thousand men, besides a hundred horse, under his com-'mand; and he obliged the citizens also to take arms. He 'kept himself upon his guard, like a man who expected to be 'attacked; which we discovered by a paper found in his ca-'binet, on which he had wrote these few words with his own 'hand, "A fig for the Huguenots." 'The King of Na-'varre, whose little army was weakened by the absence of Chouppes,

'Chouppes, and who ſaw no means of opening to himſelf a
'paſſage but by petard and undermining, did not, however,
'deſpair of taking the city. He reinforced his troops with
'all the ſoldiers he could find in Montauban, Negrepeliſſe,
'St. Antonin, Cajare, and Senevieres; but the whole did
'not amount to more than fifteen hundred men; with whom
'he left Montauban, and arrived about midnight within a
'quarter of a league of Cahors. It was in the month of
'June, the weather extremely hot, with violent thunder,
'but no rain. He ordered us to halt in a plantation of walnut
'trees, where a fountain of running-water afforded us ſome
'refreſhment. Here he ſettled the order of his march, and
'of the whole attack. Two petardeers belonging to the Viſ-
'count of Gourdon, the chief contriver of this enterprize,
'followed by ten of the braveſt ſoldiers in the King's guards,
'marched before us, to open a paſſage into the city. They
'were ſuſtained by twenty others, and thirty horſe of the
'King's guards likewiſe, under the command of St. Martin
'their Captain; forty gentlemen, commanded by Roque-
'laure, and ſixty ſoldiers of the guard, compoſed another
'body, *In which I was*, and marched afterwards. The King
'of Navarre, at the head of two hundred men, divided into
'four bands, came next; the remainder of this little army,
'which made a body of about one thouſand, or twelve hun-
'dred arquebuſiers, in ſix platoons, cloſed the march.—We
'had three gates to force; theſe we made haſte to throw
'down with the petard, after which we made uſe of hatchets.
'The breaches were ſo low, that the firſt who entered were ob-
'liged to creep thro' upon their hands and feet. At the noiſe
'of the petard, forty men armed, and about two hundred ar-
'quebuſiers ran, almoſt naked, to diſpute our entry; mean
'time the bells rung the alarm, to warn every body to ſtand
'to their defence. In a moment the houſes were covered
'with ſoldiers, who threw large pieces of wood, tiles, and
'ſtones upon us, with repeated cries of "Charge, kill them."
'We ſoon found, that they were reſolved to receive us bold-
'ly: it was neceſſary, therefore, at firſt, to ſuſtain an en-
'counter, which laſted above a quarter of an hour, and was
'very terrible. *I was caſt to the ground by a large ſtone* that
'was thrown out of a window; but by the aſſiſtance of the
'Sieur de la Bertichere, and La Trape, my Valet de chambre,
'*I recovered, and reſumed my poſt.* All this time we advanced
'very little, for freſh platoons immediately ſucceeded thoſe that
'fled before us; ſo that before we gained the great ſquare,
'we had *endured* more than twelve battles. *My cuiſſes being*
'*looſened,*

'*looſened, I was wounded in the left thigh.* At laſt we got to
'the ſquare, which we found barricaded, and with infinite
'labour we demoliſhed thoſe works, being all the time ex-
'poſed to the continual diſcharge of the artillery, which the
'enemy had formed into a battery.—The King of Navarre
'remained at the head of his troops during all theſe attacks;
'he broke two pikes, and his armour was battered in ſeveral
'places, by the fire and blows of the enemy. We had al-
'ready performed enough to have gained a great victory; but
'ſo much remained to do, that the battle ſeemed only to be
'juſt begun; the city being of large extent, and filled with
'ſo great a number of ſoldiers, that we, in compariſon of
'them, were but a handful. At every croſs-way we had a
'new combat to ſuſtain, and every ſtone houſe we were ob-
'liged to ſtorm; each inch of ground was ſo well defended,
'that the King of Navarre had occaſion for all his men, and
'we had not a moment's leiſure to take breath.—It is hardly
'credible that we could endure this violent exerciſe for five
'whole days and nights; during which time not one of us
'durſt quit his poſt for a ſingle moment, take any nouriſh-
'ment but with his arms in his hand; or ſleep, except for a
'few moments leaning againſt the ſhops. Fatigue, faintneſs,
'the weight of our arms, and the exceſſive heat, joined to
'the pain of our wounds, deprived us of the little remainder
'of our ſtrength; our feet ſcorched with heat, and bleeding
'in many places, gave us agonies impoſſible to be expreſſed.
'—The citizens, who ſuffered none of theſe inconveniences,
'and who became every minute more ſenſible of the ſmallneſs
'of our numbers, far from ſurrendering, thought of nothing
'but protracting the fight till the arrival of ſome ſupplies,
'which they ſaid were very near: they ſent forth great cries,
'and animated each other by our obſtinacy. Tho' their de-
'fence was weak, yet they did enough to oblige us to keep
'upon our guard, which compleated our misfortunes. In this
'extremity, the principal officers went to the King, and ad-
'viſed him to aſſemble as many men as he could about his
'perſon, and open himſelf a retreat. They redoubled their
'inſtances at the report which was ſpread, and which they
'found to be true, that the ſupplies expected by the enemy
'were arrived at the bar, and would be ſo ſoon in the city,
'that he would have but juſt time to force the wall, and ſe-
'cure himſelf a paſſage. But this brave Prince, whoſe cou-
'rage nothing was ever able to ſuppreſs, turning towards
'them with a ſmiling countenance, and air ſo intrepid, as
'might have inſpired courage into the moſt puſillanimous
'heart;

heart: "It is Heaven," ſaid he, "which dictates what I "ought to do upon this occaſion; remember then, that my "retreat out of this city, without having ſecured one alſo to "my party, ſhall be the retreat of my ſoul from my body. "My honour requires this of me; ſpeak therefore to me of "nothing but fighting, conqueſt, or death."—'Animated 'by theſe words, and the example of ſo brave a leader, we 'began to make new efforts; but, in all probability, we 'ſhould at laſt have been wholly defeated, but for the arrival 'of Chouppes, whom the King had the precaution to ſend 'firſt before the attack: he, having underſtood the danger 'Henry was in, opened himſelf a paſſage into the city, with 'five or ſix hundred foot, and a hundred horſe, trampling 'over the enemy as he paſſed, who gathered in crouds to ob'ſtruct his way. As ſoon as he joined us, we marched to'gether to the Bar, where the enemies ſupplies were endea'vouring to enter. All this quarter we forced, and when we 'had made ourſelves maſters of the parapets and towers, it 'was no longer difficult to oblige the enemies without to 'abandon their enterprize and retreat; after which, the in'habitants finding themſelves no longer able to reſiſt, laid 'down their arms, and the city was given up to plunder. 'My *good fortune* threw a ſmall iron cheſt in my way, in 'which I found about four thouſand crowns. In the relation 'of an action ſo hot, ſo long, and ſo glorious for the young 'Prince that conducted it, I am obliged to ſuppreſs many cir'cumſtances, and many particular exploits, performed by 'the King and his Officers, which would have the appear'ance of being fabulous.'

Thus much may ſerve as a ſpecimen of our Memorialiſt's method of deſcribing military encounters; wherein he always takes care to record his own exploits, at the ſame time that he profeſſes to celebrate thoſe of his maſter. And, indeed, ſomewhat too great a ſpirit of *egotiſm* muſt be acknowleged to run through the whole of this performance. It may, perhaps, too be thought by many, to dwell longer than neceſſary upon certain *minutiæ*, if any thing relating to the Great Henry may be ſo called; by which means no regular thread of Hiſtory is kept up, but things are related juſt as they happened, with all their attendant circumſtances, and ſmaller intervening incidents: ſo that it would be extremely difficult, if not impoſſible, to give a proper abſtract of ſuch a capital work, without greatly exceeding the bounds which neceſſity obliges us to obſerve.

In

In the ſecond Book we have an account of Henry the IIId's. joining the League againſt the King of Navarre; together with the diviſions that prevailed in the Calviniſt party, and the different views of its chiefs. After this, a long ſeries of military expeditions ſucceed: And in the third Book a treaty of alliance is negociated between the two Kings, Henry IIId. having quitted Paris, which was then in the hands of the Members of the League, from which he had juſt before withdrawn himſelf. In order to recover his capital city, he and the King of Navarre jointly laid ſiege to it; but before it could be taken, Henry IIId. loſt his life by the hand of an aſſaſſin, James Clement, a Jacobine Monk, who was introduced into the King's chamber, as having a letter of great conſequence to deliver to him; when he ſtruck the K. in the belly with a knife, which he left ſticking in the wound, from whence it was drawn by the King himſelf, who wounded the aſſaſſin with it in his forehead, who was thereupon immediately killed by the Gentlemen of the King's chamber. Upon the firſt report of this event, the King of Navarre flew to the King of France's quarters. 'At his entrance into this Prince's 'apartment, he found he had juſt received an injection, 'which came away again without either pain or blood. The 'King of Navarre approached his bed, amidſt all the agita-'tion and grief that the ſincereſt friendſhip could inſpire. 'The King comforted him with aſſurances, that his wound 'would have no bad conſequences, and that God would pro-'long his life, that he might be in a condition to give him 'new proofs of his affection.' Notwithſtanding theſe favourable appearances, we find the King died the ſame night, [the knife with which the wound was given, being ſuppoſed to have been poiſoned] and ſo opened a way for the King of Navarre to aſcend the throne of France, by the name of Henry IV. But how many obſtacles had he to ſurmount, how many labours to endure, ere he could obtain it! How ſhould he hope to cruſh a party ſo powerful as that of the League, and in ſuch high credit, as to have given fears to a Prince eſtabliſhed on the throne, and almoſt obliged him to deſcend from it! As ſoon, however, as the death of Henry IIId. was confirmed, we are told, 'the King of Navarre was convinced 'that this was one of thoſe critical moments, upon the good 'or bad uſe of which his deſtiny depended. Without ſuffering himſelf to be dazzled with the view of a throne, to 'which he was that inſtant called, or oppreſt by difficulties, 'and uſeleſs grief, he calmly began to give orders for keeping 'every one in their duty, and preventing mutinies: *then*

'*turning*

'*turning to me*, with the familiar air which he uſed to thoſe 'of whoſe affection he was aſſured, he bid me go the Mare-'chal de Aumont's quarters, and there, with all the precau-'tion neceſſary to his intereſt, ſpread among his troops the 'news of the King's death; and to ſpeak by this Marechal, 'to the French guards, to engage their officers to come and 'pay their homage to him in the afternoon; and to prevail 'upon the Nobility to do the like. He *recommended to me*, 'to obſerve my own quarters carefully, and keep all there in 'due obedience. After which he applied himſelf to gain all 'the foreign powers, on whoſe aſſiſtance he thought he might 'depend; and wrote, or ſent deputies to Germany, England, 'Flanders, Switzerland; and the republic of Venice, to in-'form them of this new event, [which happened anno 1589] 'and the claim which it gave him to the crown of France.'

The King ſoon found it impoſſible to keep many of the Catholics in his ſervice, eſpecially thoſe who owed their fortune to the deceaſed King. 'Their diſſention reduced him almoſt 'to thoſe troops only, which he had brought with him, and 'put it out of his power to continue the ſiege of Paris, or 'even to hold the adjacent places. The foreign powers ei-'ther gave him nothing but promiſes, or offered him ſuch 'ſupplies as could be of no uſe, in his preſent exigences: he 'was obliged, therefore, to retire into the heart of the king-'dom. This retreat was equally neceſſary for the ſafety of 'his perſon, and the ſucceſs of his affairs. A thouſand dan-'gers threatned him in the neighbourhood of a city, where 'the King his predeceſſor, tho' a Catholic, and with a pow-'erful army under his obedience, could not eſcape a violent 'death. And he had ſtill more reaſon to tremble, when he 'reflected that thoſe cruel deſigns were formed in the midſt of 'his army, and the aſſaſſins, perhaps, near his perſon.'

[*To be continued.*]

CONTINUATION *of the* MONTHLY CATALOGUE *for* JUNE, 1756.

POETICAL.

I. *THE Earth's Groans*, and her Complaints againſt Man; enumerating the Iniquities ſhe labours under; and an Exhortation to Repentance, in Heroic Verſe. To which *is* added, the Faithful Soldier, and Fifty new Hymns and Spiritual Songs; ſeriouſly addreſſed to the Children

dren of Adam the firſt. By Duncan Campbell.* 8vo. 1s. Buckland.

Specimen of Mr. Duncan Campbell's Poetry.

The fool ſays in his heart, or rather wiſh,
There is no God, to puniſh or to bleſs;
And ſo aſcribe his glorious works to chance,
And all his over-ruling providence;
Who is this Chance? why fools can only tell;
But they'll know better when they come to Hell.

Again,

The wealthy ſluggard drawn by coach and ſix,
Will not in eaſy Goſpel works be rich. p. 10.

More coaching, p. 11.

Some ſtick at nothing to be great and rich,
And wou'd not give heav'n for a coach and ſix.

From the Author's poem entitled the Faithful Soldier.

What if the cannons bark, and flaſh, and roar,
And *ſpew* their horrid *guts* on ſea and ſhore?

From his Prayer againſt Fear of Want.

O Lord, my God, my help and hope,
Whene'er I ſtumble be my *prop*.

From the Sailor's Prayer.

Remember now thy gracious word,
On which I build my hope,
And never leave thy ſervant Lord,
To ſink without a *prop*.

By the Earth's Groans, Mr. Campbell alludes to the late Earthquakes. He ſeems to be a pious man, tho' *no great* poet.

* At the Highlander in Red-lion-ſtreet, Holborn.

II. *The Parſon's Parlour.* A Poem. By a Tradeſman of Oxford. 8vo. 6d. Baldwin.

Tho' but an indifferent verſifier, our Oxford Tradeſman has ſome humour; and deſcribes the furniture of a country Parſon's room, with a drollery that may divert thoſe readers who are fond of doggrel, and not over-nice in their judgment of harmony, ſenſe, and rhythm. For inſtance.

Above the jack was hung the bacon
From which our dinner late was taken:
An emblem of the Parſon's plenty,
And was no fewer pounds than twenty.
But being in too warm a clime,
Its fatneſs had run down the lime;
And made it like a map to look,
With here a river, there a brook.

III. *Leſbia.* A Tale, in two Cantos. 4to. 6d. Withy.

This is the Story of a young Lady who loſt her honour, ſo much in the *old way*, that there is nothing *new* in the circumſtances, nor, indeed, intereſting in the relation. It appears to have dropped from the pen of one of that claſs of eaſy writers, for whom the following obſervation ſeems to have been made, that

—Some there are, who write with eaſe exceeding;—
Such eaſy writing, is not eaſy reading.

IV. *The Royal Conference* or Dialogue between their Majeſties G****E the IId. of E——D, and L***S XVth of F——ce, with ſome Notes Critical and Explanatory. 8vo. 6d. Cooper.

This piece contains a familiar tête-a-tête diſcourſe between the two potentates, whoſe names in the title are moſt reſpectfully couched under their initial and final letters, ſeparated by a few aſteriſks. The dialogue itſelf turns on the matters now in debate between Great Britain and France: it is wrote in a ſtyle of popular chit-chat, and, perhaps, not entirely the worſe for the being ſo. For the reſt, the piece is moſt abundantly loyal, and certainly, at leaſt, can do *no harm*.

V. *Liberty.* A Poem. Humbly inſcribed to the Right Honourable the Earl of Darlington, by Cuthbert Shaw, Uſher of the Free-School in Darlington. 4to. 1s. Manby.

A fondneſs for poetry has deceived many a man into a belief, that he had the talents of a poet. Inſtances of this have abounded in all ages; and Vida has carefully warned his reader to beware of that dangerous deluſion. We too, in the courſe of our remarks, have had many opportunities of obſerving, that the preſent age is by no means ſparingly furniſhed with would-be poets.

When a ſubject is impoſed on a writer, and either the matter is unſuſceptible of poetical embelliſhment, or the bard is not in a humour of dallying with the Muſes, *Pierio ludere ſub antro*, we may naturally expect languid, ſtarveling productions.

But when a man chuſes his theme, and that theme admits of the nobleſt flights of fancy; and when he boldly volunteers it in the lifts of fame, by giving his piece to the public, we can neither greatly commend his modeſty or genius, if he fails.

No attempt to ſucceed, where great men have been unproſperous, ſhould ever be treated with ſeverity, as it may proceed from a laudable propenſity to benefit mankind, and as it certainly indicates a deſire to excel; but where men of abilities have gathered well-merited laurels, every effort to tear them from their brows, betrays even more impudence than imbecillity.

In theſe reſpects we fear Mr. Shaw is too juſtly reprehenſible. He certainly had the choice of his ſubject; and he choſe a noble one.

But Addiſon, Young, Thompſon, and others, have done great juſtice to Liberty, and our Author is not only infinitely inferior to thoſe celebrated poets, but he is even deſpicable for the defect of his numbers, and his barrenneſs of thought; and muſt have been deemed ſo, had they never writ one diſtich on the ſubject: tho' the poem conſiſts of one hundred and eighty-four lines, yet there are not ten good ones in the whole.

However, if Mr. Shaw has ſaid nothing either new, or poetical, on Liberty, he has honeſtly attempted to make his purchaſer amends, by giving him into the bargain, a deſcription of a battle. As the title did not promiſe any ſuch entertainment, we were not a little ſurpriſed to find the Author employed in this martial excurſion through near one half of the poem. Yet let not the critical reader too haſtily condemn him for incoherence of plan; for Liberty is not only the beſt cauſe of fighting, but the battle itſelf is of a piece with the reſt, and, like Bayes's in the Rehearſal, if it does not terrify, will at leaſt make you laugh. Britain, the Author knew, was on the eve of a war, and, probably, like a wiſe man, as well as a good patriot, he might have been aware of the dangerous conſequence of intimidating our young naval and land heroes, by too bloody a repreſentation.

VI. *Mead.* A Poem, to the Memory of Richard Mead, late Phyſician to his Majeſty, and Fellow of the Royal Society, &c. Wrote originally in Latin, and tranſlated by the Rev. Mr. Ch. Bartholomew, A. B. Rector of Weſt Clandon in Surry. 4to. 1s. Cooper.

This is a verſion of not an inelegant original, mentioned in the Review for May, 1755, p. 353. As we then quoted ſome paſſages from the Latin, we ſhall now give our reader's Mr. Bartholomew's tranſlation of them.

But ah! I bluſh the ſequel to declare,
The Sciences are marketed for ware.
And lo! the toil of judgment and of years,
Diſperſed to various cities diſappears.
The limbs thus ſcatter'd of Abſyrtus lay,
(His ſiſter's fury) in her father's way.
What blindneſs ſeiz'd, what indolence of thought,
Could they, too dear, ye citizens, be bought?
The time will come nor diſtant ages hence,
Big with repentance for your negligence:
When England ſhall lament ſuch treaſure loſt,
Never to be repair'd by pains or coſt.
Such praiſe might Mead's Muſæum juſtly claim,
The beſt collection, and the firſt in fame.

And a little after.

As when Æneas from the Trojan coaſt
To Carthage came, a wanderer, and loſt,

With

With ſecret tranſport ſeiz'd, and wonder, eyes
The wealth of Priam on the canvaſs riſe:
Here Ilian Chiefs were by their liv'ries known,
Here Troy in flames he once could call his own,
Thus rolls th' Italian gueſt his eyes around,
Adhering, like a ſtatue, to the ground;
To view thy treaſure, Mead, in order plac'd,
Thy ſtately room with Grecian Sages grac'd;
The Latian gods forſake their native home,
And into Britiſh realms tranſporting Rome;
'Till in amazement and deluſion loſt,
Forgets the ſweetneſs of his country's coaſt.

We muſt, indeed, confeſs, that we expected to have ſeen ſomething more peculiarly characteriſtic of that eminent phyſician, that elegant ſcholar, and patron of learning, than has yet appeared: perhaps few characters ever afforded more ample ſcope for the elegiac Muſe.

VII. *Heliocrene.* A Poem, in Latin and Engliſh, on the chalybeat Well at Sunning-hill, in Windſor-foreſt. 4to. 6d. No publiſher's name.

It has long been cuſtomary for thoſe who have recovered the uſe of their limbs, by the aſſiſtance of mineral waters, to hang up their *crutches*, as an offering of gratitude. Theſe are carefully preſerved, becauſe regarded by the inhabitants, as ſo many undeniable proofs of the medical excellency of their ſeveral fountains. Such are the marks of thankfulneſs beſtowed by the vulgar; but when a Poet receives benefit from their ſprings, he invokes the Muſes to aſſiſt him, in tranſmitting to lateſt poſterity, the Nymph to whom he attributes his cure.

True, indeed, the *poetical oblation* often periſhes before the *wooden one*; but when the former is effuſed in the true ſpirit of poetry, it may not only out-laſt the *crutch*, but even murmur, when the ſalutary ſtream itſelf has ceaſed to flow.

Whether theſe poems, devoted to the Chalybeat at Sunning-hill, will perpetuate its memory, when its urns are dry, the following ſpecimens will enable the Reader to judge.

Barbaries patria quando expulit Hellade Muſas,
Et ſiccis tacuit fons Heliconis aquis,
Mœſta Caſtalides ad Apollina voce ſorores
Effuſæ in lachrymas fontis adinſtar eunt;
Culmine Parnaſſi, ſacriſque expellimur undis
Ecce, aiunt, ſedem da pater alme novam.
Ite, ait, ad Britonum terras & quærite collem
* Qui ductum a Phœbi nomine nomen habet
Mons erit ille mihi cognomine charus, & illic
Vobis Caſtalias fons dabit alter aquas.
Phœbus aquis nomenque dedit vireſque medendi,
Ex hoc ægrotis fonte daturus opem.

* Sunning-hill.

Emicat inde latex quem quæritis, Heliocrenen,†
Nomine mutato, non Helicona voco.

When Greece, the Muſes' native ſoil,
Was by Barbarians made a ſpoil,
And Helicon, its fountain-head,
Dry'd up, from thence the ſiſters fled,
Diſſolv'd in tears to ſuch a ſtrain,
As if they'd fill the well again.
With Grief they to Apollo fly,
And thus in mournful accents cry,
Our lov'd Parnaſſus we have left,
And are of Helicon bereft,
Expell'd our antient, native ſeat,
Oh! tell us where we may retreat.
He bids them to Great Britain run,
There take a circuit with the Sun,
And ſeek, he cries, that hill of fame,
Which borrows from the Sun its name (a).
There's your Parnaſſus, and upon
That hill you'll find your Helicon,
He gave its title, and his beams
Gave healing virtues to its ſtreams.
Deriv'd from him its name has been
Since chang'd, and now call'd Heliocrene

Muſis & Medicis hic fons erit uſque colendus,
Fæcundos calices fundit utriſque latex.
Corporis illuviem, cerebrique repurgat amurcam,
Corpore qui morbos, nubila mente fugat.
Vatibus & medicis qui dicor utriſque patronus,
Muneris his laribus jus utriuſque dedi.

—My Sons their homage to this ſpring
Shall pay, while you its name ſhall ſing;
Your Helicon ſhall be its ſtream,
Its virtues your immortal theme!
To clear the body and the brain,
From dulneſs this, and that from pain;
I patron of the healing art,
And God of wit, both gifts impart.

Our medical poet's Latin, tho' harſh, is in general pure, and we like it better than his Engliſh tranſlation; which, he ſays, was undertaken at the deſire of the Counteſs of Portſmouth. We wiſh, however, the Bard had ſung more of the Fountain, and leſs of Mr. Pope; more of the Hill, and leſs of his Patron. Let it not, however, be imagined, that we diſagree with the

† Heliocrene, ab ἥλιος Sol, et κρήνη Fons.
(a) Sunning-hill.

Doctor,

Doctor, in the praiſes he aſcribes either to the late excellent author of the Windſor-Foreſt, or to Mr. Baber. Nothing leſs is meant. There is a wide difference between not praiſing at all, and an *exuberant repetition* of praiſe.

The pun at the end of the Poem, about (*c*) Mars, is poor; neither is the ſun ſo much concerned in the production of chalybeat waters as this Gentleman repreſents him.

But leſt the poetry of theſe pieces ſhould not effectually recommend the Sunning-hill waters, the Doctor has added to it his own caſe, in Engliſh. Yet does not that, in our opinion, anſwer his purpoſe; for if the hectic fever had left him before he went to that truly pleaſant and healthy ſituation, the colliquative ſweats, which, he ſays, were cured by the waters, muſt alſo have ceaſed: So very difficult is it for even phyſicians, to draw up an accurate account of the juvantia and lædentia in their own caſes.

Upon the whole, if the waters at Sunning-hill, are not more productive of health than they were of poetry, on this occaſion, we may venture to foretell, that it will not be fifty thouſand years before they ſubſide into oblivion.

(*c*) The name given by chemiſts to ſteel. The conceit is thus expreſſed;

Hos tutantur enim Muſis et Apolline dignos,
Fœdere conjuncti, Mars et Apollo lares, &c.

Mars here ſhall guard it, and diſpell
Diſtempers from the ſacred well.

VIII. *Love and Duty*, a Tragedy. By Mr. John Slade. 8vo. 1s. 6d. Griffiths.

Mr. Slade complains, that he had not intereſt enough with the managers to bring this his Tragedy upon either theatre: but if this gentleman could view his poetical Brat with any other than parental eyes, he would probably be convinced, that our *ſtage-directors* are not quite ſo blind, or defective in judgment, as he ſeems to think them; and had he found the preſs as uncomplying as *they* were, his reputation would only have had a more complete eſcape.

IX. *Poemes ſur la Religion Naturelle, et ſur la Deſtruction de Liſbonne. Par Monſ. de Voltaire.* 8vo. 1s. Nourſe.

Tho' numbers of pieces, both in proſe and verſe, are palmed upon the public, under the name of Voltaire, (a circumſtance which, however diſagreeable to him, is owing to his juſtly deſerved reputation, and for which, by the bye, himſelf has but given too much room, by ſolemnly diſowning pieces which were inconteſtibly of his writing) we may venture to aſſure the public, that this poem *on the Religion of Nature*, is not introduced under a ſpurious ſanction: the ſtyle, manner, and ſentiments of it, all concur to prove, that it is the genuine production of M. de Voltaire.

This poem is divided into three parts. Part I. is intended to ſhew, that God has given to all men the idea of juſtice, and a conſcience to remind them of it; as well as every thing elſe, requiſite in their finite ſtate.

Part II. is an anſwer to the objections which are brought againſt an univerſal morality; with a proof of the truth of its exiſtence.

Part III. That men having, for the moſt part, diſfigured that religion of nature, which is a bond of union to them, ought to ſupport and cheriſh one another.

The poem cloſes with an epiſtolary addreſs to the King of Pruſſia, ſhewing, that it is the peculiar province of government, to calm the unhappy diſputes which diſturb the peace of ſociety.

As to the poem annexed to the above, on the Deſtruction of Liſbon, by the late earthquake, (in which that axiom celebrated by Pope, that *whatever is, is right*, is occaſionally examined) there ſeems to be no character, either of Voltaire's verſification, or any conſiſtence with his principles, in it. It is rather an inſolent arraignment of Divine Providence; and concludes with the Author's intrenching himſelf in Bayle's ſcepticiſm. It is alſo to be obſerved, that in a copy of this poem, circulated abroad, are contained ſeveral abuſive reflections on the Engliſh nation, which are ſurely not in the ſtyle or manner of Voltaire; and of which, the omiſſion, in this edition, for prudential reſpects, pays, perhaps, too great a compliment to their inſignificance.

X. *A Poem*, ſacred to the Memory of Queen Anne, for her Bounty to the Clergy. By Edward Cobden, D. D. Archdeacon of London. 4to. 6d. Baldwin.

The good old Doctor, ever true to the intereſts of the church, (ſee Review for Feb. 1755, p. 146) thus breaths forth his affection to the memory of the pious Queen Anne:

The Clergy ſtill were thy peculiar care,
Divines of merit did thy favours ſhare,
And when enliſted in the chaplains train,
'Twas honour deem'd in thy diſtinguiſh'd reign;
Their doctrines claim'd attention and regard,
Their faithful duty found a ſure reward *.

Wealth

* Her Majeſty, ſays Dr. Cobden, paid that regard to her chaplains, that in public ſhe heard them with great attention, and in her private apartments ſhe always favoured them with her preſence. In proof of which, there goes this remarkable ſtory: when ſhe was confined with illneſs in her chamber, the ladies attending deſired prayers might be read in another room. Dr. Maningham, then in waiting, replied in his peculiar ſtyle, that he did not chuſe to whiſtle the prayers of the church through a key-hole. The anſwer was ſomething jocular, but reaſon and decency juſtified his refuſal. He was then admitted into the preſence-room; nor did this debar him afterward from obtaining a mitre. The chaplains were then indeed

Wealth and dominion were on thee beſtow'd,
To bleſs thy people, and exalt thy God.
Till Chriſt returns, let monuments record
Thy coſtly ointment o'er his body pour'd,
Which falls like Gilead's balm, with fragrance ſweet,
Deſcending gently to his ſacred feet,
Life, health, and pleaſure, where it ſpreads, abound,
On aromatic gales diffus'd around.
For theſe celeſtial acts of gen'rous love,
Plac'd be thy throne near pious Charles above;
Whom tranſport ſeiz'd, when firſt among the bleſt,
(Where Abraham's boſom gives the martyr reſt)
An angel by expreſs proclaim'd aloud,
Thy Bounty rais'd that church, he nouriſh'd with his blood.'

MISCELLANEOUS.

XI. *The Paths of Virtue delineated*; or the hiſtory in miniature of the celebrated Pamela, Clariſſa Harlow, and Sir Charles Grandiſon, familiariſed and adapted to the capacities of youth. 12mo. 2s. 6d. Baldwin.

This abrigement is deſigned for the peruſal of our youth of both ſexes. 'It abounds,' ſays the Editor, 'with the moſt in-'tereſting and affecting events; ſuch as not only raiſe every ten-'der, every generous paſſion in the mind, but afford the nobleſt 'moral leſſons; in which the incidents themſelves inculcate al-'moſt every virtue, and a juſt abhorrence of almoſt every vice, 'without the formality of ſet reflections, or laboured digreſſions.' —In another place the Epitomiſer ſpeaks thus of his book. It 'conſiſts,' ſays he, 'of miniatures taken with as much care as 'poſſible, from thoſe large pictures of human life; [the hiſto-ries of Pamela, &c.] 'and it is hoped, that none will be ſo unjuſt 'as to imagine, that this is done with a deſign to injure the 'beautiful originals. In draughts ſo ſmall, much muſt be left 'out, to make room for the more diſtinguiſhed figures. And 'even ſome of the noble and admired touches omitted, from the 'impoſſibility of repreſenting them in ſo ſmall a compaſs.'—— As to the judgment, ſkill, or taſte, with which this abrigement is made, our readers will not expect that we ſhould, in very explicit terms, inform them; as, in order to do that, we muſt have made a review of all the twenty or thirty volumes (the Duce knows how many of 'em there are) with which Mr. R.

ſo conſtantly promoted, that when a dignity became vacant, the chaplain in waiting, who was unpreferred, was almoſt ſure of ſuc-ceeding to it.

Dr. Charlett is the only inſtance, in thoſe times, of having no preferment, after ſome length of duty. And even this might hap-pen for want of a vacancy in his particular month of waiting.

has obliged the public: but for this there was no abſolute neceſſity; and we have other employment.—On this occaſion we cannot but recollect the maſterly delineation of the character of a *certain writer*, which is copied into page 494 of the Review for June, 1756.

XII *Harlequin Vivandier à l'armée Francoiſe, au bord de la mer. Comédie dans un acte: dediée à Monſieur David Garrick.* 8vo. 1s. Owen.*

It has been long a humour, now almoſt hacknied out by the French, to make a *ſpeaking* Harlequin the hero of their farces, to which he generally gives the title, with the addition of any particular character under which he is repreſented, as Harlequin a *ſavage*, Harlequin *miſanthrope*, Harlequin *philoſopher*, &c.

This piece repreſents Harlequin as a futler in the French camp on the ſea-ſide, where his ſhop is the theatre of a few detached ſcenes, in which the dialogue is carried on between him and his cuſtomers, and chiefly turns on the threatened invaſion. There is no plot in it, very little of humour, but abundance of compliments to the Engliſh nation; which appear with ſo much the leſs grace for their publication in England, that the Greek proverb may be here applied, *It is no very arduous matter to praiſe the Athenians* IN *Athens.*

XIII. *An impartial Account of the Invaſion under William Duke of Normandy, and the Conſequences of it:* with proper remarks. Humbly offered to the conſideration of the Nobility, Gentry, &c. By Charles Parkin, A. M. Rector of Oxburgh, in Norfolk. 4to. 1s. Trye.

The reverend Author has given himſelf the trouble of this recital, to put us on our guard againſt the perfidious and enterprizing French, by a detail of the fatal conſequences this nation once experienced from a ſucceſsful invaſion, viz. 'No leſs than 'an abſolute total deprivation of every Engliſh Lord, Gentleman, 'and Freeholder, not only of thoſe who were true and faithful 'to their King and Country, but of all others, without any diſ'tinction, (except ſome few who appeared in arms for the Invader) who were ejected out of their lordſhips and freehold lands, 'their antient tenures and inheritances, deprived of all their li'berties and properties, and ſubjected to the arbitrary will and 'power of a tyrannical Invader; reduced to a ſtate of ſervile 'ſubjection, a ſtate more dreadful than death itſelf; a ſtate that 'is, and muſt be at all times, the conſequence of a French in'vaſion, attended with conqueſt.'

XIV. *An Addreſs to the Subjects of Great Britain*, occaſioned by the preſent ſituation of affairs. 8vo. 6d. Noon.

* That is *Harlequin Sutler* to the French army; a Comedy, or rather Farce.

The

The Author of this piece endeavours to alarm our apprehenſions with a view of the many evils that would flow in upon us, ſhould our enemies ſucceed in their wicked attempts; and to animate us to ſhake off indolence, indifference, and gaiety, and act with vigour and intrepidity in our country's cauſe. As to the merit of the piece, we can ſay but little: the Author's deſign, however, is good.

XV. *A modeſt Apology for the Conduct of a certain Admiral in the Mediterranean.* 8vo. 6d. Cooper.

This has the appearance of a catch-penny job; it containing nothing but a few common-place reflections on premature cenſure, &c. &c. and ſome objections to certain articles of impeachment, exhibited againſt one Admiral *Bung*, in the Daily Gazeteer, by a ſuppoſed *general court of Sailors*, held at a public-houſe in Wapping: the fallacy and impertinence of which impeachment, is, indeed, effectually ſhewn by the writer of this pamphlet; who has made it appear, that the ſaid articles were not drawn up by any perſon or perſons acquainted with ſea-affairs.

XVI. *A Satyrical Review* of the manifold Falſhoods and Abſurdities hitherto publiſhed, concerning the Earthquake. To which is annexed, an authentic Account of the late Cataſtrophe at Liſbon, and the preſent State of that *auguſt* Capital. The whole interſperſed with Reflections of Importance to the moral and political Intereſts of Great-Britain; and a Set of new Characters drawn from the Life. By a *Man of Buſineſs*. 8vo. 1s. 6d. Corbet.

This pamphlet conſiſts of as vile an aſſemblage of dullneſs, folly, and ſcurrility, as we remember to have ever met with. If the Author be really a *Man of Buſineſs*, as he pretends to be, we fancy he had but *little to do* when he ſet about writing ſo ſtrange and ridiculous a pamphlet: For what can we think of a man capable of ſeriouſly entering into a Controverſy with all the News-Papers and anonymous Pamphlets, in which the various accounts of the late Cataſtrophe at Liſbon were contained? Yet this our Author has done, and that, too, with no leſs heat than earneſtneſs and malice; working himſelf up into ſo extravagant a mood, that he calls the News Writers and Pamphleteers more bad names than one might expect to hear at Billingſgate on a high fiſh-day.—But, enough concerning ſuch an out-of-the-way mortal; of whom one is at ſome loſs to determine whether he is moſt the object of the reader's pity or reſentment.

N. B. A *Second Part* of this *Satirical Review* (what a proſtitution of the word *Review!*) is publiſhed; but we have taken the liberty to diſpenſe with the peruſal of it, having had more than enough of *ſuch Reviewing* in the *firſt*.

MEDICAL.

XVII. *Aphoriſmata Medica:* Quibus tam bona quam mala Valetudo Mulierum, præcipuè Utero gerentium à Concepta uſque ad Puerperium, depingitur. Et ad levandos earum Morbos, quid ſit faciendum, quid fugiendum præſcribitur. *Acceſſerunt* morbos dignoſcendi Methodus certiſſima unde curationes efficaciſſimæ colliguntur. Et conſilium apprimè neceſſarium in dubiâ præſertim Re, quo tutò ſemper *Sanguis Mittatur.* Auctore Richardo Manningham, Equite, M. D. R. S. S. et Col. Reg. Med. Lond. 12mo. 3s. bound. Robinſon.

In the year 1740 Sir Richard Manningham publiſhed a pamphlet, containing ninety-ſix pages in quarto, under the following title; *Artis Obſtetricariæ Compendium tam Theoriam quam Praxin ſpectans: Morborum omnium qui Fœminis inter geſtandum in Utero, et in Puerperio, nec non Infantibus ſupervenire ſolent Curationem totam complectens. Huc accedunt Morborum omnium, quibus Corpus humanum eſt obnoxium Naturam inveſtigandi Methodus vera et accuratiſſima, illorum Curationem efficaciſſimam indigitans: et Obſervationes nonnullæ ad Praxin generalem Medicinæ attinentes: In Uſum Medicinæ Tyronum:* which he then *promiſed* to render more compleat as ſoon as his leiſure would permit. Now, tho' our Author has not, by the leaſt *acknowlegement* from himſelf, given us any authority for ſuch a ſuppoſition, yet, as the moſt charitable way of accounting for his preſent publication, we ſuppoſe it to have iſſued in conſequence of that *promiſe.* But the poſſeſſors of the quarto pamphlet will, perhaps, object, that ſome *acknowlegement* of this ſort was neceſſary, to prevent their being deceived into the purchaſe of a duplicate of the ſame performance; for ſuch, truely, in a great meaſure, does this latter production appear to be. The aphoriſtical part, and the *acceſſoria*, ſo remarkably particularized in the title, are very little elſe than mere literal tranſcripts from the former. Theſe, indeed, have here undergone a conſiderable metamorphoſis in point of arrangement, that may, perhaps, render them leſs diſcoverable to an incurious reader; nor can the few additions that occur be well conſidered but as diſguiſes rather than improvements. Upon the whole, we would ſuppoſe this new edition to be the ſcheme of ſome bookſeller, rather than that of a Gentleman, whoſe name is diſtinguiſhed by ſo many reſpectable appendages.

XVIII. *Hydrops*, Diſputatio Medica. 12mo. 2s. bound. Baldwin.

Two phyſicians, cotemporaries with the celebrated Dr. Harvey, are here introduced as applying to the latter for information concerning the nature and cure of Dropſies. In conſequence of which application Harvey is made not only to communicate what he and his predeceſſors in medicine were acquainted with, concerning this malady, but we alſo find him in full poſſeſſion of the more modern diſcoveries relating to the ſame ſubject. Our Author, Dr. Lawrence, ſeems conſcious of this impropriety, and has offered

offered a ſort of apology: how far it will be thought ſatisfactory, we ſhall leave to his readers, and only obſerve, that tho' the ſtile is ſometimes a little perplexed, a clear idea of the diſeaſe,* the general indications of cure, and particularly ſome uncommon, but truly judicious obſervations reſpecting the tympany, are to be met with in this ſmall performance.

* However it may not be amiſs to obſerve, that the Doctor adopts the old theory of tranſcolation, and the newer one of a rupture of the lymphatics, as cauſes of dropſies; without taking notice of the defects of the abſorbent veſſels, which, nevertheleſs, it is not improbable, are more frequently principal efficients in the production of hydropic diſorders.

XIX. *Synopſis Medicinæ*; or Summary View of the whole Practice of Phyſick: Being the Sentiments of the moſt celebrated Authors in all Ages, relating to Diſeaſes, their Cauſes, and Cures; with moſt Caſes in Surgery and Midwifery. To which are added ſome Obſervations *very rare* and *uncommon*; and a curious Treatiſe on all ſorts of Poiſons. Being reviewed and enlarged with various Caſes, Hiſtories, and Cures in this Volume. Vol. the IIId. By John Allen, M. D. and F. R. S. Tranſlated from a Latin Manuſcript left under the Doctor's own Hand-writing, and prepared for the Preſs. 8vo. 4s. ſewed. Robert Davis.

The utility of even the moſt judicious collections of this ſort, is ſomewhat doubtful with us: the genuine ſcholar, or experienced phyſician, can be ſuppoſed to reap but very little, if any, benefit from them; and, it is poſſible, they may be ſometimes of diſſervice to younger ſtudents in medicine; who, being hereby furniſhed with a ſuperficial idea of a variety of authors, may be apt to perſuade themſelves into ſo good an opinion of their literary acquirements, as may lead them, through vanity or indolence, to neglect conſulting the learned originals, and prompt them to launch into practice with a greater ſtock of ſelf-ſufficiency than real knowlege.—With reſpect to this third Synopſis, Dr. Allen's ſon, certifies its being compiled by his father. The two former volumes met with no unfavourable reception; a better than, we apprehend, the preſent is intitled to. That the Doctor is not over curious in the choice of his authorities, we need only mention his fond approbation of Dr. Turner's works.—The following method of treating an *Hydrophobia*, contrived by our Author himſelf, we ſhall lay before our readers, as a *very rare* and *uncommon* preſcription.—'No phyſician,' he believes, will 'deny, but that the greateſt, and only part of the malignity lies 'in the Saliva, which is ſo hateful and naufeous, as the patients 'declare, that when they attempt to ſwallow a few drops, they 'are immediately ſeized with horrid convulſions, and in the ut-'moſt danger of ſuffocation.' From hence he deduces the ſubſequent indications. '1. That no Saliva is to be ſwallowed, but 'imme-

'immediately to be ſpit out. 2. That a diſcharge be obtained 'from the Salival glands. 3. During the ſalivation that the pa- 'tient be ſupported by ſome nouriſhment, by ſome method or 'other. 4. To ſupply the ſalivation, and to draw forth the vi- 'rulent humours, a ſufficient quantity of fluid be introduced in 'the body. To anſwer theſe intentions, great care is to be taken 'at the coming on of the delirium, or ſomewhat before, if poſſible, 'that the patient be prohibited ſtrictly from ſwallowing any ali- 'ment, or Saliva. A ſalivation is to be *roſe* by ſome mercurial 'ointment rubbed in: at proper intervals a nouriſhing gliſter is 'to be injected, ſuch as that of Fuller, otherwiſe chicken broth, 'or aſſes or cows milk, &c. by which helps life may be preſerv- 'ed for ſeveral weeks. Laſtly, ſufficiently to ſupply a fluid to 'anſwer the expence of a ſalivation, if there be occaſion, pure 'and light water, of the ſame warmth with the blood, is to be 'injected in the vein of the arm, daily, by a ſyphon, or every 'other, or third day, more or leſs, oftener, or more ſeldom, ac- 'cording to the waſting. After this method the patient ſhould 'be treated, till he recovers:' which we venture to ſay, never any one yet did under ſuch treatment. The Doctor does not pretend to have himſelf experienced this regimen, nor is it very probable that it will be ſpeedily adopted in practice.—The above ſpecimen may ſerve to ſhew the merit of the tranſlation.

XX. *A Compendious and eaſy Method of Curing the* Virulent Stillicidium, commonly called Gonorrhæa; with an Account of the Efficacy of Plummer's Alterative Pills, in Caſes of Chancres, Buboes, Hernia Veneris, &c. By J. Norman, Surgeon to the Briſtol Infirmary. 8vo. 6d. Withers.

Laſt month we took notice of the Venereal diſeaſe, as being one of the principal reſources of medical Authoriſm: this, and the ſucceeding article, ſerve to confirm that remark. Without troubling either our readers or ourſelves with a critical examination of theſe Gentlemen as writers, we ſhall content ourſelves with the bare mention of their reſpective methods of cure. Mr. Norman conſiders the diſeaſe as merely local; and, therefore, recommends a topical remedy. Mr. Sharp's Bougies, daily introduced, he aſſerts, anſwers every deſirable purpoſe; and he cites ſome caſes in ſupport of his aſſertion. But it is obſervable, that, in all theſe caſes, bleeding, cooling purges, refrigerating powders, Plummer's pills, and aſtringent injections, were called in, as auxiliaries, to perfect the cure: and in one caſe (the relation of which ought to be looked upon as an inſtance of our Author's candour) he was diſappointed, tho' the patient was ſo fond of them, that, from firſt to laſt, he applied between ſeventy and eighty.—Under theſe circumſtances will there not be ſome difficulty in aſſigning the proportion of merit due to the Bougie?

XXI. *A Diſſertation* on the Nature and Cure of the Venereal Diſeaſe. Wherein the Pathological Hiſtory of that Diſorder is fully conſidered; the Merit of the different Methods hitherto

hitherto uſed are impartially enquired into; and a new Method of treating it propoſed, by which it may be cured with greater Certainty, and much leſs Danger, than by ſuch Courſes as have hitherto been practiſed. By M. Mooney, M. D. 8vo. 1s. 6d. Oſborne,

As was intimated in the preceding article, we ſhall paſs over Dr. Mooney's hiſtory of the diſeaſe, his experimental enquiry into the nature of the venereal Virus, and his deſcription of the ſymptoms attending the afflicted with this diſorder, which employ one half of his pamphlet: and with reſpect to the other half, we ſhall only note ſome of the moſt remarkable particulars. Among theſe are, 1ſt. A general diſapprobation of ſalivations and the Montpelier method. 2. A commendation of De Sault and Douglas. 3. Our Author's own ſcheme, which is to join warm bathing and lenient cathartics to the Mercurial Unction. 4. A ſecret how to make the Decoction Guaicum more ſucceſsful. N. B. The communication of this ſecret cuts out work for another pamphlet. 5. Cenſure of Mr. Gataker. 6. An infallible medicine for the cure of gleets, which the Doctor, declaring his ſovereign contempt for ſecrets, vouchſafes to acquaint us with, viz. Two grains of the Ceratum Antimonii, with a ſufficient quantity of Extr. Cort. Peruv. gradually increaſing the quantity of the Cerat Antimonii, to the utmoſt the conſtitution of the patient will eaſily bear; that doſe, to be continued till the cure is perfected, at the ſame time uſing a cold bath.

POLITICAL *and* COMMERCIAL.

XXII. *Some Reflections* on the Trade between Great-Britain and Sweden, humbly ſubmitted to the Conſideration of the Legiſlature. By a Gentleman who reſided many Years in Sweden. 8vo. 6d. Robinſon.

According to this Author, the exports from Sweden to Great Britain only, exceed their exports to all the reſt of Europe; nevertheleſs, that the Swedes have a natural hereditary and irreconcileable hatred to us. For which reaſon he recommends the trade to be transferred from them to the Danes; and that further encouragement be given to the importation of unwrought iron from our American colonies; which laſt, he inſiſts, would be a ſaving to the kingdom of at leaſt 300,000l. a year.

XXIII. *A Letter* from a Citizen in Port-Royal in Jamaica, to a Citizen of New-York, relating to ſome extraordinary Meaſures lately ſet on Foot in that Iſland. 8vo. 6d. Dublin printed; London re-printed for Scott, &c.

Notwithſtanding this pamphlet ſeems to wear an American complexion, it is manifeſtly a native of Ireland, and relates to ſome tranſactions there: particularly with reſpect to the reſignation of the late Speaker, and the choice of a new one; which this pamphleteer inſinuates to have been directed by ſome unfair influence.

XXIV.

XXIV. *Conſiderations* on the Utility and Neceſſity of a Marine in every Trading Country. To which is annexed, a Scheme for augmenting the Royal Navy of Great Britain; with a Plan of Operation in Time of War with France. 8vo. 6d. M. Hunt.

The Author talks at ſo great a rate, and with ſo much ſelf-ſufficiency, that if there is any thing new, or good in his pamphlet, its merit will probably be obſcured by his exceſſive egotiſm, and preſumptive manner of writing.

RELIGIOUS and CONTROVERSIAL.

XXV. *An humble Apology for the Quakers*; addreſſed to Great and Small; occaſioned by certain groſs Abuſes and imperfect Vindications of that People, relative to the late Public Faſt. To which are added, Obſervations on a new Pamphlet intitled A Brief View of the Conduct of Pennſylvania for the Year 1755, ſo far as to ſhew the real Spirit and Deſign of that angry Writer, &c. 8vo. 6d. Crowder.

The Quakers having been very much, and very unreaſonably cenſured, for the imprudence of one or two individuals of their ſociety; and ſome anonymous *Vindications* having appeared, in which the Quakers in general, rather than the individuals in queſtion, are exculpated; this Writer has, therefore, drawn his pen in behalf of the very perſons who gave the offence; ſee Review for March laſt, p. 253. He inſiſts, that the perſon or perſons who perſiſted in keeping open ſhop on the late Faſt-day, acted according to conſcience,—according to the honeſt, true, and original Quaker principles; and that, therefore, the inſults offered them by the populace, ought only to be conſidered as cruel and unchriſtian perſecution. Very true; and ſo far we agree with our *Friend* before us; but, ſurely he carries the matter a little too far, and is, if poſſible, over zealous in defence of the rights of conſcience. Surely he does not think, that it is the indiſpenſible duty of every pious Chriſtian, to be for ever oppoſing, and flying in the face of, the Government he lives under, and is protected by! a Chriſtian Government too!—Sure he will not maintain, that every wrong-headed, weak, or crazy bigot, is, whenever the freak takes him, to interrupt the public peace, throw his neighbourhood into confuſion, and trample upon all decency and order; and this with ample impunity!—The Public is certainly entitled to the reſpect of its individuals; and what reſpect it is entitled to, ought to be paid; and, if not voluntarily paid, it ought to be *exacted*; we do not mean *by the mob*; but ſomewhere, a power ſhould be lodged, of reſtraining ſuch extravagant, or miſtaken, behaviour, as immediately tends to ſow diſcord or diſturbance in ſociety.

As to what this Apologiſt has to offer in defence of the Quakers of Pennſylvania, it conſiſts chiefly of general reprehenſion

ſion of the author of the Brief State, &c. for having treated ſo reſpectable a body of men with ſo much acrimony and indecency; but what he ſays has little relation to matters of fact. Indeed the author owns himſelf unacquainted with the real ſtate of affairs in that province; but kindly offers to exert his utmoſt endeavours to 'vindicate the *Aſſembly* and *Quakers* of Pennſylvania, if any one of the aſſembly, or other intelligent perſon, 'who reſides in Philadelphia, will furniſh him with ſuch facts, 'as will make him a competent judge of the controverſy.'—

XXVI. *Plain Truth:* or Quakeriſm unmaſked. In a Supplement to the Eſſay on Inſpiration. Addreſſed to the Worſhipful Company of Quakers in Convocation, at their Hall in Grace-church-ſtreet, &c. &c. By John Dove. 8vo. 1s. Baldwin.

Mr. Dove (ſee Review, vol. II. and XIII.) is ſo angry, ſo ill-mannered, and ſo uncouth a writer, that we will have nothing further to ſay to him. It is pity that people who have been brought up to honeſt and uſeful callings, cannot mind their buſineſs, and let the *public* alone. What a ridiculous apology is it for a taylor (for inſtance) to make to a cuſtomer, who complains that his coat is not made ſo ſoon as it ought to be, 'Sir, I have been ſo buſy about 'my *Diſſertation!*—but I ſhall *publiſh* to-morrow, and you may 'depend on your coat the next day.'

XXVII. *The great Secret diſcloſed:* or an infallible Salve for opening the Eyes of all ſuch as the God of this World has blinded; by once applying which the Perſon will be able to ſee the true Cauſe why Religion decays amongſt us, and Methodiſm ſtarted up, and daily increaſes, and with it all that Train of Vice and Immorality ſo common to be met with in every Corner of the Nation: With an effectual Method of bringing about a Reformation, and deſtroying Methodiſm. 8vo. 1s. Reaſon.

Moſt of thoſe who read the title-page of this piece will, we apprehend, naturally call to mind the quack-advertiſements we ſo frequently meet with in our news-papers; and if they take the trouble of peruſing the piece itſelf, they will, probably, entertain no higher an opinion of the author's ſkill and abilities, than they do of the abilities of thoſe who inſert ſuch advertiſements. The great point he labours to prove is, that the cold, looſe, irreverent manner of performing the ſeveral duties of religion, practiſed by great numbers of Miniſters, is the *only deſtructive cauſe* of religion. He ſhews how the polite, genteel, and expeditious manner, as he calls it, of performing the ſolemn duties of religion came to ſpring up amongſt us, and the pernicious conſequences that flow from it. Mr. Whitefield, he tells us, by his grave, ſerious, and *reverend delivery*, has induced great numbers to follow him wherever he preaches; whilſt his brethren, by

their

their polite, familiar method, have preached away their congregations. There is a great deal more to the ſame purpoſe, but, on ſuch an occaſion, it is certainly needleſs to enlarge.

XXVIII. *Four Letters* from Sir Iſaac Newton to Dr. Bentley. Containing ſome Arguments in Proof of a Deity. 8vo. 1 s. Dodſley.

Theſe Letters, which are offered to the public in a very naked manner, without any preface or introduction, are anſwers to ſome Letters written by Dr. Bentley to Sir Iſaac, in relation to the Syſtem of the Univerſe. Sir Iſaac briefly ſhews the abſurdity of deriving the frame of the world by mechanical principles, from matter evenly ſpread through the heavens; he makes it appear, that the diurnal rotations of the planets could not be derived from gravity, but required a divine arm to impreſs them; and though gravity might give the planets a motion of deſcent towards the ſun, either directly or with ſome little obliquity, yet the tranſverſe motions, he obſerves, by which they revolved in their ſeveral orbs, required the divine arm to impreſs them according to the tangents of their orbs. He adds, that the hypotheſis of matter's being at firſt evenly ſpread through the heavens, is inconſiſtent with the hypotheſis of innate gravity, without a ſupernatural power to reconcile them, and therefore that it infers a Deity. 'For,' ſays he, 'if there be innate gravity, it is impoſſible now 'for the matter of the earth, and all the planets and ſtars, to fly 'up from them, and become evenly ſpread throughout all the 'heavens, without a ſupernatural power; and certainly that 'which can never be hereafter without a ſupernatural power, 'could never be heretofore without the ſame power.'

It would appear that Dr. Bentley had, in his Letters aſcribed to Sir Iſaac the notion of gravity's being inherent and eſſential to matter; this notion Sir Iſaac diſclaims in the ſtrongeſt terms, and expreſſes himſelf, in regard to it, in the following manner. 'That gravity,' ſays he, 'ſhould be innate, inherent, and eſſen-'tial to matter, ſo that one body may act upon another at a diſ-'tance through a *Vacuum*, without the mediation of any thing 'elſe, by and through which their action and force may be con-'veyed from one to another, is to me ſo great an abſurdity, that I 'believe no man who has, in philoſophical matters, a competent 'faculty of thinking, can ever fall into it. Gravity muſt be 'cauſed by an agent acting conſtantly according to certain laws; 'but whether this agent be material or immaterial, I have left to 'the conſideration of my readers.'

Before we conclude our account of theſe Letters, it may be proper to acquaint our readers, that tho' they are ſwelled out very artfully, it is with difficulty that they are ſtretched to the ſize of a ſix-penny pamphlet.—O the Pick-pocketry of Bookſellers!

XIX. *The Polite Modern Divine:* or, the moſt faſhionable Method of performing the public Offices of Religion, proved to

to be defective, and productive of ſeveral Conſequences prejudicial to Chriſtianity, and the Peace, Happineſs, and Glory of the Nation. The whole ſet in a new and more perſuaſive Light than has hitherto been. To which is prefixed, an humble Dedication to the moſt Reverend Father in God his Grace the Lord Archbiſhop of Canterbury. By Samuel Angier, Author of the New and Conciſe Art of Teaching Pronunciation. 8vo. 1s. Noon, &c.

This piece differs in nothing but its title-page from that which we have already given ſome account of under the title of *The great Secret diſcloſed:* (See Art. XXVII.) whether ſo groſs an impoſition be chargeable on the Author, or the Bookſeller, or both, we cannot inform our readers.

XXX. *Letters* to the Right Reverend Author of A plain Account of the Nature and End of the Sacrament of the Lord's Supper. Containing a plain Account of the Sacrament of Baptiſm. In which all the Texts of the New Teſtament, relating to it, are produced, and the whole Doctrine about it drawn from them alone. Part I. 8vo. 6d. Baldwin.

This Letter-writer obſerves the ſame method in his Enquiries concerning the Sacrament of Baptiſm, that the author of the *Plain Account, &c.* did in regard to the Sacrament of the Lord's Supper. In his firſt Letter he ſets down all the texts in the New Teſtament that relate either to the baptiſm of John or of Chriſt; and in the ſecond enquires into the *manner* of this rite, or what the New Teſtament means by the action of *baptizing*, which, according to him, is not *ſprinkling*, but *immerſion*. He obſerves that the Greek of the New Teſtament is borrowed from the Septuagint, the Greek of the Old Teſtament, and that it was not poſſible for the New Teſtament writers to chuſe out from all the Greek of the Old Teſtament, two words that can more preciſely and determinately expreſs and ſpecify *that one particular* ceremony of waſhing the whole body, as diſtinct from *all other* purifications and waſhings, than the two words they have actually choſen, viz. βαπτιζω and λουω. Now the latter of theſe, we are told, is almoſt the conſtant word of the Septuagint in thoſe *very numerous* places where bathing or waſhing the whole body is commanded, in contradiſtinction to every other practice of waſhing the hands, or feet, or ſprinkling or waſhing of cloaths.

The third Letter he introduces with obſerving, that, in holy Scripture, ſprinkling, pouring, and waſhing or bathing the body, are always *diſtinct* rites, *never* confounded, or ſubſtituted one for another. If it ſhould appear, therefore, that the baptiſm of Scripture is nothing more or leſs than waſhing the body, it will deſerve, he ſays, and demand the very ſerious conſideration of every one who is concerned to obſerve this as an inſtitution of God, whether, and upon what principle, we may lay aſide the

one

one only baptiſm of Scripture, and put *another thing* in the room of it.

In the fourth Letter he conſiders briefly the *excuſe* of thoſe, who, tho' they confeſs the *Scriptural Baptiſm* to be *immerſion*, yet apologize for a departure from it; and, of two quite diſtinct laws and inſtitutions, put one in the room of the other. He concludes with acquainting us, that he deſigns a ſecond courſe of Letters concerning the *nature* and *end* of Chriſtian Baptiſm, built on the ſame foundation which the author of the *Plain Account*, as a wiſe maſter-builder, has laid, viz. 'the only authentic declarations of the *New Teſtament*.'

XXXI. *A Letter to a Student at a foreign Univerſity*, on the Study of Divinity. By T. P. S. C. T. 8vo. 1s. 6d. Baldwin.

The Author's deſign is to trace out ſuch a plan of *eccleſiaſtical ſtudies* as he thinks moſt conducive to public and private benefit; and, if we take his word for it, a Student of Divinity has here a ſufficient guide in two important enquiries, the *choice* and *method* of his ſtudies. A judicious choice of authors, he ſays, is the firſt and principal ſtep towards real improvement, and is more particularly neceſſary in a matter ſo ſerious and important as the ſtudy of *Divinity*; accordingly he gives ſeveral directions on this head, and recommends the works of Menſchius, Ribera, A. Lapide, Cardinal Sadoletus, Cardinal Bona, Bellarmine, &c. &c. to the peruſal of the theological ſtudent. The Society of Jeſus, he tells us, has produced ſuch excellent and various works in every branch of ſacred literature, that a great part of what we have moſt valuable on any of theſe ſubjects, is owing to the writers of that body, whoſe lives, no leſs than their works, have been the cleareſt Commentaries on the Scriptures, and the moſt ſublime leſſons of theology. This clearly ſhews what are the principles of the Author; and, as few of our readers, we preſume, will care to follow the directions of ſuch a guide, we think it unneceſſary to ſay any thing more of his performance.

XXXII. *Chriſt, as the Chriſtian's Life.* Conſidered in five Sermons preached at Weathersfield in Eſſex. By Matthew Jackſon. 8vo. 1s. 6d. Buckland, &c.

In theſe Sermons Mr. Jackſon endeavours to repreſent the character of thoſe, who ſay, *to me to live is Chriſt*, by conſidering the following particulars.—They who ſay, *to me to live*, &c. profeſs faith in the goſpel of Chriſt—Live up to that profeſſion—Act under the agency of his Holy Spirit—Depend on his mediation, and atoning ſacrifice for their acceptance with God in all they do—Follow his moſt holy example—Make his honour the chief end of all their actions in life—And make him the object of their greateſt delight and complacency; on which their ſouls daily contemplate and reſt, as on their only proper center.

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